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N. T. Coverdale's. 1538. 4° First edition. Herbert 1448.

Title, in red and black, "The New Testament, &c translated by Myles Coverdale." A dedication. Almanac, beginning 1538. Calendar.

St Matthew, fol i–cccxliv. A table of Epistles. The Latin text is in the Roman Character. It has marginal references, but no heads of chapters, or prologues, a very few marginal notes. A full page contains 41 lines, both of Latin and English. The numbering of the leaves is very irregular; among other instances may be taken the following, from the Acts; folios clxvi, clxix, clxx, clxi, clxii, clxiii, clxix, clxx, clxxix, clxxx, &c, succeed each other.

St Mark begins	on fol	xlv.
Acts	on	clv.
Romans	on	cciii.
Hebrews	on	cclxxxix.
Apocalypse	on	cccxxiii.

N. T. Coverdale's. 1538. 4° Second Edition.

Title in black, "The New Testament, &c by John Hollybushe." (Dedication 3 leaves) Almanac and Calendar, 2 leaves, The text, fol. i–cccxlii. Tables, 2 leaves, not numbered. The number of lines is the same as in the first. In this edition also the numbering of the leaves is very incorrect. Thus the following is the order of some of them; fol. clxix. clxii. clxiii. clxiv. clxv. clxvi. clxxv. clxx. clxxix. clxxviii. clxxix. clxxx clxxxi. clxxxvi. clxxxv. clxxxiv. clxxxv. clxxxvi. &c cxciii. is numbered cxxxix.

It appears that Coverdale was much dissatisfied with the former edition, and set this forth as being more correct; ended during at the same time to call in the copies of the other; in this [illegible] amply succeeded, as one is now scarcely to be found. Lewis [illegible] never seen it, and Herbert describes it as being very scarce. I give here a few of the variations, which may serve to distinguish one edition from the other.

The first reads		The second reads
shewed hymselfe lyuyng	Acts i.	shewed hymselfe alyve
the holy goost commynge on you.		the holy goost cōmynge into you
The same tmdy hath possessed the felde		And thys tmdy hath possessed the felde.

Luke 12. 6.

Evening — Matins — Epistle — Gospel

Communion Office — as before.

1. Cor. 10. 16. 17. Luke 22. 19.

Exhortation — Confession — Absolution

Comfortable words — Prayer of Humble Access

John 6. 12

Lamb of God — Prayer of Consecration

John 1. 29. Matt. 26. 26.

Prayer for the Church Militant

Acts 4. 12.

Gloria in Excelsis — Prayer of Thanksgiving

Acts 5.

Collect — Secret — Preface —

Acts 12. 12.

Sursum Corda — Sanctus —

Acts 19. 32

Benedictus

Acts 21. 2.

Canon — Prayer of Oblation

Acts 22. 6.

Gloria in Excelsis.

Luke 24. 30. 31.

Matt. 26. 26.

Mark 14. 22.

Luke 22. 19.

1 Cor. 11. 24.

Matt. 26. 27.

Mark 14. 23.

Luke 22. 20.

1 Cor. 11. 25.

Matt. 26. 29.

Mark 14. 25.

Luke 22. 18.

1 Cor. 11. 26.

Matt. 26. 30.

Mark 14. 26.

Luke 22. 39.

John 18. 1.

Matt. 26. 36.

Mark 14. 32.

Luke 22. 40.

John 18. 2.

Matt. 26. 39.

Mark 14. 35.

Luke 22. 41.

John 18. 3.

Matt. 26. 40.

Mark 14. 37.

Luke 22. 42.

John 18. 4.

Matt. 26. 41.

Mark 14. 38.

Luke 22. 43.

John 18. 5.

Matt. 26. 42.

Mark 14. 39.

Luke 22.

The newe tes-
tament both Latine and Englyche ech correspondent to the other after the vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Couerdale.

Anno. M.CCCCC.XXXVIII.

Jeremie. XXII.
Is not my worde lyke a fyre sayeth the LORDE, and lyke an hammer that breaketh the harde stone?

Printed in Southwarke by James Nicolson.

Set forth Wyth the Kyngs moost gracious licence.

To.
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Sept. 3/78.

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¶ To the moost noble/ moost gracious / and oure moost dradde Soueraigne lord kynge Henry ỹ eyght/ kynge of Englãde and of ffraunce. &c. Defender of Christes true fayth, & vnder God the chefe and supreme heade of the churche of Englande, Irelande. &c.

Ondyderynge (moost gracious Soueraigne) how louyngly, how fauourably, and how tẽderly your hyghnesse hath taken myne infancy & rudenesse in dedicatynge the whole bible in Englysh to your moost noble grace. And hauyng sure experience also how benygne and gracious a mynde your hyghnes doth euer beare to all thẽ that in theyr callyng are wyllynge to do theyr beste: It doth eũe animate & encorage me now lykewyse to vse thesame audacite to warde your grace: Neuer intendyng nor purposynge to haue ben thus bold, yf your most noble kyndnes & princely benygnite had not forced me here vnto. This (doutles) is one of ỹ chefest causes why I do now with moost hũble obedience dedicate & offre this translaciõ of ỹ new Testamẽt vnto your moost royall maiestye. And to saye ỹ truth: I cã not perceaue ỹ contrary, but as many of vs as intende ỹ glory of god haue all nede to cõmytte vnto your gracious protection & defence aswell our good doynges as our selues: Oure good doynges I meane, & not our euel workes. ffor yf we went aboute euel, god forbyd that we shuld seke defence at your grace. But euen our weldoynges, our good wylles & godly purposes, those wt all humble obedience must we & do submytte to your graces moost sure protectiõ. ffor as our aduersary ỹ deuell walketh about lyke a roarynge lyon, & seketh whom he may deuoure. And as ỹ enemies of Christ went about to tangle hymselfe in his wordes, & to hunt somwhat out of his owne mouth: Eue so do not ỹ enemies of goods word ceasse yet to pycke quarels, & to seke out new occasions, how they may depraue & synistrally interprete our wel doynges. And where as wt all faythfulnes we go about to make our brethren (youre graces louynge subiectes) participante of the frutes of oure good wylles, they yet not regardynge what profite we wolde be glad to do them, reporte euell of vs, sklaunder vs, and saye the worste of vs: Yet they are not ashamed to affirme, that we intende to peruerte the scripture, and to condemne the commune translacion

To the Reader.

I Must nedes aduertise the (moost gentle Reader,) that this present text in Latyn which thou seist set here with the Englyshe, is the same that costumably is red in the churrh, and cõmunly is called S. Hieroms translacton. Wherin though in some places I vse ꝑ honest and iust libertye of a grãmaryan (as nedeful is for thy better vnderstondynge,) yet because I am lothe to swarue from the texte, I so tempre my penne, that yf thou wylt, thou mayest make playne cõstruction of it, by the Englyshe that standeth on the other syde. Thys is done now for the that art not exactly learned in the latyn tunge and woldest fayne vnderstonde it. As for those that be learned in the latyn already, thys oure small labour is not taken for them, saue onely to moue and exhorte them, that they lykewyse knowynge of whome they haue receaued theyr talent of learnynge, wyll be no lesse greued in theyr callyng to serue theyr brethren therwith, thã we are ashamed here with thys oure small mynistracton to do them good. I beseech the therfore take it in good worth: for so well done as it shulde and myght be, it is not: But as it is, thou hast it with a good wyll.

Where as by the authorite of the text I somtyme make it cleare for thy more vnderstondyng, there shalt thou synde thys mark [ ] whych we haue set for thy warnynge, the texte neuertheless nother wrested nor peruerted. The cause wherof is partely the figure called Eclipsis diuerse tymes vsed in ꝑ scriptures, the which though she do garnysh ꝑ sentence in latyn, yet wyll not so be admitted in other tunges: wherfore of necessite we are constrayned to enclose suche wordes in thys marke. Partely because that sundery, and sometyme to rash wryters out of bokes, haue not geuen so greate diligence, as is due in the holy scripture, and haue lefte out, ꝑ sometyme altered some word or wordes and another vsynge the same boke for a copy, hath cõmytted lyke faut. Let not therfore thys oure diligence seme more temerarious vnto the (gentle reader,) than was the diligence of S. Jerome and Origene vnto learned mẽ of theyr tyme, which vsynge sundery markes in theyr bokes, shewed theyr iudgmente what were to be abated or added vnto the bokes of scripture, that so they myghte be restored to the pure and very originall texte. Thy knowlege and vnderstondynge in ꝑ worde of God shall iudge the same of vs also, yf it be ioyned with loue to the truth. And though I seme to be al to scrupulous callyng it in one place penaunce, that in another I call repentaunce: ꝑ gelded, that another calleth chaist, thys me thynk ought not to offende the seynge that the

holy

holy gooſt (I truſt) is the authoure of both our doynges. Yf I of myne owne heade had put in to the new Teſtament theſe wordes: Niſi pœnitueritis. Pœnitemini. Sunt enim eunuchi. Pœnitentiam agite. &c. thē as I were worthy to be reproued, ſo ſhulde it be ryght neceſſary to redreſſe the ſame. But it is the holy gooſte that hath put them in, and therfore I hartely requyre the thynke no more harm in me for callyng it in one place penaunce, ẏ in another I call repentaunce, thē I thynk harme in hym ẏ calleth it chaiſt, which I by the nature of thys worde Eunuchus cal gelded. Let euery mā be glad to ſubmytte his vnderſtō-dynge to ẏ holy gooſt in them ẏ be learned, & no doute we ſhall thynk the beſt one by another, & fynde no leſſe occaſion to prayſe god in ano-ther man, thē in our ſelues. As ẏ holy gooſt then is one, worckynge in ẏ and me as he wyl, ſo let vs not ſwarue from ẏ vnite, but be one in him. And for my parte I enſure the I am indifferent to call it aſwell wt the one terme as with ẏ other, ſo longe as I know that it is no preiudice nor iniury to the meauynge of the holy gooſt: Neuertheleſſe I am ve-ry ſcrupulous to go from the vocable of the text.

And of truth ſo had we all nede to be: ffor the worlde is captious, & many ther be that had rather fynde .xx. fautes, thē to amende one. And oft tymes the more labour a man taketh for theyr cōmodite, the leſſe thanke he hath. But yf they that be learned & haue wherwith to mayn-teyne ẏ charges dyd theyr dewty, they thēſelues ſhulde ꝓfourme theſe thynges, and not onely to loke for it at other mens hādes. At the leeſt yf they wolde nother take the payne of tranſlatynge thēſelues, nor to beare the expenſes therof, nor of the prentyng, they ſhulde yet haue a good tunge, and helpe one waye, ẏ they cā not do another. God graūt thys worlde once to eſpye theyr vnthankfulneſſe. Thys do not I ſaye for onye lucre or vauntage ẏ I loke for at your hādes ye rych & welthy bellyes of the worlde: for he that neuer fayled me at my nede, hath taught me to be cōtent with ſuch prouiſion as he hath and wyll make for me. Yf you therfore ẏ be ſeruauntes to your owne ryches, requyre I nothynge at all. ſaue onely that which S. Iames ſayeth vnto you in the begynnynge of hys fyfth chapter: Namely, that ye wepe and howle on your wrechedneſſe ẏ ſhall come vpon you. ffor certaynly ye haue greate cauſe ſo to do, nother is it vnlyke but greate miſery ſhal come vpon you, conſyderynge the gorgious fare and apparell that ye haue euery daye for the proude pompe and appetite of your ſtynkynge car-caſes, and yet be not aſhamed to ſuffre youre owne fleſhe and bloude to dye at youre dores for lacke of your helpe. O ſynfull belly Gods. O vnthankfull wretches. O vncharitable Idolatrers. Wyth what cō-ſcience darre ye put one morſell of meate in to youre mouthes?

O abho-

O abhominable helhoundes, what shall be worth of you? I speake to you, ye ryche nyggardes of the worlde, wlych as ye haue no fauoure to gods holy worde, so loue ye to do nothynge that it commaundeth. Oure LORDE sende you worthy repentaunce.

But now wyll I turne my penne vnto you that be lordes and rulers of youre ryches. For of you whom God hath made stewardes of these worldly goodes. Of you, whome God hath made plenteous aswell in hys knowlge, and in other ryches, of you (I saye) wolde I fayne requyre and begge (euen for his sake that is the geuer of all good thynges) that at the last ye wolde do but youre dewty, and helpe aswell with youre good counsell as with youre temperall substaunce, that a perfyte prouision maye be made for the poore, and for the vertuous bryngynge vp of youth: That as we now already haue cause plentyfull to geue God thankes for his worde and for sendynge vs a prynce (with thousandes of other benefytes:) Euen so we seynge the poore, aged, lame, sore, and syck prouyded for, and oure youth brought vp aswell in gods knowlege as in other vertuous occupations maye haue lykewyse occasion sufficient to prayse God for the same. Oure LORDE graunt that this oure longe beggyng and moost nedeful request, may once be herde. In ỳ meane tyme tyll God brynge it to passe by his myniſters let not thy coũsel nor helpe be behynde (moost gentle Reader) for ỳ furtheraũce of the same. And for ỳ thou hast receaued at the mercifull hande of god already, be thankful alway vnto hym, louynge and obedient vnto thy Prynce. And lyue so continually in helpynge and edifyenge of thy neghboure, that it may redounde to the prayse and glory of God for euer.

A M E N.

✠

An Almanack for. xviii. yeares.

Numerus annorum.	Pasca.	Aureus numerus.	Litera dominicalis.	Bisextus.
m.d.xxxviii.	xxi.April.	xix.	F	
m.d.xxxix	vi.April.	i.	E	
m.d.xl.	xxviii.Mar.	ii.	D	C
m.d.xli.	xvii.April.	iii	B	
m.d.xlii.	ix.April.	iiii.	A	
m.d.xliii.	xxv.Mar.	v.	G	
m.d.xliiii.	xiiii.April.	vi.	F	E
m.d.xlv.	v.April.	vii.	D	
m.d.xlvi.	xxv.April.	viii.	C	
m.d.xlvii.	x.April.	ix	B	
m.d.xlviii.	ii.April.	x	A	G
m.d.xlix.	xxi.April.	xi.	F	
m.d.l.	vi.April	xii.	E	
m.d.li.	xix.Mar.	xiii.	D	
m.d.lii.	xviii.April.	xiiii.	C	B
m.d.liii.	ii.April.	xv.	A	
m.d.liiii.	xxv.Mar.	xvi.	G	
m.d.lv.	xiiii.April.	xvii.	F	

B L Ianuarius habet dies.xxxi. Luna vero.xxx.

iii	A	Circumcisio domini.	1
	b	Octa.stephani.	2
xi	c	Octa.Joannis.	3
	d	Octa.innocentium	4
xix	e	Octa.Thome mar.	5
viii	f	Epiphania domini.	6
	g	Felicis & ianuarii.	7
xvi	A	Luciani presbyteri & sociorũ.	8
v	b	Sancti iudoci.	9
	c	Pauli primi heremite.	10
xiii	d	¶ Sol in aquario.	11
ii	e	Archadii martyris.	12
	f	Octa.Epipha. Hilarii.	13
x	g	Felicis presbyteri.	14
	A	Mauri abbatis.	15
xviii	b	Marcelli episcopi & mar.	16
vii	c	Depositio anthonii.	17
	d	Prisce virginis.	18
xv	e	Vulfrani episcopi.	19
iiii	f	Sebastiani & fabiani.	20
	g	Agnetis virginis.	21
xii	A	Vincentii martiris.	22
i	b	Emerentiane virginis.	23
	c	Sancti Timothei.	24
ix	d	Conuersio sancti Pauli.	25
	e	Policarpi episcopi & mart.	26
xvii	f	Juliani episcopi.	27
vi	g	Agnetis secundo.	28
	A	Valerii, episcopi.	29
xiiii	b	Basilidis regine.	30
iii	c	Saturnini & victoris.	31

B L Februarius habet dies.xxviii. Luna vero xxix.

	d	Brigide virginis	1
xi	e	Purificatio Marie.	2
viii	f	Sancti blasii episcopi.	3
xix	g	Sancti gilberti.	4
	A	Agathe virginis & martyris.	5
xvi	b	Vedasti et amandi episcopi	6
v	c	Sancti anguli episcopi.	7
	d	Pauli epi. Luci & Ciriaci.	8
xiii	e	Appollonie virginis.	9
ii	f	Scolastice virginis.	10
	g	Eufraste virginis	11
x	A	Eulalie. ¶ Sol in piscibus.	12
	b	Wolfrani epicopi.	13
xviii	c	Valentini martyris.	14
vii	d	Faustini & iouite.	15
	e	Juliane virginis.	16
xv	f	Policronii episcopi.	17
iiii	g	Simõ episcopi & martyris.	18
	A	Sabini et Juliani mar.	19
xii	b	Mildrede virginis.	20
x	c	Sexaginta nouem mar.	21
	d	Cathedra Petri.	22
ix	e	¶ Locus bisexti. ¶ Vigilia.	23
	f	Mathie apostoli.	24
xvii	g	Inuentio S. Pauli.	25
vi	A	Nestoris episcopi.	26
	b	Sancti Augustini.	27
xiiii	c	Oswaldi episcopi.	28

B L Martius habet dies.xxxi. Luna vero xxx.

iii	d	Dauid epis. et cõfes.	1
	e	Cedde episcopi et con.	2
xi	f	Martini & Asterii.	3
	g	S. Adriani.	4
xix	A	Foce, Eusebii et Perpetue	5
viii	b	Victoris et victorini.	6
	c	Perpetue et Felicita.	7
xvi	d	Depositio s. Felicis	8
	e	XL. martyrum.	9
	f	Agapeti martyris.	10
xiii	g	Quirini & Cãdidi.	11

u	A	Gregorii episcopi.	12
	b	Theodore matrone.	13
f	c	☾ Sol in aries. Equinoc.	14
	d	Longini martyris	15
xviii	e	Hilarii et Taccani	16
vii	f	Patricii epis. Gertrudis	17
	g	Edwardi regis confes.	18
xv	A	Joseph sponsi Marie.	19
iiii	b	Cuthberti abbatis	20
	c	Benedicti abbatis	21
xii	d	Aphrodosii episco.	22
i	e	Theodori presbiteri	23
	f	Theodrici episcopi	24
ix	g	Annunciatio domini	25
	A	Castoris martyris	26
xvii	b	Resurrectio domini.	27
vi	c	Dorothee virginis	28
	d	Sancti Victorini	29
xiiii	e	Quirini martyris.	30
iii	f	Aldelmi episcopi.	31

BL Aprilis habet dies. xxx. Luna vero. xxix.

	g	Theodore virginis	1
xi	A	Marie Egipciace	2
	b	Richardi epis. et con.	3
xix	c	Ambrosii episcopi	4
viii	d	Martiniani et Martiani	5
xvi	e	Sixti epis. et marty	6
v	f	Euphemie virginis.	7
	g	Egesippi sociorumque	8
xiii	A	Perpetui episcopi	9
ii	b	Passio septem virginum	10
	c	Sancti guthlaci.	11
x	d	☾ Sol in Tauro.	12
	e	Julii episcopi.	13
xviii	f	Tiburcii et valeriani	14
vii	g	Oswaldi archiepis.	15
	A	Sancti Ysidori	16
xv	b	Aniceti episcopi	17
iiii	c	Eleutherii et Antiochiani.	18
	d	Alphegii episcopi et mar.	19
xii	e	Victoris episcopi	20
i	f	Simeonis episcopi & mar.	21
	g	Sancti sotheris.	22
ix	A	Georgii martyris	23
	b	Wilfridi episcopi	24
xvii	c	Marci euangeliste	25
vi	d	Cleti episcopi	26
	e	Anastasii episcopi	27
xiiii	f	Vitalis martyris	28
iii	g	Petri mediolanensis.	29
	A	Depositio erken. ☾ Vigili.	30

BL Maius habet dies xxxi. Luna vero. xxx.

xi	b	Philippi & Jacobi	1
	c	Athanasii episcopi	2
xix	d	Inuentio S. crucis	3
viii	e	Festū corone spinee domini.	4
	f	Sancti godardi	5
xvi	g	Johānis ante portam.	6
v	A	Johannis de Beuerlaco	7
	b	Apparitio S. Michaelis.	8
xiii	c	Translatio S. Nicolai	9
ii	d	Gordiani et Epimachi	10
	e	Anthonii martyris	11
x	f	Nerei, achillei, & Pancratii.	12
	g	Seruatii confessoris	13
xviii	A	☾ Sol in gemini.	14
vii	b	Ysidori martyris	15
	c	Brandini episcopi	16
xv	d	Transl. S. Bernardi	17
iiii	e	Dioscori martyris	18
	f	Dūstani episcopi & confes.	19
xii	g	Sancti Bernardi	20
i	A	Helene regine	21
	b	Juliane virginis	22
ix	c	Desyderii martyris	23
	d	Translatio sancti francisci.	24
xvii	e	Aldelmi episcopi & con.	25
vi	f	Augustini anglorum apost.	26
	g	Bede presbiteri	27
xiiii	A	Germani episcopi	28
iii	b	Coronis martyris	29
	c	Felicis episcopi.	30
xi	d	Petronille virginis	31

BL Junius habet dies. xxx. Luna vero. xxix.

	e	Nicomedis martyris.	1
xix	f	Marcellini et Petri	2
viii	g	Eralmi martyris	3
xvi	A	Sancti Petrocii	4
v	b	Bonifacii sociorumque	5
	c	Mellonis archiepiscopi	6
xiii	d	Transl. S. Wilfani	7
ii	e	Medardi & gildardi	8
	f	Translatio sancti edmundi	9
x	g	Juonis confessoris	10
	A	Barnabe apostoli.	11
xviii	b	Basilidis, Cirini, & naboris	12
vii	c	Anthonii ☾ Sol in cancro.	13
	d	Basilii episcopi	14
xv	e	Viti, Modesti & Crescentie.	15
iiii	f	Translatio sancti richardi	16
	g	S. Botulphi martyris.	17

xii	A	Marci et Marcelli.	18
i	b	Geruasii et Prothasii.	19
	c	Translatio sancti Edwardi.	20
ix	d	Walburge virginis.	21
	e	Albani martyris	22
xvii	f	Etheldrede. ¶ Vigilia.	23
vi	g	Natiuitas Johan. baptist.	24
	A	Translatio Eligii episcopi.	25
xiiii	b	Johannis et Pauli.	26
iii	c	Crescentis martyris	27
	d	Leonis episco. ¶ Vigilia.	28
xi	e	Petri et Pauli apostoli	29
	f	Cōmemoratio s. Pauli	30

B L Julius habet dies. xxxi, Luna vero. xxx.

xix	g	Octaua Johannis baptiste.	1
viii	A	Visitacio beate marie virgi.	2
	b	Translatio Thome apost.	3
xvi	c	Translatio s. Martini.	4
v	d	zoe virginis et mar.	5
	e	Octa. Apost. Petri et Pau.	6
xiii	f	Translatio s. Thome mart.	7
ii	g	Depositio sancti Grimbal.	8
	A	Cirilli episcopi	9
x	b	Septē fratrum martyrum	10
	c	Translatio S. Benedicti.	11
xviii	d	Naboris et felicis	12
vii	e	Priuati martyris.	13
	f	¶ Sol in leone	14
xv	g	Translatio sancti swithu.	15
iiii	A	Translatio s. Osmundi	16
	b	Kenelmi regis et martyris.	17
xii	c	Arnulphi episcopi.	18
i	d	Ruffine et Justine	19
	e	Margarete virginis.	20
ix	f	Praxedis virginis.	21
	g	Marie Magdalene.	22
xvii	A	Appollinaris episcopi.	23
vi	b	Christine virgi. ¶ Vigil.	24
	c	Jacobi Apostoli.	25
xiiii	d	Anne matris Marie.	26
xii	e	Septem dormientium.	27
	f	Sansonis episcopi.	28
xi	g	Felicis et sociorum eius	29
xix	A	Abdon et Sennes.	30
	b	Germani episcopi antissio.	31

B L Augustus habet dies. xxxi Luna vero. xxx.

viii	c	Petri ad vincula	1
xvi	d	Stephani episcopi	2
v	e	Inuētio sancti Stephani	3
	f	Justini presbyteri.	4
xiii	g	Festum niuis	5
ii	A	Trāsfiguratio domini	6
	b	Festum nominis Jesu.	7
i	c	Ciriaci sociorūq; eius	8
	d	Romani martyris	9
xviii	e	Laurentii martyris.	10
vii	f	Tiburtii martyris.	11
	g	Clare virginis.	12
xv	A	Hippoliti et sociorū eius	13
iiii	b	Eusebii. ¶ Vigilia.	14
	c	Assumptio beate Marie	15
xii	d	Rochi. ¶ Sol in virgine.	16
i	e	Octa. S. Laurencii.	17
	f	Agapiti martyris	18
ix	g	Magni martyris.	19
	A	Lodouici episcopi,	20
xvii	b	Bernardi abbatis.	21
vi	c	Octaua assūptionis marie.	22
	d	Timothei. ¶ Vigilia.	23
xiiii	e	Bartholomei apostoli	24
iii	f	Ludouici regis	25
	g	Seuerini episcopi.	26
xi	A	Ruffini martyris.	27
xix	b	Augustini episcopi.	28
	c	Decollatio Johannis Bap.	29
viii	d	Felicis et adaucti.	30
	e	Cuthberte virginis.	31

B L September habet dies. xxx. Luna vero xxix.

xvi	f	Egidii abbatis	1
v	g	Antonini martyris	2
	A	Ordinatio S. Gregorii	3
xiii	b	Trāslatio S. Cuthberti.	4
ii	c	Bertini abbatis	5
	d	Eugenii pontificis	6
x	e	Euricii episcopi et confes.	7
	f	Natiuitas beate Marie.	8
xviii	g	Gorgonii martiris	9
vii	A	Syluii episcopi	10
	b	Prothi et iacincti.	11
xv	c	Martiniani episcopi	12
iiii	d	Mauritii episcopi.	13
	e	Exaltatio S. crucis	14
xii	f	¶ Sol in sagittario	15
i	g	Euphemie virginis	16
	A	Lamberti episcopi et mar.	17
ix	b	Victoris et corone.	18
	c	Januarii martyris	19
xvii	d	Eustachii. ¶ Vigilia	20
	e	Mathei apostoli.	21
	f	Mauricii et sociorum eius.	22
xiiii	g	Tecle virginis	23

xii	A	Andothili martyris	24
	b	Firmini episcopi	25
xi	c	Cipriani et iustine.	26
xix	d	Cosme et damiani.	27
	e	Exuperii episcopi.	28
viii	f	Michaelis archangeli.	29
	g	Hieronymi presbiteri.	30

BL October habet dies.xxxi. Luna vero.xxx.

xvi	A	Remigii et Bauonis epis.	1
v	b	Leodegarii martyris.	2
xiii	c	Candidi martyris.	3
ii	d	Francisci confessoris.	4
	e	Appollinaris martyris	5
x	f	Sancte Fidis.	6
	g	Marci et Marcelliani.	7
xviii	A	Sancte Pelagie.	8
vii	b	Dionisii Rustici & Eleute.	9
	c	Gereonis et victoris.	10
xv	d	Nicasii episcopi & martyris.	11
iiii	e	Sancti Wilfridi.	12
	f	Translatio s. Edwardi.	13
xii	g	Calixti episcopi.	14
i	A	Wulfrani episcopi.	15
	b	☾ Sol in Scorpione	16
ix	c	Etheldrede virginis.	17
	d	Luce Euangeliste	18
xvii	e	Fredeswyde virginis.	19
vi	f	Iustreberte virginis	20
	g	Undecim milliū virginum.	21
xiiii	A	Marie Salome	22
iii	b	Romani episcopi	23
	c	Maglori episcopi	24
xi	d	Crispini et crispiniani	25
xix	f	Euaristi episcopi,	26
	e	Florentii mar. ☾ Vigilia.	27
viii	g	Simonis et Jude.	28
	B	Narcisci episcopi.	29
xvi	b	Germani capuani episcopi.	30
v	c	Quintini episcopi. ☾ Vigi.	31

BL November habet dies.xxx. Luna vero.xix.

	d	Festum omnium sanctorum.	
xiii	e	All soules daye.	2
ii	f	Wenefrede virginis.	3
	g	Sancti Amantii.	4
x	A	Leti presbyteri.	5
	b	Leonardi abbatis.	6
xviii	c	Willibrordi abbatis	7
viii	d	Quatuor coronatorum	8
	e	Sancti Theodori	9
xv	f	Martini episcopi.	10
iiii	g	Martini episcopi	11
	A	Paterni martyris.	12
xii	b	Brictii episcopi et confes.	13
i	c	Translatio s. Erken.	14
	d	Macuti ☾ Sol in sagitta.	15
ix	e	Edmūdi archiepisco.	16
	f	Hugonis episcopi	17
xvii	g	Eugenii episcopi.	18
vi	A	Sancte Elisabeth	19
	b	Edmūdi regis	20
xiiii	c	Presentatio marie.	21
iii	d	Cecilie virginis et martyris	22
	e	Clemētis pontificis,	23
xi	f	Grisogoni mar.	24
xix	g	Katherine virginis	25
	A	Lini pontifi et mar.	26
viii	b	Agricole et Vitalis	27
	c	Ruti martyris	28
xvi	d	Saturnini. ☾ Vigilia.	29
v	e	Andree Apostoli	30

BL December habet dies.xxxi. Luna vero.xxx.

	f	Eligii episcopi et confessoris.	1
xiii	g	Sancti Libani	2
ii	A	Depositio S. Olmūdi	3
x	b	Barbare virginis	4
	c	Sabbe abbatis	5
xviii	d	Nicolai episcopi.	6
vii	e	Octaua S. Andree.	7
	f	Conceptio beate Marie	8
xv	g	Cipriani abbatis.	9
iiii	A	Sancte Eulalie	10
	b	Damasi episcopi	11
xii	c	☾ Sol in Capricorno.	12
i	d	Lucie virginis	13
	e	Othilie virginis	14
ix	f	Valerii episcopi	15
	g	O sapientia	16
xvii	A	Lazari episcopi	17
vi	b	Gratiani episcopi.	18
	c	Wenefle virginis	19
xiiii	d	Juliani. ☾ Vigilia	20
iii	e	Thome Apostoli	21
	f	Triginta martyrum	22
xi	g	Victorie virginis	23
xix	B	☾ Vigilia.	24
	b	Natiuitas dñi nostri Jesu	25
viii	c	Stephani protomartyris.	26
	d	Johannis Euangeliste.	27
xvi	e	Sanctorum innocentium.	28
v	f	Thome martyris.	29
	g	Translatio S. Jacobi	30
xiii	A	Siluestri episcopi	31

¶ SANCTVM IESV CHRISTI euangeliũ secundũ Matheũ.

CAPVT PRIMVM.

Liber gñatiõis Iesu Christi filii Dauid, filii Abrahã. Abrahã gen. Isaac. Isaac aũt gen. Iacob. Iacob aũt genuit Iudã et fres eius. Iudas aũt genuit Phares et Zarã de Thamar Phares aũt gen. Esrõ. Esrõ aũt genuit Arã. Arã aũt genuit Aminadab. Aminadab aũt genuit Naasson. Naassõ aũt genuit Salmõ. Salmon aũt genuit Boos de Raab. Boos autẽ genuit Obed ex Ruth. Obed aũt genuit Iesse. Iesse aũt genuit Dauid regem. Dauid aũt rex genuit Salomonem ex ea q̃ fuit Vriæ. Salomon aũt genuit Roboã. Roboam aũt genuit Abiam. Abia aũt genuit Asa. Asa aũt genuit Iosaphat. Iosaphat aũt genuit Iorã. Iorã aũt genuit Oziã. Ozias aũt genuit Ioathã. Ioathã aũt genuit Achaz. Achaz aũt genuit Ezechiã. Ezechias aũt genuit Manasse. Manasse aũt genuit Amõ. Amõ aũt genuit Iosiã. Iosias aũt genuit Iechoniã et fres eius i trãsmigratione Babylonis. Et post transmigrationẽ Babylonis, Iechonias genuit Salathiel. Salathiel aũt genuit Zorobabel. Zorobabel aũt genuit Abiud. Abiud aũt genuit Eliachi. Eliachi aũt genuit Azor. Azor aũt genuit Sadoc. Sadoc aũt genuit Achim Achi aũt genuit

¶ The holy Gospell of Jesus Christ after Mathewe.

The fyrst Chapter. ✢

The boke of ẏ generacion of Jesus Christe the sonne of Dauid, the sõne of Abraham. ★Abraham begat Isaac. ★ Isaac begat Jacob. ★Jacob begat Judas and hys brethren. ★Judas begat Phares and Zarã of Thamar. ★ Phares begat Esrom. ★Esrom begat Aram. ‡ Arã begat Aminadab. ★Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Raab. Booz begat Obed of Ruth. Obed begat Jesse. ★ Jesse begat Dauid ẏ kynge. ‡Dauid the kynge begat Salomõ of her that was Vrias wyfe. ★Salomõ begat Roboã. ★ Roboã begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jorã. Jorã begat Ozias. ★Ozias begat Joathan. ‡Joathã begat Achaz. ★Achaz begat Ezechias. ‡Ezechias begat Manasses. ★Manasses begat Amon. ‡Amõ begat Josias. ★ Josias begat Jechonias and his brethrẽ in ẏ trãsmigractiõ of Babilõ. And after ẏ trãsmigractiõ of Babilon. ★ Jechonias begat Salathiel. ★Salathiel begat Zorobabel Zorobabel begat Abiud. Abiud begat Eliachi. Eliachi begat Azor. Azor begat Sadoc. Sadoc begat Achi. Achim

A
Lu. 2. a. 3. b
Gene. 11. a
Gene. 25. c
Gene. 29. f
Gene. 38. e
Gene. 46. b
Ruth. 4. d
‡1. Par. 2. a
★Num. 1. a
Ruth. 4. d
1. Reg. 16. a
‡2. Ra. 12. e
★1. Pa. 3. b
2. Par. 11. b
B
2. Par. 26. a
‡2. pa. 27. b
28. d
★2. pa. 1. c
‡4. re. 2. d
★4. re. 21.
‡4. re. 21. e
★4. re. 23. f
24. and. 25
1. Para. 3. f
Agge. 1. a
1. Esdre. 3. a

A. i. begat

begat Eliud. Eliud begat Eleazar. Eleazar begat Mathã. Mathan begat Jacob. Jacob begat Joseph ỹ husbande of Mary, of which was borne Jesus, whych is called Christ. ¶ And so al the generaciõs frõ Abrahã vnto Dauid, are. xiiii. generaciõs. And frõ Dauid vnto ỹ trãsmigracio of Babilon are. xiiii. generaciõs. And frõ the trãsmigracio of Babilõ, vnto Christ ℣ are. xiiii. generaciõs. + Truly ỹ ge
Luce. 1. b neracio of Christ was on this wyse: Whã Mary ỹ mother of Jesu was spoused vnto Joseph, afore they came together, she was foũde w̃ chyld thorowe ỹ holy goost. But seyng Joseph hyr husbãde was ryghteous & wolde not bryng hyr to shame, he was mynded to put her awaye preuely. But whyle he thus thought, + behold, the angell of ỹ LORDE appeared vnto
Luce. 2. a hym in slepes, sayeng: Joseph ✶ thou sonne of Dauid, feare not ỹ to take Mary thy wife: for ỹ which is borne in her, is of the holy goost. She shall
Actu. 4. a Philip. 2. a truly bryng forth a sõne, ✶ & ỹ shalte cal hys name Jesus, for he shal saue his people frõ theyr synnes. ¶ But al thys was done, ỹ it myght be fulfylled which was spokẽ of ỹ LORD by
Esay. 7. c ỹ prophete Esay, sayenge: ✶ Behold, a virgin shalbe w̃ chyld, & shal bryng forth a sõne & hys name shalbe called Emanuel, whyche is interpreted: God w̃ vs. + Joseph truly arysynge from slepe, dyd as the angell of the LORDE cõmaunded hym, and toke hys wyfe, and knewe her not, tyl she
Luc. 2. a ✶ brought forth hyr fyrstborne sõne, and called hys name Jesus.

The. ii. Chapter. ✣

Whan

genuit Eliud. Eliud autẽ genuit Eleazar. Eleazar aũt genuit Mathã. Mathã aũt genuit Iacob. Iacob aũt genuit Ioseph uirũ Marię, de qua natus est Iesus q uocatur Christus. Omnes itaq; gñationes ab Abrahã usq; ad Dauid, generatiões quatuordeci: et a Dauid usq; ad trãsmigrationẽ Babilonis, gñatiões quatuordeci: & a trãsmigratiõe Babilonis usq; ad Christũ gñatiões quatuordecim. Christi aũt gñatio sic erat: Cũ esset desponsata mater IESV Maria Ioseph, antequã cõuenirẽt inuẽta est in utero habẽs de spũ sancto. Ioseph autẽ uir eius cũ esset iustus, et nollet eã traducere, uoluit occulte dimittere eã. Hęc autẽ eo cogitãte, ecce angelus dñi apparuit in somnis ei dicens: Ioseph fili Dauid, noli timere accipere Mariã cõiugem tuã: quod enim in ea natũ est, de spũ sancto est: pariet aũt filiũ & uocabis nomẽ eius IESVM: ipse em̃ saluum faciet populũ suũ a peccatis eorũ. Hoc autẽ totum factum est, ut adimpleretur quod dictum est a Domino per prophetã, dicentẽ: Ecce uirgo in utero habebit, et pariet filiũ, & uocabitur nomen eius Emanuel, quod est interpretatum nobiscũ Deus. Exurgẽs autem Ioseph a somno, fecit sicut præcepit ei angelus Domini, et accepit coniugẽ suã, & non cognoscebat eã, donec peperit filium suũ primogenitum, et uocauit nomen eius IESVM.

CAPVT II.

Cum

CVm ergo natus esset IESVS in Bethleem Iudæ, in diebus Herodis regis, ecce Magi ab oriente uenerunt Hierosolimam, dicentes: Vbi est qui natus est rex Iudæorum? uidimus enim stellam eius in Oriente, et uenimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi scicitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethleem Iudæ: sic enim scriptum est per prophetã: Et tu Bethleem terra Iuda, nequaquam minima es in pricipibus Iuda: ex te enim exiet dux qui regat populũ meum Israel. Tunc Herodes clã uocatis Magis, diligenter didicit ab eis tẽpus stellæ quæ apparuit eis: et mittens illos in Bethleem, dixit Ite et interrogate diligenter de puero. Et cum inueneritis, renũciate mihi, ut ego ueniens adorem eum. Qui cum audissent regem, abierunt: Et ecce stella quam uiderant in oriente, antecedebat eos, usque dum ueniẽs staret supra, ubi erat puer. Videntes autem stellam, gauisi sũt gaudio magno ualde. Et intrantes domum, inuenerunt puerum cum Maria matre eius, et procidentes adorauerunt eũ: et apertis

Whan Jesus therfore was borne in Bethleẽ of Jewry in the dayes of Herode the kynge. Beholde, ther came wyse men from the east to Jerusalem, sayenge: Where is he that is borne kynge of the Jewes? For we haue sene hys starre in the east, & are come to worshippe hym. But Herode the kynge hearyng, was vexed, & al Jerusalem wyth him. And he gatherynge together all the princes of the prestes & scrybes of the people enquired of thẽ, where Christ shulde be borne. And they sayd vnto hym: In Bethleem of Jewrye, for so is it wrytten by the prophete. * And thou Bethleem in the lande of Jewry art not the least amonge the princes of Jewry: * For out of ẏ shal ther come forth a captayn, whych shal gouerne my people Israel. Than Herode (the wyse mẽ beynge preuely called) learned of them diligently the tyme of ẏ starre that appeared vnto thẽ. And he sendynge them vnto Bethleem, sayd: Go ye, and inquire diligently of the chyld. And whã ye haue foũde brynge me worde agayne, that I also cõmynge, maye worshippe hym. Whych whan they hadde herde the kynge, they wente theyr waye. And behold, the starre that they had sene in the east, wente before them, tyl it cõmyng, stode aboue where ẏ chyld was. They truly seynge the starre, ioyed wyth exceadynge great gladnesse. And entrynge into the house, they founde the chylde wyth Mary hys mother. And they * fallynge downe flat, worshipped hym. And

A

Mich. 5. a.

Joh. 7. d.

B

Psal. 71. b.
Esa. 60. a.

whan they had opened they? treasures, they offered vnto hym gyftes: golde, frankyncēce, and myrre. And the answere beynge receaued in slepes that they shulde not go agayne vnto Herode, they returned in to they? owne contry by another waye. ℣ Whych whan they were departed, ℟ the angell of the LORDE appeared vnto Joseph in slepes, sayenge: Aryse, and take the chylde and hys mother, and * flye in to Egipte, and be there tyll I bynge ỹ worde. Exodi. 4. d. ffor it wyll come to passe, that Herode shal seke the chylde to destroye hym. Whyche rysynge vp, toke the chylde and hys mother by nyght, & departed in to Egipte, & was there vntyll the death of Herode, That it myght be fulfylled whych was spoken of the LORDE by ỹ prophet sayenge: * Out of Egipt haue I called my sōne. Num. 24. c Ozee. 11. a Then Herode seynge that he was mocked of ỹ wyse men, was exceadynge wroth, a (sendyng forth) slewe al the chyldrē ỹ were in Bethleem & in al the coastes therof, from the age of two yeare & vnder, accordynge to ỹ tyme ỹ he had sought out of ỹ wyse men. Thā was it fulfylled that was spokē by Jeremy the prophete, sayenge: * In Rama was there a voyce herde, weppynge and greate howlynge, Rachel bewaylynge hyr chylderen, and wolde not be comforted, because they are not. Iere. 31. c ℟

℣ ℟ But whan Herode was dead, beholde, the angell of the LORDE appeared in slepes vnto Joseph in Egipte sayenge: Aryse, and take the chylde and hys mother

apertis thesauris suis obtulerunt ei munera, aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodē, per aliam uiā reuersi sunt in regionem suam. Qui cum recessissent, ecce angelus Domini apparuit in somnis Ioseph, dicens: Surge et accipe puerum et matrem eius, et fuge in Aegiptum et esto ibi usq; dum dicam tibi. Futurum est enim ut Herodes querat puerum ad perdendum eum. Qui consurgēs accepit puerum et matrem eius nocte, et secessit in Aegiptum: Et erat ibi usq; ad obitum Herodis, ut adimpleretur ꝙ dictum est a Domino per prophetam dicentē: Ex Aegipto uocaui filium meū. Tunc Herodes uidens quoniam illusus esset a Magis, iratus est ualde, et mittens occidit omnes pueros, qui erant in Bethleem et in omnibus finibus eius, a bimatu et infra, secundum tempus quod exquisierat a Magis. Tunc adimpletū est quod dictum est per Hieremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt. Defuncto autem Herode, ecce angelus Domini apparuit in sōnis Ioseph in Aegipto, dicens: Surge, et accipe puerum et matrem

ther

matrem eius et uade in terram Israel: defuncti sunt enī, qui querebant aīam pueri. Qui consurgens, accepit puerū et matrem eius, et uenit in terrā Israel. Audiēs aūt ꝙ Archelaus regnaret in Iudea pro Herode patre suo, timuit illo ire. Et admonitus in somnis, secessit in partes Galileæ, et ueniens habitauit in ciuitate quæ uocatur Nazareth, ut adimpleretur quod dictum est p prophetas: Qm̄ Nazarēus uocabitur.

CAPVT. III.

IN diebus aūt illis, uenit Ioānes baptista p̄dicās in deserto Iudeę et dicēs Pœnitētiā agite appropiquauit enī regnū cœlorū. Hic est enī, de quo dictū est p Esa. prophetā, dicentē: Vox clamātis in deserto, parate uiā dñi, rectas facite semitas eius. Ipse aūt Ioānes habebat uestimētū de pilis camelorū et zonā pelliceā circa lūbos suos, esca aūt eius erat, locustę et mel sylueſtre Tūc exibat ad eū Hierosolyma et omnis Iudæa, et omnis regio circa Iordanem, et baptizabantur ab eo in Iordane, confitentes peccata sua. Videns autem multos Phariseorum et Saduceorum uenientes ad baptismū suum, dixit eis: Progenies uiperarum, quis demonstrauit uobis fugere a uentura ira? Facite ergo fructū dignum pœnitentiæ. Et ne uelitis dicere intra uos: Patrem habemus Abrahā Dico enim uobis quoniā potens est deus

mother, and go in to the lande of Israel: ffor they are dead that soughte the lyfe of the chylde. Whych ryssyng vp, toke the chylde and hys mother, and came in to the lande of Israel. But he hearynge ꝙ Archelaus raygned in Jewry in steade of Herode hys father (and beynge admonished in slepes) departed in to the coastes of Galile. And he commynge dwelt in a cytie whych is called Nazareth, ꝙ it myght be fulfylled, whych was spokē by ꝙ prophetes: how that ⋆ he shalbe called a Nazarite. ✠ Judi.13.b

The.iii. Chapter. ✠

IN those dayes ⋆ came Jhō baptist preachynge in the wylderneſſe of Jewry, & sayeng: ⋆ Do ye penaūce, for the kyngdom of heauēs is drawen nye. ffor ⋆ thys is he of whome it is spoken by Esay the prophet, sayenge: ⋆ The voyce of a cryer in the wylderneſſe. Prepare ye the way of ꝙ LORD, make hys pathes straycht ⋆ But Jhon hymselfe had a garmēt of Camels heer, & a lethr̄ gyrdell aboute hys loynes. Hys meate was locustes & wylde hony. Than wente forth vnto hym Jerusalē, & al Jewry and all the contry about Jordane, & were baptysed of hym in Jordane cōfessyng theyr synnes. ⋆ But he seyng many of ꝙ Phariseś & Saduces cōmyng to his baptyme, sayd vnto thē: Ye generacō of vipers, who certified you to flye frō ꝙ wrath to come? Do therfor worthy frute of penaūce And thynke not ye to saye wīn youre selues: We haue a father, Abrahā. ffor I saye vnto you, that God is

A Marci.1.a Luce.3.a Joh.3.d. Math.4.b. Joh.1.b. Esay.40.a 4.Reg.1.b. Luce.3.b

able out of these stones to rayse vp chyldre vnto Abrahã, for euen now is the axe put to ỹ roote of ỹ trees.
Math. 7. b. Luce. 3. c
* Euery tre therfore that yeldeth not good frute, shalbe hewẽ downe, and cast in to the fyre. * I verely do
Marci. 1. a. Luce. 3. c Joh. 1. c
baptise you in water vnto penaũce: but he that shall come after me, is stronger than I, whose shues I am not able to beare: he shall baptyse
Luce. 3. c
you in ỹ holy goost & fyre: * Whose fanne is in hys hande, and he shall clense hys flooze, & gather ỹ wheate in to hys barne: but the chaffe shall he burne with vnquẽcheable fyre. ✣
Marci. 1. a.
✣ * Than cam Jesus from Galile vnto Jordane to Jhõ, that he myght be baptysed of hym. But Jhon forbad him, sayeng: * I ought to be bap
Joh. 13. a
tysed of the, and cõmest thou vnto me? Jesus answerynge sayd vnto hym: Suffre now, for thus becommeth it vs to fulfyll all ryghteousneesse. Than he let hym. * Jesus ve-
Marci. 1. a. Luce. 3. c Joh. 1. d. Esay. 42. a.
rely beynge baptysed came vp immediatly out of the water. And behold, the heauẽs were opened vnto hym, & he sawe ỹ spryte of God descendynge as a doue, & cõmynge vpõ hym. And beholde, a voyce frõ heauen, sayeng: * Thys is my welbelo
Math. 17. a Luce. 9. d 2. Petri. 1. d
ued sõne, in whõ I am appleased. ✣

The. iiii. Chapter. ✣

Then * was Jesus led of the spryte in to wylderneesse, that he myght be tempted of the deuell. And whã he had fasted fourty dayes and fourty nyghtes, he was afterwarde anhungred. And the tempter approchynge nye, sayd vnto hym: Yf thou be the sonne

Marci. 1. b. Luce. 4. a.

deus de lapidibus istis suscitare filios Abrahæ. Iã enĩ securis ad radicẽ arborũ posita est. Omnis ergo arbor quæ nõ facit fructum bonũ, excidetur, et in ignẽ mittetur. Ego quidẽ baptizo uos in aqua in penitẽtiã: qui autẽ post me uenturus est fortior me est, cuius nõ sũ dignus calciamenta portare, ipse uos baptizabit in spũsctõ et igni. Cuius uentilabrũ in manu sua, et pmũdabit areã suã et congregabit triticũ in horreũ suũ, paleas autẽ cõburet igni inextĩguibili. Tũc uenit IESVS a Galilea in Iordanem ad Ioannẽ, ut baptizaretur ab eo. Ioãnes autem prohibebat eum dicẽs. Ego a te debeo baptizari, et uenis tu ad me? Respondens autem IESVS, dixit ei: Sine modo, sic enim decet nos implere omnem iustitiam. Tũc dimisit eum. Baptizatus autem IESVS, confestim ascẽdit de aqua, et ecce aperti sunt ei cœli, et uidit spiritum Dei descẽdentem sicut columbam et uenientem super ipsũ. Et ecce uox de cœlis, dicens: Hic est filius meus dilectus, in quo mihi complacui.

CAPVT. IIII.

TVnc IESVS ductus est in desertum a spiritu, ut temptaretur a Diabolo: Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedẽs tentator, dixit ei: Si

filius

filius dei es, dic ut lapides isti panes fiant. Qui respondens dixit. Scriptum est: Non in solo pane uiuit homo, sed in omni uerbo quod procedit de ore dei. Tunc assumpsit eum diabolus in sanctã ciuitatem, et statuit eum super pinaculum templi, et dicit ei: Si filius dei es, mitte te deorsũ. Scriptũ est enim: Quia angelis suis mandauit de te, et in manibus tollent te, ne forte offendas ad lapidẽ pedẽ tuum. Ait illi IESVS rursũ: Scriptũ est: Non temtabis dominum deum tuum. Iterum assumpsit eum diabolus in montem excelsum ualde, et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Hæc omnia tibi dabo, si cadẽs adoraueris me. Tũc dicit ei IESVS: Vade satana. Scriptum est enim: Dominum deum tuũ adorabis, et illi soli seruies. Tũc reliquit eũ diabolus, et ecce angeli accesserunt, et ministrabãt ei. Cum autem audisset IESVS ꝙ Ioannes traditus esset, secessit in Galileam, et relicta ciuitate Nazareth uenit et habitauit in ciuitate Caphernaum maritima, in finibus Zabulon et Nepthalim. Vt ad impleretur quod dictum est per Isaiam prophetam: Terra Zabulon et terra Nepthalim, uia maris trans Iordanem, Galilęa Gentium: populus qui ambulabat in tenebris, uidit lucem magnam: et seden-

sonne of God, say the worde ẏ these stones may be made bread. Whych answeryng sayd: It is wryttẽ: ⋆ Mã lyueth not in bread only, but in euery worde that procedeth out of the mouth of God. Thã the deuell toke hym vp in to the holy cytie, and set hym vpon the pynacle of the temple & sayeth vnto hym: Yf thou be ẏ sõne of God, cast thyselfe downewarde. For it is wryttẽ: ⋆ How that he hath geuẽ hys angels charge cõcernynge the, & they shall take the in theyr hãdes, lest thou hurt thy foote agaynst a stone. Jesus sayd vnto him agayn: It is wryttẽ: ⋆ Thou shalt not tẽpte the LORDE thy God. Agayne, ẏ deuel toke hym vp in to an exceadyng hye mountayne, & shewed hym all ẏ kyngdomes of the worlde, & the glorye of them, & sayeth vnto hym: All these wyll I geue vnto the, yf thou fallinge downe wylt worshippe me. Thã sayeth Jesus vnto hym: Auoyd Satan. For it is wrytten: ⋆ Thou shalt worship ẏ LORDE thy God, & hym only shalt thou serue. Thã ẏ deuel left him, & beholde, ⋆ the angels came & ministred vnto hym. ✝ ✝ ⋆ Whan Jesus had herde ẏ Jhou was taken, he departed into Galile: ⋆ and (the cytie Nazareth beyng left) he came and dwelt in Caphernaũ a cytie of the see coast, in the borders of Zabulõ & Nepthalim, ẏ it myght be fulfylled whych was spokẽ by Esay ẏ prophete: ⋆ The lãde of Zabulõ & the lãde of Nepthalim, ẏ way of the see beyonde Jordane, Galile of the Heythẽ, people that sat in darkenesse, saw a great light: and to them

Deute. 8. a. Sapi. 16. e.
Psal. 90. b.
Deute. 6. c. B
Deute. 6. c. 1. Reg. 7. a.
Marci. 1. b.
Marci. 1. b. Luce. 4. d.
Luce. 4. d.
Esay. 9. a.

that sat in the region of the shadow of death, euen vnto them is ẏ lyght
Marci.1.b. rysen vp. ✝ ⋆ From that tyme forth began Jesus to preach and to saye:
Math.3.a. ⋆ Do ye penaunce, for the kyngdom of heauens is drawen nye. ✝ ⋆ Je-
C
Marci.1.b. sus walkynge by the see of Galile,
Luce.5.a saw e two brethren: Simon, whyche is called Peter, and Andrewe hys brother, castynge a net in to the see (for they were fyshers) and he sayde vnto them: Come ye after me, and
Jere.16.c I wyll make you to become ⋆ fyshers
Ezec.47.b of men. And immediatly (the nettes beyng left) followed hym. And he go ynge forth thence, saw other two bre thrē, James of Zebede & Jhō hys bro ther in a ship wͭ Zebede theyr father, mendynge theyr nettes. And he cal-
Math.19.d led them. ⋆ They immediatly (ẏ net
Luce.5.b tes and father beynge left) followed
Marci.1.c. hym. ✝ ✝ ⋆ And Jesus went aboute all Galile, teachynge in theyr synagoges and preachynge the Gospell of the kyngdome, and healynge euery disease and euery infirmite in the people. And the fame of hym wente out in to all Siria. And they presented vnto hym all such as were vexed wyth sundrye diseases, & taken wyth maladies, and them that had deuels and suche as were lunatyke, and mē diseased of the palsye, and he healed
Marci.3.a. thē. ⋆ And ther followed him greate
Luce.6.b. multytudes out of Galile, and from the ten cyties, and from Jerusalem, and out of Jewry, and from beyonde Jordane.

sedentibus in regione umbræ mortis, lux orta est eis. Exinde cœpit IESVS prædicare et dicere: Pœnitētiam agite, appropinquauit enim regnum cœlorum. Ambulans autem IESVS iuxta mare Galileæ, uidit duos fratres: Simonem qui uocatur Petrus, et Andream fratrem eius, mittentes rete in mare (erant enim piscatores) et ait illis: Venite post me, et faciam uos fieri piscatores hominum. At illi continuo relictis retibus, secuti sunt eum. Et procedens inde, uidit alios duos fratres, Iacobum Zebedęi, et Ioannem fratrem eius, in naui cum Zebedęo patre eorum reficientes retia sua, et uocauit eos. Illi autem statim relictis retibus et patre, secuti sunt eum. Et circumibat IESVS totam Galileam, docens in sinagogis eorū, predicans euangelium regni, et sanans omnē languorem, et omnē infirmitatem in populo. Et abiit opinio eius in totam Syriam, et obtulerunt ei omnes male habentes uariis languoribus et tormentis comprehēsos, et qui dæmonia habebāt, et lunaticos, et paralyticos, et curauit eos, et secutæ sunt eū turbæ multæ de Galilæa, et Decapoli, et Hierosolymis, et de Iudæa, et trans Iordanem.

The.v.Chapter. ✝

CAPVT. V.

Jesus

Videns

VIdens autē IESVS turbas, ascendit in montem: et cum sedisset, accesserunt ad eum discipuli eius, & aperiens os suum docebat eos dicens: Beati pauperes spiritu, quoniam ipsorum est regum cœlorum. Beati mites, quoniam ipsi possidebūt terram. Beati qui lugent quoniam ipsi consolabūtur. Beati qui esuriunt et sitiunt iusticiam, quoniam ipsi saturabuntur. Beati misericordes, quoniam ipsi misericordiam cōsequentur. Beati mūdo corde: quoniam ipsi deum uidebunt. Beati pacifici, quoniam filii dei uocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum cœlorum. Beati estis cum maledixerint uobis homines, et persecuti uos fuerint, et dixerint omne malum aduersū uos mentientes, propter me: gaudete et exultate qm̄ merces uestra copiosa est in cœlis: sic enī persecuti sūt prophetas, qui fuerūt ante uos. Vos estis sal terræ. Quod si sal euanuerit, in quo salietur? ad nihilū ualet ultra, nisi ut mittatur foras & cōculcetur ab hominibus. Vos estis lux mūdi: Nō potest ciuitas abscōdi supra montē posita: neq; accendūt lucernā et ponunt eam sub modio, sed super cādelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux uestra coram hominibus, ut uideant opera uestra bona, et glorificent patrem

IEsus seynge the people, A
wente vp in to a mountayne. And whan he was set, his disciples came vnto hym. And he openyng his mouth taught them sayenge: * Blessed are Luce. 6. c
the poore in spyrete, for theyrs is the kyngdome of heauens. Blessed are the meke, for they shall possesse the earth. * Blessed are they that mour Esai. 61. a
ne, for they shalbe cōforted. * Bles- and. 66. b
sed are they that honger and thyrst * Jere. 31 b
after ryghteousnesse, for they shalbe satisfied. Blessed are the mercyfull, for they shall optayne mercy. Blessed are they that be of cleane harte, for they shall se God. Blessed are ỹ peacemakers, for they shalbe called the chyldren of God. Blessed are they that suffre persecucion for righteousnesse sake, for theyrs is ỹ kyngdome of heauens. * Blessed are ye, 1. Petri. 1. c
whan men shall speake euell of you, 2. c. and. 4. c
and persecute you, and saye al euell agaynste you iyenge, for my sake: * Retoyce ye and be glad, for plente Actu. 5. c.
ous is your rewarde in the heauēs. ffor so persecuted they the prophetes, that were before you. * Ye are B
the salt of ỹ earth. But yf the salt va Marci. 9. c
nishe away, wherin shal it be salted? Luce. 14. b
It is thēce forth good vnto nothing, but ỹ it be cast out, & trodē vnder of mē. Ye are the lyght of the world. A citie set vpō an hyl may not be hyd- * Nether do they lyght a cādle, & put Marc. 4. b
it vnder a busshell, but vpō a candel Luce. 8. b
sticke, that it maye geue lyght vnto and. 11. c
all ỹ be in ỹ house. * Let youre lyght Math. 6. a
shyne before mē, ỹ they may se youre 1. Petri. 2. b
good workes, and glorifye youre father

father whiche is in the heauens.
Do not ye thynke, that I am come to vndo the lawe or the prophetes.
Mat. 1. c and. 2. c. D I am not come to vndo, * but to fulfyll. Uerely I saye vnto you of a
Luce. 16. c. truthe: * Tyll heauen and earth
Esay. 40. a passe, ther shal not one iote or one title escape from the lawe, tyll all
Jaco. 2. b thynges be done. * Who so therfore
Ezech. 18. b vndoeth one of these least commaũdementes, and teacheth men so, he shal be called least in the kyngdome of heauens. But he that doeth and teacheth, shall be called greate in ỹ kyngdome of heauens. ⊢ + I saye vnto you, that excepte your ryghteousnesse be more plenteous thẽ the ryghteousnesse of the Scribes and Pharises, ye shal not entre into the
℣ kingdome of heauẽs. Ye haue herde that it was sayde to them of olde:
Exod. 20. c and. 21. b Leuit. 24. D Deut. 5. c * Thou shalt not kyll. Whoso kylleth, shalbe gylty of iudgemente. But I say vnto you: that euery one whiche is angrie wyth his brother, shalbe gylty of iudgement. Whoso sayeth to hys brother: Rhaca, shalbe gylty of a councell. Whoso sayeth: Thou foole, shalbe gylty of helles fyre. * Yf thou offrest therfore thy gyft vnto the altare, & there remembrest that thy brother hath somwhat agaynst ỹ, leaue thou thy gyft there before the altare, and go forste to be reconciled vnto thy brother, and thã commynge thou shalt offre thy pre-
Job. 42. b Malac. 1. b
Prou. 25. b Luce. 12. f sent. ⊢ + * Be thou agreable soone to thyne aduersary, whyle thou art in the waye wyth hym, lest happely the aduersary deliuer the to ỹ iudge and the iudge delyuer the to the officer

patrem uestrum qui in cœlis est. Nolite putare quoniam ueni soluere legem aut prophetas, non ueni soluere, sed adimplere. Amen quippe dico uobis: donec transeat cœlum et terra, iota unum aut unus apex non præteribit a lege, donec omnia fiant. Qui ergo soluerit unum de mandatis istis minimis, et docuerit sic homines, minimus uocabitur in regno cœlorum: Qui autem fecerit et docuerit, hic magnus uocabitur in regno cœlorũ. Dico autem uobis, quia nisi abũdauerit iustitia uestra plus q̃ scribarũ & phariseorum, non intrabitis in regnum cœlorum. Audistis quia dictum est antiquis: Nõ occides: Qui aũt occiderit, reus erit iudicio. Ego autem dico uobis: quia omnis qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo Rhaca, reus erit concilio. Qui autem dixerit fatue, reus erit gehennæ ignis. Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid aduersum te, relinque ibi munus tuum ante altare, et uade prius, reconciliare fratri tuo, et tunc ueniens offer munus tuum. Esto consentiens aduersario tuo cito dum es in uia cum eo, ne forte tradat te aduersarius iudici, et iudex tra

tradat te ministro, et in carcerem mittaris. Amen dico tibi, non exies inde, donec reddas nouissimum quadrantem. Audistis quia dictum est antiquis: Nõ mœchaberis. Ego autem dico uobis quia õnis qui uiderit mulierem ad concupiscendũ eam, iam mœchatus est eam in corde suo. Quod si oculus tuus dexter scãdalizat te, erue eum et proiice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennã ignis. Et si dextera manus tua scãdalizat te abscinde eam et proiice abs te, expedit enim tibi ut peat unum membrorũ tuorum, quam totum corpus tuum eat in gehennam. Dictum est autẽ: Quicũque dimiserit uxorẽ suam, det ei libellum repudii. Ego autẽ dico uobis, quia oĩs qui dimiserit uxorẽ suam, excepta fornicacionis causa, facit eam mœchari: et qui dimissam duxerit, adulterat. Iterũ audistis, quia dictũ est antiquis: Non periurabis, reddes autẽ domino iuramẽta tua. Ego autem dico uobis non iurare omnino: neque per cœlum, quia thronus dei est: neque per terram, quia scabellum est pedum eius: neque per Hierosolymam, quia ciuitas est magni regis: neque per caput tuum iuraueris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo uester,

ficer, and thou be cast in to preson. Verely I saye vnto the: Thou shalt not go forth thence, tyll thou paye the vttemoost farthynge. Ye haue herde that it was sayde to thẽ of old: *Thou shalt not cõmitte lecherie. But I saye vnto you, that. ✠ euery one which loketh vpon a woman to lust after her, hath already committed lechery wyth her in hys harte. *Yf thy ryght eye do sklaunder the, plucke it out, and cast it from ẏ. For it is more expedient for the ẏ one of thy membres perishe, then all thy body be cast in to hell fyre. And yf thy ryghthande sklaunder the, cut it of, and cast it from the. For more expedient is it for the that one of thy membres perishe, then all thy body be cast in to hel. ⊢ It is sayd: *Who so euer putteth awaye hys wyfe, let hym geue her a lettre of the diuorcement. *But I saye vnto you, that euery one which putteth awaye his wyfe (the cause of fornicaciõ except) causeth her to cõmitte whordome. And he that maryeth her whiche is put awaye, committeth aduoutrye. Ye haue herde agayne, how that it was sayde to them of olde. * Thou shalt not forsweare thy selfe, ✠ but shalt perfourme all thyne othes vnto the LORD. But I saye vnto you, *not to sweare at all. Nether by heauen, ✠ for it is the trone of God: nether by earth, for it is his fetestoole, nother by Jerusalẽ, for it is the cytie of the great kynge: Nother shalt thou sweare by thy heade, because thou art not able to make one heer white or black. But *let your cõmu-

Exodi. 20. c
✠ eccli. 41. c
Job. 31. a.
D
Deut. 13. a
Mar. 9. c
Deut. 24. a
Math. 19. b
Marc. 10. a
Luc. 16. c
Exodi. 20. b
Leuit. 19. c
✠ Deu. 10 d
Jaco. 5. c
✠ 2. pa. 6. f
Esa. 66. a
Math. 23. e
Ephes. 4. e

munica-

E minicacion be: Yee yee, Nay nay: Loke what is more then these, it is of euel. Ye haue herde ẏ it is sayde:
Exodi. 21. e ⁎An eye for an eye, and a tooth for
Leuit. 24. d a tooth. ✠But I saye vnto you not
Deut. 19. d to resist euel: but yf ony man smyte
✠Luc. 6. c the on thy ryght cheke, profre hym the other also. And vnto hym ẏ wyll pleate with the in iudgemente, and take awaye thy cote, to hym leaue thou thy cloke also. And who so euer wyl nedes haue the a myle, go with hym other twayne also. Who so axeth of the, geue hym: and from hym that wold borowe of the, turne not thou away. ✠Ye haue herde that it
Leuit. 19. e is sayd: ⁎ Thou shalt loue thy negh boure, and hate thyne enemye. But I saye vnto you: Loue youre ene-
Roma. 12. c myes, ⁎ do good vnto thē that haue hated you, praye also for them that persecute you and do you wronge, that ye maye be ẏ chyldrē of your fa
Deu. 4. c ther that is in ẏ heauēs, ⁎which cau seth his Sonne to ryse vpon ẏ good and euell, and rayneth vpon the
Luce. 6. d iuste and vniust. ⁎ For yf ye loue those that loue you, what rewarde haue ye? do not the publicanes that also? And yf ye salute youre brethrē onely, what more do ye? Do not the
Leuit. 19. a heythen that also? ⁎Be ye therfore perfecte, as youre heauenly father also is perfecte. ✠

The. vi. Chapter. ✠

A Take ye hede lest ye do
Luc. 11. d your ⁎ryghteousnesse be fore men to be sene of them: Els shall ye not haue rewarde wyth youre father, which is in ẏ heauēs. Whā thou ther fore

ster, Est, Est: Non, Non: quod autem his abundātius est, a malo est. Audistis quia dictum est: Oculum pro oculo, dentem pro dente. Ego autem dico uobis: non resistere malo. Sed si quis te percusserit in dexteram maxillam tuam, præbe illi et alteram: et ei qui uult tecum in iudicio contendere, et tunicam tuā tollere, dimitte ei et palliū, et quicunq; te angariauerit mille passus, uade cum illo et alia duo. Qui autē petit a te, da ei: et uolenti mutuare a te, ne auertaris. Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autē dico uobis: diligite inimicos uestros, benefacite his qui oderūt uos, et orate pro persequentibus et calumniantibus uos, ut sitis filii patris uestri, qui in cœlis est: qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui uos diligunt, quam mercedem habebitis? nōne et publicani hoc faciūt? Et si salutaueritis fratres uestros tantum, quid amplius facitis? nōne et ethnici hoc faciūt? Estote ergo uos perfecti, sicut & pater uester cœlestis perfectus est.

CAPVT. VI.

ATtēdite ne iustitiā uestrā faciatis corā hominibus, ut uideamini ab eis: alioquin mercedem non habebitis apud patrem uestrum qui in cœlis est. Cum ergo facis ele-

eleemosynam noli tuba canere ante te, sicut hypocritę faciunt in synagogis et in uicis, ut honorificentur ad hominibus: amen dico uobis, receperunt mercedē suam. Te autē faciente eleemosynam, ne sciat sinistra tua quid faciat dextera tua, ut sit eleemosyna tua in abscondito: et pater tuus qui uidet in abscōdito reddet tibi. Et cum oratis, non eritis sicut hypocritę qui amant in synagogis et in angulis platearū stantes orare, ut uideantur ab hominibus: amen dico uobis, receperūt mercedem suam. Tu autem cum oraueris, intra in cubiculum tuum, et clauso ostio, ora patrem tuum in abscōdito, et pater tuus qui uidet in abscondito reddet tibi. Orantes autem nolite multum loqui, sicut ethnici faciunt, putant enim quod in multiloquio suo exaudiantur. Nolite ergo assimulari eis: scit em̄ pater uester quid opus sit uobis anteq̄ petatis eum. Sic ergo uos orabitis: Pat̄ noster qui es in cœlis, sanctificetur nomē tuū. Adueniat regnū tuū. Fiat uoluntas tua sicut ī celo & in terra. Panē nostrū supersubstantialē da nobis hodie. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos īducas in tētationē Sed libera nos a malo Am̄. Si em̄ dimiseritis hoībus peccata eorū, dimittet & uobis pat̄ uester celestis delicta uestra Si aūt nō dimiseritis hoībus, nec pat̄ uester dimittet uobis peccata uestra

fore doest almes, blowe not with a trompe before the, lyke as ypocricrites do in Synagoges & stretes, that they maye be prayſed of men. Verely I say vnto you: They haue receaued theyr rewarde. But thou doynge almes, let not thy left hande knowe what thy ryght hande doeth, that thyne almes maye be in secret: And thy father whiche doth se in secrete shall recompense the. ⋆ And whan ye praye, ye shal not be as the ypocrites which loue to praye stondynge in synagoges and corners of stretes, that they may be sene of mē. Verely I say vnto you: They haue receaued theyr rewarde. But thou whan thou prayest, ⋆entre into thy chambre, and (thy dore beynge shut) praye thy father in secrete: and thy father which doth se in secrete, shal recōpense ẏ. ⊢⋆But whan ye praye speake not much as the heythen do: For they thynke ẏ they are herde in theyr much bablyng. Be not ye therfore lyke vnto thē: ⋆For your father knoweth what nede ye haue, afore ye are hī. Thus therfore shal ye praye: O ⋆our father which art in heauēs, halowed be thy name. Let thy kyngdō come nye. Thy wyl be done in erth also as in heuē Geue vs this daye our bread ouer other substaūce And forgeue vs our dettes as we also forgeue our detters. And lead vs not into tētatiō, but delyuer vs frō euel Amē. For yf ye forgeue mē their synnes, your heauēly father also shal forgeue you your trespasses. ⋆But yf ye do not forgeue mē, your father shal not forgeue you your trespasses

3. Reg. 18. d
Esay. 29. c.
Luc. 11. a
4. Reg. 4 d
Actu. 10. a
B
Esa. 1. b.
Roma. 8. d.
Luc. 11. a
Math. 18. d
Marc. 11. c.

But

Eca. 58. a
Math. 9. b

✝ *But whan ye fast, become not ye sad as ypocrites. For they, diffigure theyr faces, that they maye appeare fastynge vnto men. Verely I saye vnto you: that they haue deceaued theyr rewarde. But whan thou fastest, anoynte thyne heade, and washe thy face, that thou seme not fastynge vnto men, but vnto thy father which is in secrete: And thy father that doth se in secrete, shall recompense the. *Gather not treasures vnto you in earth, where ẏ rust and moth doth corruppe, and where theues digge vp and steale. But gather ye vnto you treasures in heauē where nother rust nor mothe doth corruppe, and where theues do not dygge vp nor steale. For where thy treasure is, there is thy harte also. ✝

Eccli. 29. b
Prou. 23. a.
Jere. 17. a
Luc. 12. d

Luce. 11. c

*The lyghte of thy body is thyne eye. Yf thyne eye be syngle, all thy whole body shal be ful of lyght. But yf thyn eye be wycked, al thy whole body shalbe full of darknesse. Yf the lyght therfore that is in the, be darknesse, howe greate shall thesame darkenesse be? ✝ *No man maye serue two maysters: For ether he shall hate ẏ one and loue the other, or els he shall holde styl the one, and despyse the other. Ye maye not serue God and Mammon. Therfore I saye vnto you: *Be not ye carefull for youre lyfe, what ye maye eate: nother for youre body, what ye may put on. Is not the lyfe more thā the meate, and the body more than the rayment? Beholde the foules of the ayre, for they do not sowe, nother reepe, nother gather they into the bar-

Luc. 16. b

Psal. 54. c
Luc. 12. c
1. Petri. 5. a

Cū aūt ieiunatis nolite fieri sicut hypocritæ tristes: exterminant enim facies suas ut appareāt hominibus ieiunantes. Amen dico uobis, quia receperunt mercedem suam. Tu autem cum ieiunas, unge caput tuum, et faciem tuam laua, ne uidearis homibus ieiunans, sed patri tuo qui est in absconso, et pater tuus qui uidet in absconso, reddet tibi. Nolite thesaurizare uobis thesauros in terra, ubi erugo et tinea demolitur, et ubi fures effodiunt et furātur. Thesaurizate autem uobis thesauros in cœlo, ubi neque erugo, neque tinea demolitur, et ubi fures non effodiunt, nec furantur. Vbi enim est thesaurus tuus, ibi est et eor tuum. Lucerna corporis tui, est oculus tuus: si oculus tuus fuerit simplex, totū corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumē quod in te est, tenebræ sunt, ipsæ tenebræ quātæ erunt? Nemo potest duobus dominis seruire, aut em̄ unum odio habebit, et alterum diliget, aut unum sustinebit, et alterum contēnet. Non potestis deo seruire et mammonæ. Ideo dico uobis, ne solliciti sitis animæ uestræ quid manducetis, neque corpori uestro quid induamini. Nonne anima plus est quam esca? et corpus plus quam uestimentum? Respicite uolatilia cœli, quoniam nō serunt neque metunt, neque congregant in horrea

horrea, & pater uester cœlestis pascit illa. Nonne uos magis pluris estis illis? Quis autem uestrum cogitans, potest adiicere ad staturam suam cubitum unum? Et de uestimento quid solliciti estis? Considerate lilia agri quomodo crescunt, non laborant neque nent: dico autem uobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si enim fœnum agri quod hodie est, et cras in clibanum mittitur, Deus sic uestit, quanto magis uos modicæ fidei? Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur: hæc enim omnia Gentes inquirunt. Scit enim pater uester quia his omnibus indigetis. Quærite ergo primum regnum Dei et iustitiam eius, et hæc omnia adiicientur uobis.

Nolite ergo solliciti esse in crastinum: crastinus enim dies sollicitus erit sibiipsi. Sufficit diei malitia sua.

CAPVT VII.

NOlite iudicare et non iudicabimini: nolite condēnare, et nō condēnabimini. In quo enim iudicio iudicaueritis, iudicabimini: et in qua mensura mensi fueritis, remetietur uobis. Quid autem uides festucam in oculo fratris tui, et trabem in oculo tuo non uides? Aut quomodo dicis fratri tuo: Frater, sine

barnes, and youre heauenly father fedeth them. Be not ye rather moze wozth than they? * Whych of you takynge thoughte, maye adde one cubyte vnto hys stature? And why are ye carefull foz rayment? Consydze the lylyes of the felde, howe they growe: They laboure not, nother do they spynne. But I say vnto you: That nother Salomō in al hys glory was clothed lyke as one of these. ffoz yf God so clothe the grasse of the felde, whyche is to daye, and tomorowe is caste into the foznace, how muche moze you o ye of lytle fayth? Be not ye therfoze carefull, sayenge: What shal we eate, oz what shal we dzynke, oz wherewythall shall we be clothed: ffoz all these thynges do the heythen seke. ffoz your father knoweth, that ye haue nede of all these thynges. * Seke ye therfoze fyrst the kyngdome of God and the ryghteousnesse therof, and all these thynges shalbe mynistred vnto you. ✠ Be not ye therfoze carefull foz tomorowe: foz tomorowe daye shalbe carefull foz it selfe. Sufficient vnto the daye is hys trauayle.

D Luce.12.c

3.Reg.3.b

The.vii.Chapter. ✠

IUdge not, * and ye shall not be iudged: Condemne not, and ye shal not be condemned. ffoz in what iudgement ye iudge, ye shall be iudged: * And wt what measur ye meet, shal it be measured vnto you agayn. * But why seyst thou a moat in thy brothers eye, & seyst not the beame in thyne owne eye? Oz, howe wylte thou say vnto thy brother: Brother, suffre

A Luc.6.b Rom.2.a

Marc.4.c

Luce.6.b.

suffre, I wyll cast forth the moat out of thyne eye, and beholde, ther is a
Prou. 18. c beame in thyne owne eye? ✱ Thou ypocrite, cast forth the beame fyrste out of thyn owne eye, & then shalt þ se to cast forthe the moat out of thy
pou. 26. a brothers eye. ✱ Geue not ye the holy vnto dogges, nother cast ye pour perles before swyne: lest happely they treade thē vnder with theyre fete, & lest the dogges beynge turned do all
Iere. 29. c to teare you. ✱ Axe, and it shalbe geIoh. 16. c uen you: Seke, & ye shalfynde: Knock and it shalbe opened vnto you. For euery one that, axeth receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shall be opened.
B ✱ Or what man is it of you, whom
Luce. 11. b of his sonne shall axe bread, wyll he reach hym a stone? Or of he axe a fish, wyl he reach hym a serpēt? Yf ye
Gene. 6. a therfore whan ✱ ye be euell, can geue youre chyldren good gyftes: howe much more shal youre father which is in heauen, geue good thynges vnto them that axe hym? ✱ All thynges
Eccli. 31. b Tob. 4. c Luce. 6. c. therfore what so euer ye wyll that men do vnto you, do ye euen so vnto
Luce. 13. c thē also. ✱ For this is the lawe & the prophetes. Entre ye in by þ strayte gate: for wyde is the gate & brode is the waye þ leadeth vnto destruction and many ther be that entre in by it. How strayte is þ gate, and narowe the waye that leadeth vnto lyfe, and fewe ther be þ fynde it. ✝
Deut. 13. a ✝ ✱ Beware of false prophetes that
1. Joh. 4. a come vnto you in shepesclothynges but inwardly they are rauenynge wolues. Ye shall knowe thē of theyr
Luce. 6. a frutes. ✱ Do men gather grapes of thornes?

sine, eiiciam festucam de oculo tuo: et ecce trabs est in oculo tuo? Hypocrita, eiice primum trabem de oculo tuo, et tunc uidebis eiicere festucam de oculo fratris tui. Nolite dare sanctū canibus, neque mittatis margaritas uestras ante porcos: ne forte conculcent eas pedibus suis, et conuersi canes, dirumpant uos. Petite, et dabitur uobis: quærite, et inuenietis: pulsate, et aperietur uobis. Omnis enim qui petit inuenit, et qui quærit, inuenit: et pulsanti aperietur. Aut quis est ex uobis homo, quem si petierit filius suus panem, nunquid lapidem porriget ei? Aut si piscem petierit, nunquid serpentem porriget ei? Si ergo uos cū sitis mali, nostis bona dona dare filiis uestris: quanto magis pater uester qui in cœlis est, dabit bona petētibus se? Omnia ergo quæcūque uultis ut faciant uobis homines, ita & uos facite illis. Hæc enim est lex et prophetæ. Intrate per angustam portam: quia lata porta, et spacioſa uia est quæ ducit ad perditionem, et multi sūt qui intrant per eā. Quā angusta porta, et arcta uia est quæ ducit ad uitam? et pauci sūt qui inueniunt eam. Attendite a falsis prophetis, qui ueniunt ad uos in uestimentis ouium, intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Nunquid colligūt de

spinis

ſpinis uuas,aut de tribulis ficus? Sic omnis arbor bona, fructus bonos facit,mala autem arbor, malos fructus facit. Non poteſt arbor bona,malos fructus facere,neq; arbor mala bonos fructus facere. Omnis arbor quæ non facit fructum bonum excidetur,et in ignem mittetur.Igitur ex fructibus eorum cognoſcetis eos. Non omnis qui dicit mihi,Domine Domine,intrabit in regnum cœlorum,ſed qui facit uoluntatem patris mei qui in cœlis eſt,ipſe intrabit in regnum cœlorum.Multi dicēt mihi in illa die,Domine Domine, nō ne in nomine tuo prophetauimus et in nomine tuo dæmonia eiecemus,et in nomine tuo uirtutes multas fecimus?Et tūc cōfitebor illis: Quia nunquā noui uos, diſcedite a me omnes qui operamini iniquitatem. Omnis ergo qui audit uerba mea hæc, et facit ea,aſſimilabitur uiro ſapienti,qui ædificauit domū ſuā ſuper petrā,& deſcēdit pluuia,& uenerunt flumina, et flauerūt uēti,et irruerunt in domum illā,et nō cecidit,fūdata em̄ erat ſuper petrā.Et oīs qui audit uerba mea hæc,et nō facit ea, ſimilis erit uiro ſtulto qui ædificauit domū ſuā ſup arenā,et deſcēdit pluuia et uenerūt flumina, et flauerunt uenti, et irruerunt in domū illā, & cecidit,& fuit ruina illius magna.Et factum eſt cum conſūmaſſet IESVS uerba hæc, admirabantur turbæ ſup doctrina eius.

Erat

thornes: Or fygges of thyſtles: Euen ſo euery good tre yeldeth good frutes,but an euel tre yeldeth euell frutes. ⁎A good tre can not yelde euell frutes, nother can an euell tre yeld good frutes. ⁎ Euery tre ẏ yeldeth not good frute, ſhalbe hewen downe,& caſt in to the fyre. Therfor of theyr frutes ſhal ye knowe them. ⁎Not euery one that ſayeth vnto me: LORDE LORDE, ſhall entre in to the kyngdome of heauēs: But he ẏ doth the wyl of my father which is in heauens,he ſhall entre into the kyngdome of heauēs. ⁊ Many ſhall ſaye vnto me in that daye: LORD LORDE, ⁎haue not we prophecyed in thy name,and⁎caſt out deuels in thy name,& done great actes in thy name: And thā ſhall I knowlege vnto them: that, I neuer knewe you. ⁎Get you hence fro me all ye that worke iniquite. ⁊ Euery one therfore that heareth theſe my wordes & doth them, ſhalbe lyhened vnto a wyſe man that buylt hys houſe vpō a rocke,& the rayne deſcended, & the floudes came, & the wyndes blewe, and ruſſhed in to that houſe, and it fell not,for it was groūded vpon a rocke. And euery one that heareth theſe my wordes and ⁎ doth thē not, ſhalbe lyke vnto a foolyſhe man, that buylte hys houſe vpon ſonde, ⁎and the rayne deſcended, and the floudes came, and the wyndes blewe,and ruſſhed in to that houſe, and it fell, and the fall of it was greate. And it came to paſſe, ⁎whan Jeſus had ended al theſe wordes, the people maruayled at hys doctrine.

Math.12.b
Jere.11.c
Math.3.a
Luce.3.b
Math.25.a
Luce.6.c and.13.c
Actu.19.b
Marci.9.b
Pſal.6.b
Math.25.b
⁊ Luc. 6.c
Roma.2.b.
Jacob.2.b
Ezech.13.b
Marci.1.b
Luce.4.b

B.i. For

For he was teachynge them as one hauynge authorite, and not as the scribes and Pharises.

A The.viii.Chapter. ✝

Marci.4.d Luce.5.b

Whan ⋆ Jesus hadde come downe from the mounte, greate multitudes followed hym: And beholde, a leper commynge, worshipped hym, sayenge: LORD, yf thou wylt, thou mayest clense me. And Jesus stretchynge out the hande, touched hym, sayenge: I wyll, be thou clensed. And immediatly hys leprosy was clēsed. And Jesus sayd vnto hym: Se thou tell no man, ⋆ but go shewe thy selfe to the prest, & offre thy gyfte whych Moses cōmaunded, for a wytnesse to them. ✝ ✝ ⋆ But whan he had entred in to Capharnaū, a ☙ Centurio, prayenge hym, and sayenge: Syr, my seruaunt lyeth sycke of the palsye in the house, and is euel vexed. And Jesus sayd vnto hym: I wyll come and heale hym. And the Centurion answerynge, sayd: Syr, I am not worthy that thou shuldest entre vnder my roofe. ⋆ But onely speake thou wyth a worde, and my seruaūt shalbe healed. For I also am a man ordeyned vnder authorite, hauynge souldyers vnder me, & I saye to thys man: Go, and he goeth. And to another: Come, and he cōmeth. And to my seruaūt: Do thys, & he doth. Jesus hearynge these wordes maruayled, & sayd vnto them ẏ followed him Verelye I saye vnto you, I haue not foūde so great fayth in Israel. But I saye vnto you, ⋆ ẏ many shall come frō the east & west, and shal syt wyth

Leuit.14.a

Luce.7.a Joh.4. Cētu .o is a captayne over an hūdreth men.

Psal.106.c.

B

Esay.41.a Luce.13.c

Erat em̄ docens eos sicut potestatem habens, et non sicut scribæ et pharisæi.

CAPVT. VIII.

CVm autem descendiscet IFIVS de monte, secutæ sunt eum turbę multę: et ecce leprosus ueniens adorabat eum, dicens: Domine, si uis potes me mundare. Et extendens IESVS manum, tetigit eum, dicens, Volo, mundare. Et confestim mundata est lepra eius. Et ait illi IESVS: Vide nemini dixeris, sed uade, ostende te sacerdoti, et offer munus tuum quod præcepit Moses in testimonium illis. Cū autem introisset Capharnaum, accessit ad eum Cēturio, rogās eum, et dicens: Domine, puer meus iacet in domo paralyticus et male torquetur. Et ait illi IESVS, Ego ueniam, et curabo eum, Et respondens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum, sed tātum dic uerbo, et sanabitur puer meus. Nam et ego homo sū sub potestate constitutus habēs sub me milites, et dico huic: uade, et uadit, et alio ueni, et uenit: et seruo meo fac hoc, et facit. Audiens autem hæc IESVS miratus est, et sequentibus se dixit: Amen dico uobis, non inueni tantā fidem in Israel. Dico aūt uobis: ꝙ multi ab oriente et occidēte ueniēt et recūbent cum

cum Abraham Isaac et Iacob in regno cœlorũ: filii aũt regni eiicientur i tenebras exteriores, ibi erit fletus et stridor dentiũ. Et dixit IESVS Centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer ex illa hora. Et cũ uenisset IESVS in domũ Petri, uidit socrũ eius iacentẽ et febricitantẽ, et tetigit manũ eius, et dimisit eã febris: et surrexit et ministrabat eis. Vespere autem facto, obtulerunt ei multos dæmonia habentes, et eiiciebat spũs uerbo, et oẽs male habentes curauit, ut adimpleretur qđ dictũ est per Esaiam prophetã, dicẽtẽ: Ipse infirmitates nostras accepit, & ægrotationes nostras portauit. Vidẽs aũt IESVS turbas multas circum se, iussit discipulos ire trans fretũ. Et accedẽs unus scriba, ait illi: Magister sequar te quocũq; ieris. Et dicit ei IESVS: Vulpes foueas habent et uolucres cœli nidos, filius aũt hominis non habet ubi caput suum reclinet. Alius aũt de discipulis eius, ait illi: Domine pmitte me primũ ire et sepelire patrem meum. IESVS autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos. Et ascendẽte eo in nauiculã, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut nauicula operiretur fluctibus: ipse uero dormiebat. Et accesserũt ad eũ discipuli eius, et

wyth Abrahã Isaac & Jacob in the kyngdome of heauens: but the chyldrẽ of ỹ kyngdome shalbe cast out into outwarde darknesse. There shall be weppynge & gnashyng of teth. And Jesus sayd vnto the Centurion: Go thy waye, and as thou hast beleued, so be it vnto the. And ỹ seruaũt was healed frõ that houre. ✝ ⋆ And whã Jesus had come in to Peters house he sawe hys mother in lawe lyenge & haupnge the feuers. And he touched hir hande, & the feuers left her: & she arose & mintstred vnto them. Mar. 1. c. Luce. 4. d

⋆ But whã the euẽ was come, they pzesẽted vnto hym many haupng deuels, & with ỹ wozd cast he out ỹ spzetes, & healed al ỹ diseased, ỹ it myght be fulfylled whych was spokẽ by Esay the pzophete, sayenge: ⋆ He hath takẽ our infirmities, & bozne our sykenesses. Jesus seynge much people aboute hym, cõmaũded ỹ disciples to go ouer the arme of the see. ⋆ And a scrybe appzochynge nye, sayde vnto hym: Master, I wyll followe ỹ, whether so euer thou shalte go. And Jesus sayeth vnto hym: The foxes haue dẽnes, & the byzdes of the ayze nestes, but ỹ sõne of mã hath not wher to laye his head. ⋆ Another of his disciples sayd vnto him: Syz, suffre me fyzst to go & bury my father. But Jesus sayd vnto hym: ffollow ỹ me, & let ỹ dead bury theyz dead. ✝ ⋆ And whã he went vp into a lytle shyp, his disciples followed hym. And beholde ther happened a great stearynge in the see, so ỹ the lytle shippe was couered wỹ the wawes, but he hymselfe slept. And his disciples cam to him, Esay. 53. a. 1. Pet. 2. c. Marci. 1. c. Luce. 4. e Luce. 9. f. Luce. 9. f Marci. 4. d Luce. 8. c

and rayſed hym vp ſayeng: LORDE ſaue thou vs, we perysh. And Jesus ſayeth vnto them: Why be ye fearfull, o ye of lytle fayth: Than he ryſynge vp *cõmaunded the wyndes & the ſee, and ther happened a greate calme. The men truly maruayled, ſayenge: What maner of one is he thys, for the wyndes & ſee are obedient vnto hym: ℣ *And whan Jesus was come beyonde the arme of the ſee in to the contry of the Geraſens ther met hym two mẽ hauynge deuels, goynge out of the graues, beynge exceadyng cruel, ſo that no mã myght go by that waye. And behold, they cryed, ſayenge: * What to vs & to the Jesu thou ſonne of God: Arte thou come hether to vexe vs before the tyme: *Not farre frõ them was ther an herde of ſwyne, fedynge. The deuels prayed hym, ſayeng: Yf thou caſt vs out frõ hence, ſende vs in to the herde of ſwyne. And he ſaid vnto them: Go your way. And they departynge went into ỹ ſwyne. And beholde, wt great violence went al ỹ herde headlynge in to the ſee, & they dyed in ỹ waters. But the hyrdmen fled, & they cõmynge in to the cytie, tolde al theſe thynges, and of thoſe ỹ had had ỹ deuels. And behold, ỹ whol citie wẽt out to mete Jesu. And whã they ſaw hym, * they prayed hym, ỹ he wolde departe frõ theyr coaſtes.

Pſal. 106. d
Job. 26. b
Math. 5. a
Luce. 8. c. d
1. Cor. 6. c
Marci. 5. b
Actu. 16. e

The. ix. Chapter.

AND Jesus goynge vp in to a litle ſhip, wẽt ouer ỹ water, & came in to his cytie. *And beholde, they preſẽted vnto hym a mã ſicke of ỹ palſye, lyenge

Marci. 2. a
Luce. 5. c
Joh. 5. a

et ſuſcitauerunt eum dicentes: Domine, ſalua nos, perimus. Et dicit eis IESVS: Quid timidi eſtis modicæ fidei? Tũc ſurgens imperauit uentis et mari, et facta eſt tranquillitas magna. Porro homines mirati ſunt dicẽtes: Qualis eſt hic, quia uenti et mare obediũt ei? Et cũ ueniſſet IESVS trans fretum in regionem Geraſenorũ, occurrerunt ei duo habentes dæmonia, de monumentis exeuntes, ſeui nimis, ita ut nemo poſſet tranſire per uiã illam. Et ecce clamauerunt dicẽtes. Quid nobis et tibi IESV fili dei? Veniſti hũc ante tẽpus torquere nos? Erat autem non longe ab illis grex multorum porcorum paſcens. Dæmones autẽ rogabant eum dicentes: Si eiicis nos hinc, mitte nos in gregẽ porcorum. Et ait illis: Ite. At illi exeuntes abierunt in porcos, et ecce magno impetu abiit totus grex ppræceps in mare, et mortui ſunt in aquis. Paſtores autẽ fugerunt, et uenientes in ciuitatem, nunciauerunt hæc omnia, et de iis qui dæmonia habuerãt. Et ecce tota ciuitas exiit obuiam IESV. Et uiſo eo, rogabant eum ut tranſiret a finibus eorum.

CAPVT. IX.

ET aſcendens IESVS in nauiculam tranſfretauit, et uenit in ciuitatem ſuam. Et ecce offerebant ei paralyticum iacentem

iacentem in lecto. Et uidens IESVM fidem illorum, dixit Paralytico: Confide fili, remittuntur tibi peccata tua. Et ecce quidā de scribis dixerunt intra se: Hic blasphemat. Et cum uidisset IESVS cogitationes eorum, dixit: Vt quid cogitatis mala in cordibus uestris? Quid est facilius dicere: Dimittuntur tibi peccata tua, an dicere: Surge et ambula Vt autem sciatis, quia filius hominis habet potestatē in terra dimittendi peccata, tunc ait paralytico. Surge tolle lectū tuum et uade in domum tuam. Et surrexit, et abiit in domū suam. Videntes aūt turbæ timuerūt et glorificauerūt Deū, qui dedit potestatē talē hoibus. Et cum transiret inde Iesus, uidit hominē sedentē in telonio, Matheū noīe. et ait illi: Sequere me. Et surgēs secutus est eum. Et factum est discumbente eo in domo, ecce multi publicani et peccatores uenientes discumbebant cum IESV et discipulis suis. Et uidētes pharisæi, dicebant discipulis eius. Quare cū publicanis et pctōribus māducat magister uester? At IESVS audiens ait: Nō est opus ualētibus medico, sed male habētibus, eūtes aūt discite qd est: Misericordiā uolo, et nō sacrificiū. Nō em̄ ueni uocare iustos, sed pctōres ad pœnitentiam. Tūc accesserūt ad eū discipuli Ioīs, dicētes: Quare nos et pharisęi ieiunamus frequenter, discipuli autem tui non ieiunāt?

lyenge in bed. And Jesus seynge the sayth of thē, sayd: Be of good cōforte my sonne, thy synnes are forgeuen the. And beholde, some of the scribes sayd wythin themselues: He blaspheme th. And whā Jesus had sene theyr thoughtes, he said: Why do ye think euell thynges in your hartes: What is more easy to saye, thy synnes are forgeuen the: Or to saye, aryse vp & walke: But that ye maye knowe, ỳ the sonne of mā hath power in earth to forgeue synnes, he sayd than vnto the man sycke of the palsye: * Aryse, take vp thy bed, & go vnto thy house And he arose and wente hys waye in to hys house. But the people seynge, were afrayed, & glorifyed God whych gaue such power vnto mē. † † * And whan Jesus wente ouer from thence, he saw a mā (Mathew by name) syttynge in the custome house. And he sayd vnto hym: Followe thou me. And he aryseynge followed hym. And it fortuned (he syttynge at the table in the house) beholde many publicans and synners commynge, sat at the table wyth Jesu and hys disciples. And the pharises seynge, sayde vnto hys disciples Why doth your mayster eate wyth publicans and synners: And Jesus hearyng, sayd: Ther is no nede of a phisicia to them ỳ be whole, but to ỳ sick. But ye goynge, learne what is: * I wyl haue mercy, & not sacrifice, ffor I came not to cal ỳ ryghteous, but synners to penaūce. † † * Thā cam vnto hym the disciples of Jhon, sayenge: Why do we & the pharises fast ofte, but thy disciples fast not:

And Mar. 1. b. Luce. 5. d and. 15. a

Mar. 1. b. Luce. 5. a

Et

B.iii. And

And Jesus sayd vnto them: Maye the chyldren of the brydegrome mourne, as longe as the brydegrome is wyth them? But ẏ dayes shall come, that the brydgrome shall be taken awaye from them, and thā shall they fast. No mā putteth a pece of new cloth into an olde garmente, for he taketh the fulnesse therof frō the garment, and the rente is made worse. Nother putteth he new wyne in to old bottels, els ẏ bottels burst, and the wyne is spylt, and ẏ bottels perysh. But new wyne do they put in to new bottels, and both are saued. ✝ ✝ ⁎ He speakynge these wor-
Mar. 5. e. Luce. 8. e
des vnto them, behold, a prince cam nye, and worshipped hym, sayenge: Syr, my doughter is dead euē now, but come laye thyne hande vpō her, & she shall lyue. And Jesus rysynge
Leui. 15. b Marci. 5. c. Luce. 8. e
followed hym, & hys disciples. ⁎ And beholde a woman that suffred an yssue of bloude twelfe yeares, approched nye behynde, and touched the hemme of hys garmēt. For she sayd wythin her selfe: Yf I touch only his garment, I shalbe safe. And Jesus beynge turned and seynge her, sayde: Doughter be of good comforte, thy fayth hath made the safe. And ẏ wo-
Marci. 5. d. Luce. 8. f
māwas made safe frō ẏ houre. ⁎ And whan Jesus was come into the princes house, & had sene the mynstrels and the multitude makynge a noyse he sayd: Get you hence, for the dame
Joh. 11. b
sell is not dead, ⁎ but slepeth. And they laughed hym to scorne. And whā the multitude was thrust out, he entred in, and helde hir hande, and sayde: Damesell aryse. And the dame

Et ait illis IESVS: Nunquid possunt filii spōsi lugere, quādiu cū illis est sponsus? Veniēt aūt dies cū auferetur ab eis sponsus, et tunc ieiunabunt. Nemo aūt immittit cōmissuram panni rudis in uestimentū uetus, tollit enim plenitudinem eius a uestimēto, et peior scissura fit. Neq; mittūt uinum nouum in utres ueteres, alioquin rūpūtur utres, et uinum effunditur, et utres pereunt. Sed uinum nouū in utres nouos mittunt, et ambo cōseruantur. Hæc illo loquente ad eos, ecce princeps unus accessit, et adorabat eum dicens: Domine, filia mea modo defūcta est, sed ueni, impone manū tuam super eam, et uiuet. Et surgens IESVS sequebatur eum, et discipuli eius. Et ecce mulier quæ sanguinis fluxum patiebatur duodecim annis accessit retro, et tetigit fimbriā uestimenti eius. Dicebat enim intra se: Si tetigero tantum uestimentum eius, salua ero. At IESVS conuersus et uidens eā dixit. Cōfide filia, fides tua te saluā fecit. Et salua facta est mulier ex illa hora. Et cū uenisset IESVS in domum principis, et uidisset tibicines et turbam tumultuantem dicebat: Recedite, nō est enim mortua puella, sed dormit. Et deridebant eum. Et cum eiecta esset turba, intrauit, et tenuit manum eius, et dixit: Puella surge. Et surrexit puella

ella, et exiit fama hæc in uniuersam terrã. Et transeunte inde IESV, sequuti sunt eum duo cœci clamantes et dicentes: Miserere nostri fili Dauid. Cum autem uenisset domum, accesserũt ad eũ cæci. Et dicit eis IESVS. Creditis quia hoc possum facere uobis? Dicunt ei: Vtiq; Domine. Tunc tetigit oculos eorum dicens: Secundum fidem uestrã fiat uobis. Et apperti sunt oculi eorum. Et cõminatus est illis IESVS, dicens: Videte ne quis sciat. Illi autem exeuntes diffamauerunt illũ in tota terra illa. Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habẽtem. Et eiecto dęmonio, loquutus est mutus, et miratæ sunt turbæ, dicentes: Nunquam apparuit sic in Israel. Pharisęi autem dicebant: In principe demoniorũ eiicit dæmones. Et circumibat IESVS omnes ciuitates et castella, docẽs in Synagogis eorum, et predicans Euangelium regni, et curans omnem languorem, et omnen infirmitatem. Videns autem turbas, misertus est eis: quia erant vexati et iacentes sicut oues nõ habentes pastorem. Tunc dicit discipulis suis: Messis quidẽ multa, operarii autem pauci. Rogate ergo dominum messis, ut mittat operarios in messem suam.

sell arose. And thys noyse wente out in to all that lande. ✝ And whan Jesus passed thence, ther followed hym two blynde men, cryenge and sayenge: Thou sõne of Dauid haue mercy vpon vs. Whan he was come home, the blynde came vnto hym, And Jesus sayd vnto them: Beleue ye ẏ I am able to do thys vnto you? They sayde vnto hym: Yee LORDE. Than touched he theyr eyes, sayenge: ⋆ Accordynge to your fayth be it vnto you. And theyr eyes were opened. And Jesus charged thẽ, sayenge: Se that no man knowe. But they goynge out, publyshed it in all that lande. ⋆ Whan these were departed, they presented vnto hym a domme man hauynge a deuell. And whan the deuell was cast out, the domme spake, and the people maruayled, sayenge: It was neuer thus sene in Israel. ⋆ But the Pharises sayde: He casteth out deuels in the prince of deuels. ⋆ And Jesus wente aboute all the cyties and townes, teachynge in theyr Sinagoges and preachynge the Gospell of the kyng dome, and healynge euery disease & euery infirmite. ⋆ He seynge the people, had compassion vpon them, because they were vexed, and lyenge as shepe not hauynge a shepherde. ⋆ Than sayeth he vnto hys discyples: The haruest truely is great, but the labourers are fewe. ⋆ Praye ye therfore the LORDE of the haruest, that he maye sende labourers in hys haruest.

D

Math. 8. b

Marci. 7. d
Luce. 11. b

Math. 12. c.
Marci. 3. b

Marci. 6. a.
Luc. 13. b

Ezech. 34. a
Marci. 6. d.

Luce. 10. a

2. Tessa. 3. a

CAPVT. X. The. x. Chapter.

Et B. iiii. And

Marci. 3. d. and. 6. a Luc. 6. b. 9. a. f. 10. a.

AND * hys twelfe Apostles beynge called together, he gaue them power of vncleane spretes, that they shulde cast them out, and heale euery disease and euery infirmite. The names of the twelfe Apostles are these: ffyrst Simon whych is called Peter, and Andrewe hys brother: Philippe and Bartylmew: James of Zebede and Jhon hys brother: Thomas and Mathew the publicane: James also of Alphe, and Thadeus. Simon of Canaan and Judas Iscariot, whych also betrayed hym. These twelfe dyd Jesus sende, commaundynge thē, & sayeng: In to the waye of the heythen shal ye not go, and into the cyties of the Samaritanes shall ye not entre, but go ye rather vnto the shepe of the house of Israel whych are perysshed. * But you goynge, preach, sayenge: That the kyngdome of heauens is at hande. Heale the sycke, rayse the dead, clēse the lepers, cast out deuels. * frely haue ye receaued, geue ye frely. * Possesse not ye golde nor syluer, nor monye in youre gyrdels, nor a scryppe in the yourneye, nor shues, nor a rodde: * for the labourer is worthy of hys meat. But in to what cytie or towne so euer ye shal entre are ye who is worthy in it: & there remayne tyl ye departe. * But entrynge in to a house, salute it, sayenge: Peace be to thys house. And yf that house truly be worthy, youre peace shall come vpon it. But yf it be not worthy, youre peace shall returne agayne to youre selfe. And who

Marci. 6. b.

Actu. 8. b.

Marci. 6. a. Luce. 9. a and. 10. a

Phil. 2. c & Tim. 5. c

Math. 6. b Luce. 9 a and. 10. a

ET cōuocatis duodecim discipulis suis, dedit illis potestatē spirituū immūdorū, ut eiicerēt eos et curarent oēm languorē, et oēm infirmitatē. Duodecim autē apostolorū noīa sunt hæc: Primus Simon qui dicitur Petrus, et Andreas frater eius, Philippus, et Bartholomæus, Iacobus Zebedæi et Ioānes frater eius, Thomas, et Mathæus publicanus, et Iacobus Alphæi, et Thadæus, Simon Cananæus, et Iudas Iscariotes, qui et tradidit eū. Hos duodecim misit IESVS præcipiēs eis et dicēs: In uiā gētiū ne abieritis, et in ciuitates Samaritanorū ne intraueritis, sed potius ite ad oues quæ perierunt domus Israel. Eūtes aūt predicate dicētes: Quia appropiquauit regnū cœlorū, infirmos curate, mortuos suscitate, leprosos mundate, dæmones eiicite: gratis accepistis gratis date: nolite possidere aurū, neq; argētū, neq; pecuniā in zonis uestris, nō perā i uia, neq; duas tunicas, neq; calciamēta, neq; uirgā: dignus em̄ est operarius cibo suo. Sed i quācūq; ciuitatē aut castellū intraueritis, interrogate quis in ea dignus sit, et ibi manete donec exeatis. Intrātes aūt in domū salutate eā, dicētes: Pax huic domui: et siquidē fuerit domus illa digna, ueniet pax uestra super eā: si aūt non fuerit digna, pax uestra reuertetur ad uos. Et

quis

quicunq; non receperit uos neq; audierit ſermones ueſtros, exeuntes foras de domo uel ciuitate, excutite puluerem de pedibus ueſtris. Amē dico uobis tolerabilius erit terræ Zodomorum & Gomorrheorum in die iudicii q̄ illi ciuitati. Ecceego mitto uos ſicut oues in medio lupo rum. Eſtote ergo prudentes ſicut ſerpentes, & ſimplices ſicut columbæ. Cauete autem ab hominibus. Tradent enim uos in conciliis, & in ſynagogis ſuis flā gellabunt uos, & ad præſides & reges ducemini propter me, in teſtimonium illis & gentibus. Cum autem tradent uos, nolite cogitare quomodo aut quid loquamini: Dabitur enim uobis in illa hora quid loquamini. Non enim uos eſtis qui loquimini, ſed ſpiritus patris ueſtri qui loquitur in uobis. Tradet autem frater fratrem in mortem, & pater filium, & inſurgent filii in parentes, & morte eos afficient, & eritis odio omnibus hominibus propter nomen meum: qui autem perſeuerauerit uſq; in finem, hic ſaluus erit. Cum autem perſequentur uos in ciuitate iſta, fugite in aliam. Amen dico uobis, non conſummabitis ciuitates Iſrael, donec ueniat filius hominis. Non eſt diſcipulus ſuper magiſtrū, nec ſeruus ſuper dominū ſuum. Sufficit diſcipulo, ut ſit ſicut magiſter eius: & ſeruo ſicut dominus eius. Si patrem familias

who ſo euer ſhall not receaue you, nor hear youre wordes, ye goynge forth from the houſe or citie, * ſhake the duſt from youre fete. Verely I ſaye vnto you: It ſhalbe eaſyer for the londe of Sodome and Gomorre in the daye of iudgemente, thā for ỳ citie. * Behold, I ſende you forth as ſhepe in the myddes of wolues. Be ye therfore wyſe as ſerpentes, and ſymple as doues. * But beware of men. For they ſhall delyuer you vp in the councels, and in their Synagoges ſhall they ſcourge you: Unto debites alſo & to kynges ſhall ye be led for me ſake, for a teſtimonye vnto thē and to ỳ heythen. * But whā they ſhall delyuer you vp, take not ye thought howe or what ye maye ſpeake: For it ſhalbe geuen you in that houre what ye ſhal ſpeake. For it is not you that ſpeake, but the ſpirete of youre father that ſpeaketh in you. * The brother ſhall delyuer vp the brother vnto death, and the father the ſonne. The chylderen alſo ſhal ryſe vp agaynſte their parētes, and ſhall put them to death, and ye ſhall be a hate vnto all men for my names ſake: * But who ſo ſhall contynue vnto the ende, he ſhalbe ſafe. * But whan they ſhall perſecute you in this citie, flye ye into another. Verely I ſaye vnto you: Ye ſhal not fynyſh ỳ cities of Iſrael, tyl ỳ ſonne of man come * The diſciple is not aboue the maſter, nor the ſeruaūt aboue the lorde. It is ynough to the diſciple ỳ he be as hys maſter: and to the ſeruaūt, that he be as his lorde. Yf they haue called

Act. 13. b and. 18. a

Luc. 10. a

Marc. 13. b Luc. 21. b Joh. 16. a

Marc. 13. b Luc. 12. b and. 21. b

Miche. 7. a

Mat. 24. a

Jere. 1. a Math. 2. c Act. 8. a and. 14. a

Luc. 6. b

the

the good man of the house Beelzebub, how muche more his housholde
D folkes? Therfore shall not ye feare
Marc.4.b. Luc.8.b and.12.a them. * For ther is nothynge hyd that shall not be shewed: and secrete that shall not be knowne. That which I tel you in darkenesse, tell ye in ỹ lyght: And that which ye heare in the eare, preach ye vpon ỹ house
Luc.12.a toppes * And feare not ye them that kyll the body, but maye not kyll the soule: But rather feare hym which is able to destroye bothe soule and body in to hell. Be not two sparowes solde for a farthyng, and one of them shall not fall vpon the earthe wythout your father: But the heeres of youre heade are nombred also. Feare not ye therfore. Ye are bet
Mat.8.c Luc.9.c and.12.a ter then manye sparowes. * Euery one therfore that shal knowlege me before men, I also wyll aknowlege hym before my father which is in ỹ heauens. But who so shal denye me before men, hym also wyll I denye before my father which is in ỹ hea-
E uens. *
Luc.12.f Thynke not ye that I came to sende peace into ỹ earth: I came not to sende peace but a swerde. For
Mich.7.a. I came to separate a man * agaynst his father, and ỹ doughter agaynste hyr mother, & the doughter in lawe agaynst hir mother in lawe: and a mans enemies his owne housholde
Luce.14.D and.17.D folkes. * Who so loueth father or mother more then me, is not worthy of me. And he that loueth sonne or doughter aboue me, is not worthy of me. And whoso taketh not his crosse, and followeth me, is not wor
Math.16.D thy of me * he that fyndeth his lyfe, shall

familias Beelzebub uocauerunt quanto magis domesticos eius? Ne ergo timueritis eos. Nihil eni est opertũ, qđ nõ reueletur: et occultũ, quod non sciatur. Quod dico uobis in tenebris, dicite in lumine: et quod in aure auditis, prædicate super tecta. Et nolite timere eos, q occidũt corpus, animã autẽ non possũt occidere: sed potius timete eũ qui põt et aiam & corpus pdere in gehẽnã. Nõne duo passeres asse ueneũt, et unus ex illis non cadet super terrã sine patre uestro? Vestri autem et capilli capitis omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis uos. Omnis ergo, qui confitebitur me corã hominibus, cõfitebor et ego eũ coram patre meo qui in cœlis est: qui aũt negauerit me corã hominibus, negabo et ego eum coram patre meo qui in cœlis est. Nolite arbitrari quia pacem uenerim mittere in terrã: non ueni pacẽ mittere, sed gladiũ. Veni enim separare hominem aduersus patrem suum, et filiam aduersus matrem suam, et nurũ aduersus socrũ suam et inimici hominis, domestici eius. Qui amat patrem aut matrem plus quam me, non est me dignus: et qui amat filium aut filiam super me, non est me dignus. Et qui non accipit crucem suã, et sequitur me, non est me dignus. Qui inuenit animã

suam,

ſuam, perdet illam: et qui perdiderit animam ſuam propter me, inueniet eam. Qui recipit uos, me recipit: Et qui me recipit, recipit eum qui me miſit. Qui recipit prophetam in nomine prophetę, mercedem prophetę accipiet. Et qui recipit iuſtum in nomine iuſti, mercedem iuſti accipiet. Et quicumque potum diderit uni ex minimis iſtis calicem aquæ frigidæ tantum, in nomine diſcipuli, amen dico uobis: non perdet mercedem ſuam.

CAPVT. XI.

ET factum eſt, cum conſummaſſet IESVS præcipiens duodecim diſcipulis ſuis, tranſiit inde ut doceret et prædicaret in ciuitatibus eorum. Ioannes autem cum audiſſet in uinculis operaChriſti, mittens duos de diſcipulis ſuis, ait illi: Tu es qui uenturus es, an alium expectamus? Et reſpondens IESVS ait illis. Euntes renunciate Ioanni quæ audiſtis et uidiſtis: cæci uident, claudi ambulant, leproſi mundantur, ſurdi audiunt mortui reſurgunt, pauperes euangelizantur, et beatus eſt qui non fuerit ſcandalizatus in me. Illis autem abeuntibus, cœpit IESVS dicere ad turbas de Ioāne Quid exiſtis in deſertum uidere arundinē uēto agitatā? Sed quid exiſtis

ſhal loſe it: And he that ſhall loſe hys lyfe for my ſake, ſhal finde it. ✝ who ſo receaueth you, receaueth me: And he that receaueth me, receaueth hym that ſent me. ✶ He that receaueth a prophet in the name of a prophet, ſhall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, ſhall receaue a righteous mans rewarde. ✶ And whoſoeuer ſhal geue to drinke one of theſe leeſt, euen a cuppe of colde water onely in ỹ name of a diſciple, verely I ſaye vnto you: he ſhall not leſe his rewarde.

Marc. 8. c. Joh. 12. c ✝ Luc. 9. b and. 10. c. Joh. 13. c 3. Reg. 18. a Marc. 9 c

The. xi. Chapter.

AND it came to paſſe, whā Jeſus had fynyſhed commaundynge his diſciples he wente thence, that he myghte teach and preach in theyr cities. ✝ ✶ But whan Jhon herde in bondes the workes of Chriſte, he ſendynge two of hys dyſciples, ſayde vnto hym: Art thou that art for to come, or do we loke for another? And Jeſus anſwering ſaid vnto thē: Ye goinge on your waye, tell Jhon agayne the thynges that ye haue herde and ſene. ✶ The blynde ſe, the lame walke, the lepers are clenſed, the deef heare, the deed ryſe agayne. ✶ the poore are called to the goſpell. And bleſſed is he that ſhall not be offēded agaynſt me. ✶ They goynge theyr waye, Jeſus began to ſaye vnto the people concernynge Jhon: What are ye gone forthe in the wylderneſſe to ſe? A rede ſhaken wyth the wynde? But what came ye

A Luce. 7. b Eſa. 53. a Eſa. 61. a Luc. 7. c

came ye forth for to se? A man clothed wyth soft clothes? Beholde, they that be clothed wyth soft rayment, are in kynges houses. But what wente ye forth for to se? A prophet? Yee I saye vnto you, & more then a prophet? For thys is he of
Mala. 3. a whome it is written: * Beholde, I
Mar. 1. a sende before thy face myne aungell, which shal prepare thy waye before
B the. ⊢ + Verely I saye vnto you: Amonge the chyldren of womē hath ther not rysen a greater then Jhon the baptist: But he that is lesse in the kyngdome of heauēs is greater then he. From the dayes of Jhō the baptist vntyl now the kyngdome of heauens suffreth violence, and the
Luc. 16. c violent plucke it vnto them. * For all the prophetes and the lawe haue prophecyed vnto Jhō: And yf ye wyl
Mala. 3. d. receaue it, * this is Elias ẏ is for to
Luce. 1. a come. He ẏ hath eares to heare, let
Luc. 7. d. hym heare ⊢ * But vnto whom shal
Johā. 1. b I lykē thys generaciō? It is lyke vnto chyldren syttynge in the market, which cryeng to theyr fellowes, say: We haue songe vnto you, & ye haue not daunsed. We haue made lamētaciō, & ye haue not mourned. For Jhō came nother eatyng nor drynkynge & they saye: He hath the deuell. The sonne of mā came eatynge and drynkyng, & they say: Lo, a glotonous mā & an vnmesurable drynker of wyne, a frende of publicanes and synners. And wysedome is iustifyed of hyr
C chyldren * Then beganne he to vp-
Luc. 10. b brayde the cyties, in the which very many miracles of hys were done: because they had not done penaūce:

existis uidere, hominem mollibus uestitū? Ecce qui mollibus uestiuntur, in domibus regum sunt. Sed quid existis uidere, prophetam? etiā dico uobis et plus quam prophetam. Hic est enim de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui præparabit uiam tuam ante te. Amen dico uobis, inter natos mulierum non surrexit maior Ioanne Baptista, qui autem minor est in regno cœlorum maior est illo. A diebus autem Ioannis baptistæ usque nūc regnum cœlorum uim patitur, et uiolenti rapiunt illud. Omnes enim prophetæ et lex usque ad Ioannem prophetauerunt: et si uultis recipere, ipse est Elias qui uenturus est. Qui habet aures audiendi, audiat. Cui autem similem estimabo generationē istam? Similis est pueris sedentibus in foro, qui clamantes, coæqualibus suis dicunt: Cecinimus uobis, et non saltastis: lamentauimus uobis, et non plāxistis. Venit enim Ioannes neq; manducās, neq; bibens, et dicunt: Dæmonium habet. Venit filius hominis manducans et bibens, et dicunt: Ecce homo uorax et potator uini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis. Tunc cœpit exprobare ciuitatibus, in quibus factæ sunt plurimæ uirtutes eius, quia non egissent pœnitentiam:

Væ tibi Chorozaim, uæ tibi Bethsaida, quia si in Tyro et Sidone factæ essent uirtutes, quæ factæ sunt in uobis, olim in cilicio et cinere pœnitentiam egissent. Veruntamen dico uobis, Tyro et Sidoni remissius erit in die iudicii, quam uobis. Et tu Caphernaum, nunquid usq; in cœlum exaltaberis? usq; in infernum descẽdes, quia si in Sodomis factæ fuissent uirtutes, quæ factæ sunt in te, forte mansissent usq; in hanc diem. Veruntamen dico uobis, quia terræ Sodomorum remissius erit in die iudicii, quam tibi. In illo tempore respondens IESVS, dixit: Cõfitebor tibi pater domine cœli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et reuelasti ea paruulis. Ita pater, quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium, nisi pater: neq; patrem quis nouit, nisi filius, et cui uoluerit filius reuelare. Venite ad me omnes qui laboratis & onerati estis, et ego reficiã uos. Tollite iugum meum super uos et discite a me, quia mitis sum & humilis corde: et inuenietis requiem animabus uestris. Iugum enim meũ suaue est, et onus meum leue.

Wo vnto the Chorozaim: Wo vnto the Bethsaida: For yf the miracles that haue bene wrought in you, had bene done in Tyre and Sidon, they had somtyme done penaunce in heerye cloth and asshes. Neuerthelesse I saye vnto you: It shalbe more easye vnto Tyre and Sidon in the daye of iudgement, then vnto you. And thou Caphernaum, wylt thou be exalted vp euen vnto heauen? Thou shalt come downe euen vnto hell. For yf the miracles that haue bene done in the, had bene wrought in Sodome, peraduenture they had remayned vnto thys dayes. Neuertheles I saye vnto you: That it shalbe easyer to the londe of Sodome in the daye of iudgement, then vnto the. ✝ In that tyme Jesus answerynge, sayde: ⋆ I knowlege vnto the o father LORDE of heauen and earth, that thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes. Euẽ so father, for thus was it well pleasynge before the. ⋆ All thynges are geuen ouer vnto me of my father. ⋆ And no man hath knowne ẏ sonne but the father: nother hath ony mã knowen ẏ father, but the sonne, and he to whome the sonne wyll shewe. Come vnto me all ye that laboure and are laden, and I shall refresshe you. ⋆ Take my yock vpon you, and lerne of me, for I am meke and humble of hart: And ye shall fynde rest vnto your soules. ⋆ For my yocke is swete, and my burthen lyght. ✝

Pro.11.a Luc.10.c Mat.28.e. Luc.10.c Johã.3.e Joh.7.c. 8.b.10.c. Eccli.6.d. Jere.6.c 1.Joh.1.a

CAPVT. XII. The.xii.Chapter. ✝

In illo In

A

Marc. 2. c
Luc. 6. a.

IN that tyme * wente Jesus thorow the corne feldes: but hys disciples beynge hungrye, * beganne

Deute. 13. d

to plucke the eares of corne, and to eate. But the Pharises seynge, sayde vnto hym: Beholde, thy disciples do that which is not lawfull for them to do in the Sabbathes. And he sayde vnto thē: haue ye not red

1. Reg. 21. b

what Dauid dyd * whan he was an hungred, and they that were wyth hym, how he entred in to the house of God, and dyd eate ꝑ shewbreads whiche it was not lawfull for hym to eate, nother for them that were with hym, but for the prestes onely? Or haue ye not red in the law, how that in the Sabbathes the prestes breake ꝑ Sabbath, and are without blame: But I saye vnto you, that here is one greater then the temple.

Osee. 6. b
Matth. 9. a

But yf ye dyd know what it is: (* I wyll haue mercy and not sacrifice,) ye wolde neuer haue condemned innocentes. For the sonne of man is

Marc. 3. a
Luc. 6. a

LORDE also of the Sabbath. * And whā he had departed thēce, he came into they' Synagoge. And beholde, a man hauyng a wythred hāde. And

Luc. 14. a

they ared hym, sayenge: * Is it not lawful to heale in the Sabbathes: that they myghte accuse hym. But he sayde vnto them: What man shal it be of you, whiche hath one shepe and yf it fall in to a pitte in ꝑ Sab-

Deut. 22. a

bathes, * wyll he not take holde and lyft it vp: how much more is a man better then a shepe: It is lawfull therfore to do good in ꝑ Sabbathes Then sayde he vnto the man: Hold out

IN illo tempore abiit IESVS per sata sabbato: discipuli autem eius esurientes cœperunt uellere spicas, & manducare. Pharisæi autē uidentes, dixerunt ei: Ecce, discipuli tui faciunt, quod non licet eis facere sabbatis. At ille dixit eis: Non legistis quid fecerit Dauid, quādo esurit, & qui cum eo erant, quomodo intrauit in domū dei, & panes propositionis comedit quos non licebat ei edere, neq; his qui cum eo erant, nisi solis sacerdotibus? Aut non legistis in lege, quia sabbatis sacerdotes in templo sabbatum uiolant, & sine crimine sunt? Dico autem uobis, quia tēplo maior est hic. Si autem sciretis quid est: Misericordiam uolo & non sacrificium, nunquam condemnassetis innocentes. Dominus enim est filius hominis, etiam sabbati. Et cum inde transisset, uenit in synagogā eorū. Et ecce homo manū habens aridā. Et interrogabant eum dicentes: Si licet sabbatis curare? ut accusarent eum. Ipse autem dixit illis: Quis erit ex uobis homo, qui habeat ouem unam, & si ceciderit hæc sabbatis in foueam, nonne tenebit & leuabit eam? Quanto magis melior est homo oue? Itaq; licet sabbatis benefacere. Tunc ait homini: Exten-

de

de manum tuam. Et extendit, et restituta est sanitati sicut altera. Exeuntes autem Pharisæi consilium faciebant aduersus eum, quomodo perderent eum IESVS autem sciens, secessit inde, et secuti sunt eum multi, et curauit eos omnes, et precepit eis, ne manifestum eum facerent: Vt adimpleretur quod dictum est per Isaiam prophetam, dicẽtẽ: Ecce puer meus quẽ elegi, dilectus meus in quo beneplacuit animæ meæ. Ponam spiritũ meũ sup eũ et iudiciũ gentibus nunciabit. Non contendet, neq; clamabit, neq; audiet aliquis in plateis uocem eius, arundinẽ quassatam non confringet, et linum fumigans non extinguet donec eiiciat ad uictoriam iudicium, et in nomine eius gentes sperabũt Tunc oblatus est ei dæmonium habens cæcus & mutus, et curauit eum: ita vt loqueretur et uideret. Et stupebant omnes turbæ, et dicebant: Nunquid hic est filius Dauid? Pharisæi autem audientes, dixerunt: Hic non eiicit dæmones nisi in Beelzebub principe dęmoniorum. IESVS autẽ sciẽs cogitationes eorum, dixit eis: Oie regnũ diuisũ cõtra se, desolabitur: et ois ciuitas uel domus diuisa cõtra se non stabit. Et si satanas satanam eiicit, aduersus se diuisus est: quomodo ergo stabit regnum eius? Et si ego

out thy hande. And he helde it out, & it was restored vnto healthy euen as the other. † † ⋆ But the Pharises goynge forth, wrought a counsell agaynste hym, howe they myght destroye hym. But Jesus knowynge, departed thence, & many followed hym, and he healed them all, and commaunded thẽ, that they shulde not make hym knowẽ. That it myghte be fulfylled whyche was spoken by Esay the prophet, sayeng: ⋆ Beholde, my chylde whom I haue chosen: my beloued, in whome my soull is well pleased. I wyll put my spirete vpon hym, and he shall shewe iudgement vnto the people. He shall not stryue nor crye, nother shal ony man heare his voyce in the stretes. A bruised rede shal he not breake, and smokynge flax shall he not quenche, tyll he cast out iudgement vnto victory, and in hys name shall the people truste. † ⋆ Then was there presented vnto hym a blynde & domme man, haupnge a deuell, and he healed hym, so that he spake and sawe. And all the people were astonnyed and sayde: Is not thys the sonne of Dauid? ⋆ But the Pharises hearynge, sayde: He casteth not out deuels, but in Beelzebub the prince of deuels. But Jesus knowynge theyr thoughtes, sayde vnto them: Euery kyngdome diuyded agaynst it selfe, shalbe desolate: and euerye cytie or house diuided agaynste it selfe, shal not stonde. And yf Satan cast out Satan, he is diuyded agaynste hymselfe. Howe shall therfore hys kyngdom endure? And yf I cast out deuels

Marc. 3. a. Joh. 10. d and. 11. e.

Esay. 42. a

L

Luce. 11. e

Mat. 9. d Mac. 3. b Luce. 11. b

in

deuels in Beelzebub, in whome do youre chyldren cast out? Therfore shall they be youre iudges. But yf I cast out deuels in the spyrete of God the kyngdome of God then is come
Luce.11.c into you. *Or how maye ony man entre into a straunge mans house, & spoyle his vessell, excepte he fyrste bynde the stronge man, and then spoyle hys house? He that is not wyth me, is agaynste me: & he that gathereth not wyth me, scattereth abrode. Therfore I saye vnto you:
Marc.3.c Luc.12.a *Euery synne & blaspheny shall be forgeuen vnto mē, but ỹ blaspheny of the spyrete shall not be forgeuen.
And who so euer sayeth a worde agaynste the sonne of man, it shalbe
1.Reg.2.e forgeuen hym: *But whoso euer sayethe a worde agaynste the holy gooste, it shall not be forgeuen hym, nother in thys worlde, nor
Math.7.b Luc.6.e in the worlde tocome. *Ether make the tre good & hys frute good, or els make the tre euell & his frute euell: for of the frute is ỹ tre knowen. Ye generation of vipers, how cā ye speake good thynges, whan ye
Psal.39.b. Luc.6.e your selues be euell: *For out of the abundaunce of the hart, the mouth speaketh. A good man out of a good treasure bryngeth forth good thynges: And an euell man out of an euell treasure bryngeth forth euell thynges. But I saye vnto you, that euery ydle worde that mē shal haue spoken, they shall rendre accomptes
1.Regū.1.c Luc.19.b of it in the daye of iudgemēt. *For out of thy wordes thou shalt be iustifyed, and out of thy wordes ỹ shalt be condemned. †Then answered hym

in Beelzebub eiicio demones, filii uestri in quo eiiciunt? Ideo ipsi iudices uestri erunt. Si autē ego in spiritu dei eiicio demones, igitur peruenit in uos regnum dei. Aut quomodo potest quisquam intrare in domum fortis, et uasa eius diripere, nisi prius alligauerit fortem, et tunc domum illius diripiet? Qui non est mecum, contra me est: & qui non congregat mecum, spargit. Ideo dico uobis: Omne peccatū et blasphemia remittetur hominibus, spiritus autē blasphemia non remittetur. Et quicumq; dixerit uerbum contra filium hominis remittetur ei, qui autem dixerit contra spiritum sanctū, nō remittetur ei, neq; in hoc seculo, neq; in futuro. Aut facite arborem bonam, et fructum eius bonum: aut facite arborem malam et fructum eius malum: siquidē ex fructu arbor agnoscitur. Progenies uiperarū, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur. Bonus enim homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala. Dico autem uobis, quoniam omne uerbum ociosū quod fuerīt locuti homines, rēdent rationem de eo in die iudicii. Ex uerbis enim tuis iustificaberis, et ex uerbis tuis condemnaberis. Tunc respondērūt ei

ei quidam de scribis & pharisæis, dicentes: Magister, uolumus a te signum uidere. Qui respondens ait illis: Generatio mala & adultera signum quærit, & signum non dabitur ei, nisi signum Ionæ prophetæ. Sicut enim fuit Ionas in uentre ceti tribus diebus & tribus noctibus, sic erit filius hominis in corde terræ tribus diebus & tribus noctibus. Viri Niniuitæ surgent in iudicio cum generatione ista, & condemnabunt eam: quia pœnitentiam egerunt in prædicatione Ionæ, & ecce plus quam Iona hic. Regina Austri surget in iudicio cum generatione ista, & condemnabit eam: quia uenit a finibus terræ audire sapientiam Salomonis. Et ecce plusquam Salomon hic. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quærens requiem, & non inuenit. Tunc dicit, reuertar in domum meam unde exiui. Et ueniens inuenit eam uacantem, scopis mũdatam, & ornatam. Tunc uadit & assumit septem spiritus secum nequiores se. Et intrantes habitant ibi: & fiunt nouissima hominis illius peiora prioribus. Sic erit & generationi huic pessimæ. Adhuc eo loquente ad turbas, ecce mater eius & fratres stabant foris, quærentes loqui ei. Dixit autem ei quidam: Ecce mater tua & fratres

hym certayne of the scribes and pharises, sayenge: Mayster, we wyll se a token of the. Whych answerynge sayd vnto them: * The euell and adulterous generacion seketh a token, and ther shall not a token be geuen vnto it, but the token of Jonas the prophete. * For lyke as Jonas was in the whales belly thre dayes and thre nyghtes: So shal the sonne of man be in the harte of the earth thre dayes and thre nyghtes. The men of Niniue shall ryse in the iudgement wyth thys generacion, and shall condemne it, because * they dyd penaunce at the preachynge of Jonas: and behold, here is one more than Jonas. The quene of ỹ south shal ryse in the iudgemẽt w̃ thys generacion, and shall condemne it, because * she came from the vttemooste coastes of the earth to heare ỹ wyse dome of Salomon: & behold, here is one more than Salomon. ✠ * But whã an vncleane spyrete is gone out of a mã, he walketh thorow drye places, sekynge rest, & fyndeth not. Thã sayeth he: I wyll returne in to my house, whẽce I cam forth. And he cõmynge, fyndeth it voyde, swepte & garnyshed. Than goeth he & taketh wyth hym seuẽ other spyretes worse than hymselfe, and they entrynge dwell there, & * ỹ last thynges of that mã, become worse than the fyrst. So shal it be also vnto thys mooste euell generatiõ. * Whyle he was yet speakynge vnto ỹ people, behold, hys mother & bretherẽ stode w̃out, requyrynge to speake vnto hym. A certayne mã sayd vnto hym: Behold, thy mother

Math. 16. a
Marci. 8. b
Luce. 11. c
Jone. 2. a
Jone. 3. a
3. Reg. 10. a
2. Para. 9. a
Luce. 11. c
2. Petri. 2. b
Hebre. 6. a
Marci. 3. c
Luce. 8. c

bzethzen ſtande without, requyrynge to ſpeake vnto the. And he anſwerynge to hym that tolde hym ſayde: Who is my mother, and who be my bzethzen? And he ſtretchynge fozth the hande vnto hys diſciples, ſayde: Beholde, my mother and my
Joh. 15.b bzethzen. *ffoz who ſo euer doth the wyll of my father whyche is in heauens, he is my bzother, ſyſter and mother.

The. xiii. Chapter.

A
Marci. 4.a
Luce. 8.a
IN *that daye Jeſus goyng fozth out of the houſe, ſat by the ſee ſyde. And ther were gathered together vnto hym muche people, ſo that he goynge vp in to a lytle ſhippe, ſatte hym downe, and all the people ſtode in the ſhoze, and he ſpake many thinges vnto them in parables, ſayenge: Beholde, he that ſoweth, went fozth to ſowe hys ſede. And whyle he ſoweth, ſome fell by the waye ſyde, and the byzdes of the ayze came and dyd eate them vp. Some fell in to ſtony places, where they hadde not much earth, and immediatly they ſpzange vp, becauſe they hadde not depth of grounde. But whan the ſonne was ryſē, they caught heate, and becauſe they had not roote, they wythzed awaye. Some fell in to thoznes, and the thoznes grewe vp and choked thē. Some fel in to a good groūde, & gaue frute, ſome an hundzeth folde, ſome ſyxtyfold, & thzyty folde. Who ſo hath eares to heare, let hym hear.

B
Marci. 4.a
Luce. 8.b
* And the diſciples appzochyng nye ſayd vnto hym: Why ſpeakeſt thou vnto them in parables? Whych anſwerynge fratres tui foris ſtant, quærentes te alloqui. At ipſe reſpondens dicenti ſibi, ait: Quæ eſt mater mea, & qui ſunt fratres mei? Et extendens manum in diſcipulos ſuos, dixit: Ecce mater mea, & fratres mei. Quicunq; enim fecerit uoluntatem patris mei, qui in cœlis eſt, ipſe meus frater, ſoror, & mater eſt.

CAPVT. XIII.

IN illo die exiens IESVS de domo, ſedebat ſecus mare. Et cōgregatæ ſunt ad eum turbæ multæ: ita ut nauiculam aſcendens ſederet, & omnis turba ſtabat in littore, & locutus eſt eis multa in parabolis dicens: Ecce, exiit qui ſeminat ſeminare, Et dum ſeminat: quædam ceciderunt ſecus uiam, & uenerunt uolucres cœli & comederunt ea, alia autem ceciderunt in petroſa, ubi non habebant terram multam, & continuo exorta ſunt, quia non habebant altitudinem terræ. Sole autem orto, æſtuauerunt, & quia non habebant radicem, aruerunt: Alia autem ceciderūt in ſpinas, & creuerunt ſpinæ & ſuffocauerunt ea: Alia autem ceciderunt in terram bonam, & dabant fructum, aliud centeſimum, aliud ſexageſimum, aliud triceſimum. Qui habet aures audiendi audiat. Et accedentes diſcipuli dixerunt ei. Quare in parabolis loqueris eis? Qui reſpondens

ſpondẽs ait illis: Quia uobis da tũ eſt noſſe myſteria regni cœlorum, illis autem non eſt datũ. Qui enim habet, dabitur ei, et abundabit: qui autem non habet et quod habet auferetur ab eo. Ideo in parabolis loquor eis, quia uidentes non uident, et audientes non audiunt, neq; intelligũt: ut adimpleatur in eis prophetia Iſaiæ dicentis: Auditu audietis et non intelligetis, et uidentes uidebitis, et non uidebitis. Incraſſatum eſt enim cor populi huius, et auribus grauiter audierunt, et oculos ſuos clauſerunt: nequando uideant oculis et auribus audiant, et corde intelligant et conuertantur et ſanem eos. Veſtri autem beati oculi, quia uident: et aures ueſtre quia audiunt. Amen quippe dico uobis, quia multi prophetæ et iuſti cupierunt uidere quæ uidetis, et non uiderunt: et audire quæ auditis, et non audierũt. Vos ergo audite parabolam ſeminantis: Omnis qui audit uerbum regni, et non intelligit, uenit malus et rapit quod ſeminatum eſt in corde eius: hic eſt qui ſecus uiã ſeminatus eſt. Qui aũt ſuper petroſa ſeminatus eſt, hic eſt qui uerbum audit, et continuo cum gaudio accipit illud. Non autẽ habet in ſe radicẽ, ſed eſt

ſwerynge ſayd vnto them: Becauſe that vnto you it is geuen to knowe the miſterȳes of the kyngdome of heauens, * but vnto them it is not geuẽ. * For who ſo hath, to hym ſhal be geuen, and he ſhall haue abundaunce: But who ſo hath not, from hym ſhalbe taken awaye euen that whych he hath. Therfore ſpeake I vnto them in parables, becauſe they ſeynge do not ſe, and they hearynge do not heare, nother do they vnderſtande, that in them may be fulfylled the prophecy of Eſaye, ſayenge: * Wyth hearynge ſhal ye heare, and not vnderſtande: And ſeynge ſhal ye ſe and not ſe. For the harte of thys people is made groſſe: wyth eares alſo haue they herde heuely, & ſhut theyr eyes: leſt at ony tyme they ſe wyth eyes, and heare wyth eares, & vnderſtande wyth harte, and be turned, and I heale them. * But bleſſed are your eyes, for they ſe: and youre eares, for they heare. Verely I ſaye vnto you, that * manyprophetes and ryghteous men haue longed to ſe ỹ thinges which ye ſe, & they haue not ſene: And to heare ỹ thynges whych ye heare, and they haue not herde. * Heare ye therfore ỹ parable of the ſower: Euery one that heareth the worde of the kyngdome and vnderſtandeth not, the euell commeth and taketh awaye that whych was ſowen in hys harte: Thys is he that is ſowen by the waye ſyde. He that is ſowen vpon the ſtony places, the ſame is he that heareth the worde, & immedialy receaueth it wyth ioye. He hath not a roote in hymſelfe, but

2. Cor. 3. c
Math. 25. c
Marc. 4. c
Luce. 8. b
and. 19. c
Eſa. 6. b
Marci. 4. a
Luce. 8. b
Joh. 12. c
Acto. 28. d
Roma. 11. b
Luce. 10. a
1. Petr. 1. b
Marc. 4. b
Luce. 8. b

is but for a tyme. When trouble and perſecucion commeth to paſſe for the wordes ſake, immediatlye he is offended. He that is ſowen in the thornes, the ſame is he that heareth the worde of God, and the careſulneſſe of thys worlde and the deceatfulneſſe of ryches choketh vp the worde, & it is made wythout frute. But he that is ſowen in the good grounde, the ſame is he that heareth and vnderſtandeth the worde, & bringeth frute, and ſome yeldeth truely an hundreth folde, ſome ſyxtiefolde, ſome thyrtye folde. *Another parable put he forth vnto them, ſayenge: +The kyngdō of heauēs is become lyke vnto a man that dyd ſowe good ſede in hys felde. But whyle men were on ſlepe, hys enemye came, and ſowed tares therevpon, euen in the myddes of the wheate, & wente hys waye. When the blade was growen vp, and had yelded frute, thā appeared the tares alſo. But the ſeruauntes of the houſeholder commynge nye, ſayd vnto hym: Syr, dyd deſt thou not ſowe good ſede in thy felde? Whence therfore hath it tares? And he ſayd vnto them: That ſame hath the enuyous man done. But the ſeruauntes ſayd vnto hym: Wylt thou we go and gather them vp? And he ſayd: No, leſt happely ye gatherynge the tares, plucke vp the wheate alſo together wyth them. Suffre ye eyther of them to growe vnto the haruеſt, and in the tyme of haruеſt I ſhall ſaye to the reapers: Gather ye fyrſte the tares, & bynde them together in ſheaues to burne, but ga-

Marci. 4. c

eſt temporalis: Facta autem tribulatione & perſequutione propter uerbum, continuo ſcandalizatur. Qui autem ſeminatus eſt in ſpinis, hic eſt qui uerbum dei audit, & ſollicitudo ſeculi iſtius & fallacia diuitiarum ſuffocat uerbum, & ſine fructu efficitur. Qui uero in terram bonam ſeminatus, hic eſt qui audit uerbum & intelligit, & fructum affert: & facit aliud quidem centeſimum, aliud autem ſexageſimum, aliud uero triceſimum. Aliam parabolam propoſuit illis, dicens. Simile factum eſt regnum cœlorum homini qui ſeminauit bonum ſemen in agro ſuo: cum autem dormirent homines, uenit inimicus eius & ſuperſeminauit zizania in medio tritici, & abiit. Cum autem creuiſſet herba, & fructum feciſſet, tunc apparuerunt & zizania. Accedentes autem ſerui patrisfamilias dixerunt ei: Domine nonne bonum ſemen ſeminaſti in agro tuo? unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Serui autem dixerunt ei: Vis imus & colligimus ea? Et ait: Non, ne forte colligentes zizania, eradicetis ſimul cum eis & triticum. Sinite utraq; creſcere uſq; ad meſſem & in tempore meſſis, dicam meſſoribus. Colligite primum zizania, & alligate ea in faſciculos ad comburendum:

triti

triticum autem congregate in horreū meum. Aliam parabolā propoſuit eis dicens. Simile eſt regnum cœlorum grano ſinapis quod accipiens homo ſeminauit in agro ſuo, quod minimum quidem eſt omnibus ſeminibus. Cum autem creuerit, maius eſt omnibus oleribus, et fit arbor, ita ut uolucres cœli ueniant et inhabitent in ramis eius. Aliam parabolam locutus eſt eis: Simile eſt regnum cœlorum fermento quod acceptum mulier abſcōdit in farinæ ſatis tribus, donec fermentatum eſt totum. Hæc omnia locutus eſt IESVS in parabolis ad turbas: et ſine parabolis non loquebatur eis: ut impleretur quod dictū eſt per prophetam dicentem: Aperiam in parabolis os meū, eructabo abſcondita a conſtitutione mundi Tunc dimiſſis turbis, uenit in domum et acceſſerunt ad eum diſcipuli eius, dicētes: Ediſſere nobis parabolam zizaniorum agri Qui reſpondens, ait: Qui ſeminat bonum ſemen, eſt filius hominis: Ager autem eſt mundus: Bonum uero ſemen, hi ſunt filii regni: Zizania autem filii ſūt neq̄: Inimicus autem qui ſeminauit ea, eſt diabolus Meſſis uero conſūmatio ſeculi eſt: Meſſores autem angeli ſunt. Sicut ergo colligūtur zizania et igni cōburuntur, ſic erit in conſummatione ſeculi: Mittet filius hois angelos

gather the wheat in to my barne. ✝ ✝ Another parable put he forth vnto them ſayenge. ✶ The kyngdome of heauens is lyke vnto a grane of muſtarde ſede, which a mā takynge, ſowed in hys felde wohych verely is the leeſt in all ſedes. But whan it hath growen vp, it is greater thā all herbes, and becommeth a tre, ſo that the bydes of ꝯ ayre maye come and dwell in the braunches therof. Another parable ſpake he vnto thē ✶ The kyngdome of heauens is lyke vnto leuen, whych taken a womā hydeth in thre peckes of meell, tyll it is all leuended. ✶ All theſe thynges ſpake Jeſus vnto the people in parables, and wythout parables ſpake he not vnto them, That it myghte be fulfylled whych was ſpoken by the prophete, ſayenge: ✶ I ſhall open my mouth in parables, I ſhall tell out hyd thynges from the makyng of the worlde. ✝ Then the people beynge ſente awaye, he came in to the houſe. ✶ And hys diſciples approched nye vnto him ſayenge: Expounde vnto vs the parable of the tares of the felde. Whych anſwerynge ſayd: he that ſoweth the good ſede, is the ſonne of man: The felde is the worlde: The good ſede, thoſe are the chyldren of the kyngdome: The tares, thoſe be wycked chyldren: The enemye that ſowed them, is the deuell: ✶ The harueſte is the ende of the worlde: The reapers are the angels. Lyke as ꝯ tares therfore are gathered together and brent in the fyre, ſo ſhall it be in the ende of the worlde: The ſonne of man ſhall

Matth. 4. c. Luce. 13. b.

Luce. 13. b

Marci. 4. b

Mat. 77. a

Marci. 4. b

Apoca. 14. b

sende hys angels, and they shall gather out of hys kyngdome all slaūders, and them that commytte iniquite, and they shall cast them in to the chymney of fyre. There shalbe weppnge and gnasshynge of teth.

Dan. 12. a Sapi. 3. b 1. Cor. 15. c

* Than shall the ryghteous shyne as ỹ Sonne in ỹ kyngdome of theyr father. Who so hath eares to heare, let hym heare. ✝ Agayne, the kyngdome of heauens is lyke vnto treasure hyd in the felde, whych the mā that fyndeth, hydeth, & for ioye therof goeth and selleth all that he hath and byeth that felde. Agayne, the kyngdome of heauens is lyke vnto a marchaunt man sekynge good perles. * Whā one precious perle was foūde, he wente and solde all that he had and bought it. Agayne the kyngdome of heauēs is lyke vnto a nette cast in to the see, and gatherynge together of euery kynde of fysshes, whych whan it was full, they drawynge out and sittynge by the shore, chose the good fyshes in to theyr vessels, but cast out the euell. * So shall it be in the ende of the worlde. The angels shall go forth and separate the euell from the myddes of ỹ ryghteous, and shall caste them in to the chymney of fyre. * There shalbe weppnge and gnashynge of teth. Haue ye vnderstande all these thynges? They said vnto him: Yee LORDE. He sayd vnto thē: Euery scribe therfore learned in the kyngdome of heauēs, is lyke vnto a man an housholder, that bryngeth out of hys treasure new thynges and olde. ✝ * And it came to passe, whan Jesus had ended

Philip. 3. a

Math. 22. b

Math. 25. c

Marci. 6. a Luce. 4. b

angelos suos, et colligēt de regno eius omnia scandala, et eos qui faciunt iniquitatem, et mittent eos in caminum ignis. Ibi erit fletus et stridor dentium. Tunc iusti fulgebunt sicut sol in regno patris eorum. Qui habet aures audiendi audiat. Iterum simile est regnum cœlorum thesauro abscondito in agro, quem qui inuenit homo abscondidit, et pre gaudio illius uadit et uēdit uniuersa quæ habet, et emit agrum illum. Iterū simile est regnum cœlorum homini negociatori, quærēti bonas margaritas. Inuenta autē una preciosa margarita, abiit, et uendidit omnia quæ habuit: et emit eam. Iterū simile est regnum cœlorum sagenæ missę in mare, et ex omni genere piscium congreganti: quam cum impleta esset, educētes, et secus littus sedentes elegerunt bonos in uasa, malos autem foras miserūt. Sic erit in cō summatione seculi: exibunt angeli et separabūt malos de medio iustorū, et mittēt eos in caminū ignis, ibi erit fletus et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam Domine. Ait illis: Ideo omnis scriba doctus in regno cœlorum, similis est homini patrifamilias, qui profert de thesauro suo noua et uetera. Et factum est, cum consummasset IESVS

parabo

parabolas iſtas, tranſiit inde. Et ueniens in patriam ſuam, docebat eos in Synagogis eorũ, ita ut mirarentur et dicerent: Vnde huic ſapientia hæc et uirtutes? Nonne hic eſt fabri filius, nõne mater eius dicitur Maria? et fratres eius Iacobus et Ioſeph et Simon et Iudas? et ſorores eius nõne oẽs apud nos ſũt? Vnde ergo huic omnia iſta? Et ſcandalizabantur in eo. IESVS autem dixit eis. Non eſt propheta ſine honore, niſi in patria ſua, et in domo ſua. Et non fecit ibi uirtutes multas, propter incredulitatem illorum.

CAPVT. XIIII.

IN illo tempore, audiuit Herodes Tetrarcha famam IESV, et dixit pueris ſuis. Hic eſt Ioannes Baptiſta, ipſe ſurrexit a mortuis, et ideo uirtutes operãtur in eo. Herodes enim tenuit Ioannem, & alligauit eum, et poſuit in carcerem propter Herodiadem uxorem fratris ſui. Dicebat enim illi Ioannes: Non licet tibi habere eam. Et uolens illum occidere, timuit populũ, quia ſicut prophetam eum habebant. Die autem natalis Herodis, ſaltauit filia Herodiadis in medio, et placuit Herodi. Vnde cũ iuramẽto pollicitus eſt ei dare quodcũq; poſtulaſſet ab eo. At illa prẽmonita a matre ſua: Da mihi (inquit) hic i diſcocaput Ioannis

ended theſe parables, he departed thence. And commynge in to his cõtry, he taught them in theyr Synagoges, ſo that they maruayled and ſayde: Whence commeth thys wyſe dome and vertues vnto hym: * Is not thys the carpenters ſonne: Is not hys mother called Mary: And hys bretheren James and Joſeph and Simon and Jude, and hys ſyſters, are they not all wyth vs: Whence than hath he all theſe thynges: And they were offended in hym. But Jeſus ſayde vnto them: * A prophete is not wythout honoure but in hys owne contry, and in hys owne houſe And he dyd not there many myracles becauſe of theyr vnbeleſe. Joh. 6.c Marci. 6.a. Luce. 4.c Joh. 4.e

The.xiiii.Chapter.

IN * that tyme Herode the Tetrarcha herde the fame of Jeſu, and ſayd vnto hys ſeruauntes: Thys is Jhon the baptiſt, he is ryſen from the dead, and therfore do myracles worke in hym. * For Herode helde Jhon and bounde hym and put hym in preſon becauſe of Herodias hys brothers wyfe. For Jhon ſayd vnto hym: * It is not lawfull for the to haue her. And he wyllynge to put hym to death, feared the people * becauſe thy eſtymed hym as a prophet In the * daye of Herodes byrth dyd the doughter of Herodias daunce in the myddes, & * it pleaſed Herode. Wherfore he promyſed wyth an oth to geue her, what ſo euer ſhe wolde haue ared of hym. And ſhe beynge counſeled afore of hyr mother, ſayde: Geue me here in a platter the head A Marci. 6. b Luce. 9. a Tetrarcha is he that hath iuriſdiction ouer the fourth part of a great lordeſhippe * Luce. 3. c Leuiti. 18. b and. 20. c Genes. 40. c Math. 21. b Marci. 6. c

of Jhon the baptist. And the kynge was sory: but because of the oth and them that sat together at the table, he commaunded it to be geuen.
And he sente, and he beheaded Jhon in the preson. And hys heade was brought in a platter, and geuen vnto the damesell, & she brought it vnto hir mother. His disciples also aprochynge nye, toke his body and buried it, and they commynge tolde Jesus. * Whych whan Jesus had herde
28 Marci. 6. d. Luce. 9. b he departed thence in a lytle ship into a deserte place out of the waye.
Joh. 6. a * And whan ỹ people had herd, they followed hym on foote out of the cyties. And he departynge thence, saw a great multitude, and had pytie on them, and healed theyr sycke. But whan the euen was come, hys disciples came to hym, sayeng: It is a desert place, & ỹ houre is now ouerpast sende thou the people awaye, that they goynge maye bye them meate. But Jesus sayd vnto them: They haue no nede to go, geue ye them to eat. They answered hym: We haue not here but fyue breads and two fyshes. Whych sayd vnto thē: Bryng me them hether. And whā he had cōmaūded the people to syt downe vpō the grasse, whan the fyue breades & two fyshes were taken, he lokynge vp in to the heauen, blessed, & brake, and gaue the breades vnto hys disciples, but the disciples gaue vnto the people. And they all dyd eate and were fylled. And they toke the remnauntes, euen twelfe baskettes full of broken meates. The nombre of

Ioānis Baptistæ. Et contristatus est rex. Propter iuramentum autem & eos qui pariter recumbebant, iussit dari. Misitq;, & decollauit Ioannem in carcere. Et allatū est caput eius in disco, & datū est puellæ, & illa attulit matri suæ. Et accedentes discipuli eius, tulerunt corpus eius, & sepelierunt illud, & venientes nūciauerunt Iesu. Quod cum audisset Iesus, secessit inde in nauicula in locum desertum seorsum: & cum audissent turbæ, secutæ sunt eum pedestres de ciuitatibus. Et exiens Iesus vidit turbam multam, & misertus est eis, & curauit languidos eorum. Vespere autē facto, accesserunt ad eum discipuli eius, dicentes: Desertus est locus, & hora iam præteriit, dimitte turbas, ut eūtes in castella, emant escas. Iesus autem dixit eis. Non habent necesse ire, date illos vos manducare. Respondērunt ei. Nō habemus hic nisi quinq; panes, & duos pisces. Qui ait eis: Afferte mihi illos huc. Et cū iussisset turbā discumbere super fœnum, acceptis quinq; panibus & duobus piscibus, aspiciēs in cœlum, benedixit, & fregit, et dedit discipulis panes, discipuli autem turbis. Et manducauerunt omnes, & saturati sunt. Et tulerunt reliquias duodecim cophinos fragmentorum plenos. Manducantium

Manducantium autem fuit numerus,quinq; milia uirorum,exceptis mulieribus & paruulis. Et statim compulit IESVS discipulos ascendere in nauiculam & præcedere eum trans fretum, donec dimitteret turbas. Et dimissa turba, ascendit in montem solus orare. Vespere autem facto, solus erat ibi: nauicula autem in medio mari iactabatur fluctibus:erat enim contrarius uentus.Quarta autem uigilia noctis, uenit ad eos ambulans super mare. Et uidentes eum super mare ambulãtem, turbati sunt,dicentes: Quia phantasma est.Et præ timore clamauerunt.Statimq; IESVS locutus est eis,dicens: Habete fiduciam, ego sum,nolite timere. Respondẽs autem Petrus, dixit: Domine, si tu es, iube me ad te uenire super aquas. At ipse ait: Veni. Et descendens Petrus de nauicula ambulabat super aquã, ut ueniret ad IESVM.Videns uero uentum ualidum,timuit,& cum cœpisset mergi, clamauit, dicens: Domine saluum me fac. Et continuo IESVS extendens manum,apprehendit eum,& ait illi: Modicæ fidei quare dubitasti? Et cum ascendisset in nauiculam, cessauit uentus. Qui autem in nauicula erant, uenerunt & adorauerunt eum, dicentes: Vere filius dei es.

of the eaters was fyue thousande of men,beside wemen and chylderen. ℒ
*And immediatly Jesus caused the disciples to go vp into a lytle shippe and to go before hym ouer the water,tyll he sent awaye the people. Marci. 6.a. Johã. 6.b
And the people beynge sent awaye, *he wente vp in to a mountayne to praye hymselfe alone.Whan ỹ euen was come to pas, he was there alone. But the lytle shippe was tossed wyth wawes in the myddes of ỹ see,for the wynde was contrary. Luc. 6.b.
But in ỹ fourth watch of the nyght he came vnto them walkynge vpon the see. And they seynge hym walkynge vpon the see, were troubled, sayenge:That it is a vision.And for feare they cryed out. And immediatly Jesus spake vnto them sayeng: Haue confidence, it is I,feare not.
But Peter answerynge,sayd:LORDE, ỹf it be thou, commaunde me to come vnto the vpon the waters. And he sayde: Come. And Peter goyng downe out of the lytle shippe walked vpon the water, ỹ he myght come vnto Jesus.But he seynge the wynde stronge, he was afrayed. ℳ
And whan he had begonne to synke, he cryed,sayenge:LORDE, saue thou me. And immediatly Jesus strechynge forth the hande, toke holde of hym,and sayde vnto him:O thou of lytle fayth, why hast thou douted: *And whan he was come vp in to the lytle shyppe, the wynde ceassed. Marci. 6.f.
They that were in the shyppe, came and worshypped hym, sayenge:Truly ỹ art the sonne of God

And

And whan they were gone ouer ꝑ water, they came in to the londe of Geneſar. And whan the mē of that place had knowne hym, they ſent in to al that contry, and preſented vnto hym all ſuche as were euell at eaſe, and they prayed hym, that they mpght but touche the hēme of hys garment. And whoſoeuer touched, were ſafe.

The.xv.Chapter. +

Marc. 7. a

Then came vnto hym from Hieruſalē the ſcrybes and Phariſes, ſayenge: Why do thy diſciples trāſgreſſe the tradicios of the elders? for they waſh not they? handes, whan they eate bread. But he anſwerynge ſayd vnto them: Why do ye alſo tranſgreſſe the commaundement of God for your owne tradicions ſake? ffor

Exodi. 20. b Deut. 5. c and. 27. c.

God hath ſayde: *Honoure thou father and mother. And who ſo euer curſeth father or mother, let hym

Prou. 18. d

dye by death. But ye ſaye: *Who ſoeuer ſhall ſay to father or mother: What gift ſoeuer is of me, it ſhall profyte the, and he ſhall not honoure hys father or hys mother. And the commaundement of God haue ye made of none effecte for your owne tradicions ſake? Ye ypocrites, well hath Eſay prophecied of you, ſayēg:

Eſay. 29. c. Ezech. 33. f.

*Thys people honoureth me with lippes, but they? hart is farre fro me. In vayne do they ſerue me, teachynge the doctrynes and preceptes of men. And whan the people were called together vnto hym, he ſayde vnto them: Heare and vnderſtande: That which entreth in to ꝑ mouth defyleth

Et cum tranſſretaſſēt, uenerunt in terram Geneſar. Et cum cognouiſſent eum uiri loci illius, miſerūt in uniuerſam regionem illam, & obtulerunt ei omnes male habentes, & rogabant eum, ut uel fimbriam ueſtimēti eius tangerent. Et quicunq; tetigerunt ſalui facti ſunt.

CAPVT. XV.

Tunc acceſſerunt ad eum ab Hieroſolymis ſcribæ & phariſæi dicentes. Quare diſcipuli tui tranſgrediuntur traditionem ſeniorum? non enim lauant manus ſuas, cum panem manducant. Ipſe autem reſpondens, ait illis: Quare & uos tranſgredimini mandatum dei propter traditionem ueſtram? Nam deus dixit: Honora patrem & matrem: Et qui maledixerit patri uel matri, morte moriatur. Vos autem dicitis: Quicunq; dixerit patri uel matri: Munus quodcunq; eſt ex me tibi proderit: & non honorificabit patrem ſuum aut matrem ſuam, & irritum feciſtis mādatum dei propter traditionem ueſtram. Hypocritæ, bene prophetauit de uobis Iſaias, dicēs: Populus hic labiis me honorat, cor autem eorum longe eſt a me. Sine cauſſa autem colunt me, docentes doctrinas & mādata hominū. Et conuocatis ad ſe turbis, dixit eis: Audite & intelligite: Non quod intrat in os coinquinat

coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius dixerunt ei: Scis quia pharisæi, audito uerbo hoc, scandalizati sunt? At ille respondens ait: Omnis plantatio quam non plantauit pater meus cœlestis eradicabitur. Sinite illos, cæci sunt, & duces cæcorum: cæcus autem si cęco ducatum præstet, ambo in foueam cadunt. Respondens autem Petrus dixit ei: Edissere nobis parabolam istam. At ille dixit: Adhuc & uos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in uentrem uadit, et in secessum emittitur? Quæ autem procedunt de ore, de corde exeunt et ea coinquinant hominem: De corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemię. Hæc sunt quæ coinquinant hominem. Nō lotis autem manibus manducare, non coinquinat hominem. Et egressus inde IESVS, secessit in partes Tyri et Sidonis. Et ecce mulier Cananæa egressa e finibus illis, clamauit, dicens ei: Miserere mei domine fili Dauid, filia mea male a dæmonio uexatur. Qui non respondit ei uerbum. Et accedentes discipuli eius, rogabant eū, dicentes: Dimitte eam, quia clamat post nos

defyleth not a man, but that whyche procedeth out of the mouthe, that defyleth a man. Thē his disciples cō B
mynge nye, sayd vnto hym: Knowest thou that the pharises ware offended? And he answerynge, sayde: ✶Euery Actū. 5. c
plant that my heauenly father hath not planted, shalbe rooted out. Let them alone, they are blynd, and the leaders of the blynde. Yf the blynde leade the blynde, they fall both into the diche. Peter answerynge sayde vnto hym: ✶Expounde vnto vs this Mar. 7. b
parable. And he sayde vnto them: Be you also yet wythout vnderston dynge? Do ye not vnderstonde, thas euery thynge which entreth in to ỹ mouth, goeth in to the belly, and it cast out in to the draught? But those thynges whiche procede out of the mouth, go out from the hart, and they defyle a man: For out frō the hart go euell thoughtes, manslaughters, aduoutries, fornicatiōs, theftes, false wytnesses, and blasphemyes. These are they that defyle a man. But to eate with vnwasshen hādes defyleth not a mā. ✝ ✝ ✶ And Jesus beynge departed C
thence, wente forth in to the coastes of Tyre and Sidon. And beholde a womā of Canaā beyng come forth out of those coastes, cryed, sayenge vnto hym: Haue mercy on me O LORDE thou sonne of Dauid. My doughter is euell vexed of a deuell. Which answered her not a word. And hys disciples approchyng nye, besought hym, sayenge: Sende her awaye, for she cryeth after vs. Marc. 7. c

Ipse

But

Luc.19.a But he answeryng sayde:* I am not sent, but vnto the shepe of Israel which are perished. And she came & worshypped hym, sayenge: O LORDE helpe me. Which answeryng, sayde: It is not good to take ꝑ chyldrens bread and to cast it vnto dogges. And she sayde: Yee LORDE, for the whelpes also eate of the crommes that fall from theyr lordes table. Then Jesus answeryng, sayde vnto her: O woman greate is thy fayth, be it vnto the euen as thou wylt. And hyr doughter was healed from that houre. † +And whan Jesus was departed thẽce, he came by the see syde of Galile, and he goynge vp in to a mountayne, sat there. And ther came vnto hym muche people, haupnge wyth them, dõme, blynde, lame, feble, and many other and those they layed at hys fete, * & he healed them, so that the people maruayled, seynge the domme speakynge, the lame walkynge, ꝑ blynde seynge, and they magnified the God of Israell. * Jesus whan his disciples were called together, sayde: I haue pytie on the people, seynge they contynue with me now thre dayes, and haue not that they maye eate: And I wyll not let them go awaye fastynge, lest they myscary in ꝑ waye. And the disciples saye vnto hym: Whence shal we get vs thẽ so much bread in the wylderneſſe, that we maye satisfye so greate a multitude? And Jesus sayde vnto them: Howe many loaues haue ye? And they sayde: Seuen, and a fewe lytle fysshes. And he commaunded ꝑ people, that

Esaie.35.a

Marc.8.a

Ipſe autem respondẽs, ait: Non sum missus nisi ad oues quæ perierunt domus Israel. At illa uenit & adorauit eum, dicens: Domine adiuua me. Qui respondẽs ait: Nõ est bonum sumere panem filiorum, & mittere canibus. At illa dixit. Etiam domine, nam & catelli edunt de micis quæ cadunt de mensa dominorum suorum. Tunc respondens IESVS ait illi: O mulier magna est fides tua, fiat tibi sicut uis. Et sanata est filia eius ex illa hora. Et cum transisset inde IESVS uenit secus mare Galileæ, & ascendens in montem sedebat ibi. Et accesserunt ad eum turbæ multæ habentes secum mutos, cæcos, claudos, debiles, & alios multos, & proiecerunt eos ad pedes eius, & curauit eos, ita ut turbæ mirarentur, uidentes mutos loquentes, claudos ambulãtes, cæcos uidentes, & magnificabant deum Israel. IESVS autem conuocatis discipulis suis, dicens: Misereor turbæ, quæ triduo iam perseuerat mecum, & non habent quod manducẽt, & dimittere eos ieiunos nolo, ne deficiant in uia. Et dicunt ei discipuli: Vnde ergo nobis in deserto panes tantos, ut saturemus turbam tantam? Et ait illis IESVS: Quot habetis panes? At illi dixerunt: Septẽ, & paucos piſciculos. Et præcepit turbæ

ut

ut discumberent super terram.
Et accipiens septem panes, et pisces, et gratias agens, fregit, & dedit discipulis suis, et discipuli dederunt populo. Et comederũt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerũt septem sportas plenas. Erant autem qui manducauerunt quatuor millia hominum extra paruulos et mulieres. Et dimissa turba ascendit in nauiculam, et uenit in fines Magedan.

CAPVT. XVI.

ET accesserunt ad eum Pharisæi et Saducæi tentantes, et rogauerunt eum ut signum de cœlo ostenderet eis. At ille respondens, ait illis: Facto uespere dicitis: Serenum erit, rubicundũ est enim cœlum. Et mane: Hodie tempestas, rutilat enim triste cœlum. Faciem ergo cœli diuidicare nostis, signa autem temporum non potestis? Generatio mala et adultera signum quærit, & signum non dabitur ei nisi signum Ionæ prophetæ. Et relictis illis, abiit. Et cum uenissent discipuli eius trans fretum, obliti sunt panes accipere. Qui dixit illis: Intuemini & cauete a fermento pharisæorum et saducæorum. At illi cogitauerunt inter se, dicentes: Quia panes non accepimus. Sciens autẽ IESVS dixit: Quid cogitatis inter

that they shulde syt downe vpon the grounde. And takynge the seuen loaues and the fisshes, he geuynge thankes brake, and gaue to his disciples, and the disciples gaue vnto the people. And they all dyd eate, and were satisfyed. And that which remayned of the brokẽ meates toke they away euen seuen basshettes ful. They that dyd eate, were foure thousande of men, beside chyldren and wemẽ. ✠ And whan the multitude was sent awaye, he wente vp in to a lytle shyppe, and came in to the coastes of Magedan.

The. xvi. Chapter.

THe * Pharises also & Saduces came vnto hym tẽptynge, and requyred hym, that he wolde shewe them a token frõ heauen. * And he answerynge, sayde vnto them: Whan the euen is come to passe, ye saye: It wyl be fayre, for the skye is reed. And in the morynge: It wyll be foule wether, for the skye is gloomynge reed. Can ye then discerne the face of the skye, but can not discerne the tokens of tymes? * The euel and aduouterous generacion seketh a token, and ther shall not a token be geuẽ vnto it, but ỹ token of the prophet * Jonas. And they beyng forsaken, he wente hys waye. * And whã his disciples were come ouer ỹ water, they forgat to take ỹ breads. Which sayd vnto thẽ: * Take hede & beware of the leuen of the Pharises and Saduces. And they thought amonge themselues: Because we haue not takẽ the breads. But Jesus knowyng, sayd: What do ye thynke amonge

A Marc. 8. b Joh. 6. D Luce. 12. f.
Math. 12. b
Jone. 2. a
Marc. 8. b
Luce. 12. a
B

amonge youre selues O ye of lytle fayth, because ye haue not ỳ breads? Do ye not yet vnderstonde nor remembre * the fyue breads and the fyue thousande of men, and howe
Mat. 14. c.
many basshettes toke ye vp? * Nother the seuen breads and the foure thousande of men, and howe many basshettes toke ye vp? Why do ye not vnderstande howe that I spake not vnto you of bread? Beware of the leuen of the Pharises and of ỳ Saduces. Then vnderstode they, that he bad not beware of the leuen of breads, but of the doctryne of the
Math. 15. d
Mar. 8. d
Luc. 9. c.
Pharises and Saduces. + * Jesus came in to the coastes of Cesarea Philippi and axed his disciples sayenge: Whome do men saye that the sonne of man is? And they sayde: Some, Jhon the baptiste: Some, Elias: Some, Hieremy or one of the prophetes. Jesus sayeth vnto them: But whome saye you that I am? Simon Peter answerynge, sayde:
Luce. 9. c
Joh. 6. g.
* Thou art Christe the sonne of the lyuynge God. Jesus answerynge, sayd vnto hym: Blessed art thou O Simon Bar Jona, for flesshe and blonde hath not shewed vnto the,
Joh. 6. e
* But my father which is in ỳ heauens. And I saye vnto the, that thou
1. Cor. 10. a.
art Peter, and vpõ thys * stone wyll
1. Para. 18 b
Esaie. 28. c.
I buylde my congregacio, and * the gates of hell shall not preuayle agaynst it. And vnto the wyll I geue the keyes of the kyngdome of heauens. * And what soeuer thou byndest vpon earth, shal be bounde also in the heauens: And what soeuer thou lowesest vpon earthe, shalbe lowsed

inter nos modicæ fidei, quia panes non habetis? Nondum intelligitis, neq; recordamini quinq; panum & quinq; millium hominũ, & quot cophinos sumpsistis? Neq; septẽ panũ et quatuor milíũ hominũ et quot sportas sũpsistis? Quare nõ intelligitis, quia nõ de pane dixi uobis: Cauete a fermento Pharisæorum & Saducæorum. Tunc intellexerunt, quia non dixerit cauendum a fermento panum, sed a doctrina pharisæorum & saducæorũ. Venit autem IESVS in partes Cæsariæ Philippi, & interrogabat discipulos suos, dicens: Quem dicunt homines esse filium hominis? At illi dixerunt: Alii Ioannem Baptistam, alii autem Eliam, alii uero Hieremiam aut unum ex prophetis. Dicit illis IESVS: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus filius dei uiui. Respondens autem IESVS? dixit ei: Beatus es Simon Bar Iona, quia caro & sanguis non reuelauit tibi, sed pater meus qui est in cœlis. Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo ecclesiam meam, & portæ inferi non prævalebunt aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis: & quodcunq; solueris super terram, erit solutum

tum et in cœlis. Tunc præcepit discipulis suis ut nemini dicerēt quia ipse esset IESVS Christus. Exinde cœpit IESVS ostendere discipulis suis, quia oporteret eum ire Hierosolymam et multa pati a senioribus et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere. Et assumens eum Petrus, cœpit increpare illum, dicens: Absit a te domine, non erit tibi hoc. Qui cōuersus dixit Petro. Vade post me satana scādalum es mihi, quia non sapis ea quæ dei sūt sed ea quæ hominum. Tunc IESVS dixit discipulis suis: Si quis uult post me uenire, abneget semetipsum, et tollat crucem suā et sequatur me. Qui enim uoluerit animam suam saluam facere perdet eam: qui autem perdiderit animam suam propter me, inueniet eam. Quid enim prodest homini si uniuersum mūdum lucretur, animæ uero suæ detrimētum patiatur? Aut quā dabit homo commutationem pro anima sua? Filius enim hominis uenturus est in gloria patris sui cū angelis suis, et tunc reddet unicuique secundum opera eius. Amē dico uobis, sunt quidam de hic stantibus, qui nō gustabunt mortem, donec uideāt filiū hominis uenientem in regno suo.

lowsed in heauens also. ✝ Thē charged he hys disciples, that they shuld tell no man, that he was Jesus Christe. ✶ From that tyme forth beganne Jesus to shew vnto hys disciples, that he must go to Hierusalem and suffre many thynges of the elders & scrybes & chefe of ỹ prestes, and be slayne, and ryse agayne the thyrde daye. And Peter takyng him beganne to rebuke hym, sayenge: That be farre frō the LORDE, It shal not happen vnto the. Which beynge turned, sayde vnto Peter: ✶ Go after me thou Satā, thou hyndrest me: for thou sauourest not the thynges that be of God, but those that be of mē. ✶ Then sayde Jesus vnto his disciples: Yf ony man wyll come after me, let hym denye hymselfe, and take vp hys crosse and folowe me. For he that wyll saue hys lyfe, shall lose it: But he that loseth hys lyfe for my sake, shall fynde it. For what profiteth it a man yf he wynne ỹ whole world, but suffre harme vnto hys soule? Or what exchaūge shal a mā gyue for hys soule? For ỹ sonne of man shal come in the glory of hys father wyth hys angels, ✶ and then shall he recompence euery man accordynge to hys workes. ✶ Verely I saye vnto you: Ther are some of those that be standyng here, whych shal not tayst death, tyll they se the sonne of man commynge in hys kyngdome.

D Mar. 8. d Luce. 9. c

2. Reg. 19. d

Math. 10. e Mar. 8. e Luce. 9. c and. 14. d Joh. 12. c.

Rom. 2. a

Mat. 8. e Luce. 9. c

CAPVT. XVII.

Et

The. xvii. Chapter. ✝

And

Marc.9.a. Luc.9.d. AND *after syxe dayes toke Jesus Peter and James and Jhon his brother, and bryngeth them vnto an hye mountayn out of the waye, and was transfigured before them. And Apoc.1.c *hys face shone as the Sonne, but hys garmētes were whyte as snow. And beholde, ther appeared vnto thē Moses & Elias talkynge wyth hym. Peter answerynge sayde vnto Jesus: LORDE, here is good beyng for vs. Yf ꝑ wylt, let vs make here thre Tabernacles: one for the, one for Moses and one for Elias. Whyle he was yet talkyng, behold, a bryght cloude ouershadowed them. And beholde a voyce out of the cloude, sayeng: Esa.42.a Mat.3.b Mar.1.a *This is my beloued sonne, in whome I am well pleased: heare hym. The disciples also hearynge, fell vpon theyr face, and were sore afrayed. And Jesus came & touched them and sayde vnto them. Arise vp and feare not. They lyftynge vp theyr eyes, sawe noman but Jesus onely. *And as they were cōmynge Mat.9.a. downe from the mount, Jesus commaunded them, sayenge: Ye shal tell the vision to no man, tyll the sonne of man aryse agayne from ꝑ dead. And the disciples axed hym, sayeng: Why do the scribes saye then that Elias must fyrst come? And he Mala.3.d. answerynge sayde vnto them: *Elias truely shall come, and restore all thynges agayne. But I saye vnto you, that Elias is come already, neuertheles they haue done in hym what soeuer they wolde. Euen so also shall the sonne of man suffre of them

ET post dies sex assumsit IESVS Petrum et Iacobum & Ioannem fratrem eius, & ducit illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies eius sicut sol: uestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moses & Elias cum eo loquentes. Respondens autem Petrus, dixit ad IESVM: Domine, bonū est nos hic esse, si uis, faciamus hic tria tabernacula: tibi unū, & Mosi unū & Eliæ unū. Adhuc eo loquente, ecce nubes lucida obūbrauit eos. Et ecce uox de nube dicens: Hic est filius meus dilectus, in quo mihi bene cōplacui, ipsum audite, et audientes discipuli, ceciderunt in faciē suam, & timuerunt ualde. Et accessit IESVS & tetigit eos, dixit q; eis: Surgite, et nolite timere. Leuantes autē oculos suos neminē viderūt, nisi solū IESVM. Et descendentibus illis de monte, præcepit illis IESVS, dicēs: Nemini dixeritis uisionem, donec filius hominis a mortuis resurgat. Et interrogauerunt eum discipuli, dicentes: Quid ergo scribæ dicunt, quod Eliam oporteat primum uenire? At ille respondens ait eis: Elias quidē uēturus est, & restituet oīa dico autem uobis quia Elias iam uenit, et non cognouerunt eum, sed fecerunt in eo quæcunque uoluerunt. Sic & filius hominis passurus est ab eis,

eis. Tunc intellexerunt discipuli, quia de Ioanne Baptista dixisset eis. Et cum uenisset ad turbã, accessit ad eum homo genibus prouolutus ante eum dicens: Domine miserere filio meo, qui a lunaticus est, et male patitur: nam sæpe cadit in ignem, et crebro in aquam, et obtuli eum discipulis tuis, et non potuerũt curare eum. Respondens autem IESVS ait: O generatio incredula et peruersa, quousq; ero uobiscum? usquequo patiar uos? Afferte huc illum ad me. Et increpauit illum IESVS: et exiit ab homine dæmonium, et curatus est puer ex illa hora. Tunc accesserũt discipuli ad IESVM secreto, et dixerunt: Quare nos nõ potuimus eiicere illum? Dixit illis IESVS: Propter incredulitatem uestram. Amen quippe dico uobis, si habueritis fidem sicut granum sinapis dicetis mõti huic: transi hinc, et transibit, et nihil impossibile erit uobis. Hoc autem genus nõ eiicitur, nisi per orationem et ieiunium. Conuersantibus autem eis in Galilæa dixit illis IESVS. Filius hominis tradendus est in manus hominum et occident eum, et tertia die resurget. Et contristati sunt uehementer. Et cum uenissent Capernaum, accesserunt qui didrachma accipiebant, ad Petrum, et dixerunt ei: Magister uester nõ soluit didrachma? Ait:

them. Than vnderstode the disciples that he had sayd vnto them of Iyon the baptist. * And whan he was come vnto the people, ther stept e vnto hym a man fallynge downe on hys knees before hym, sayeng: LORDE, haue mercy on my sonne, for he is lunatyke, and suffreth grefe: ffor oftymes he falleth into the fyre, and ofte into the water. I brought hym also vnto thy disciples, & they coulde not heale hym. Jesus answerynge sayd: O faythlesse and frowarde generacion, how longe shall I be wyth you? how longe shall I suffre you? Brynge hym hyther to me. And Jesus rebuked hym, and the deuell departed out from hym, and the chylde was healed from that houre. * Then came the disciples vnto Jesus secretly, sayenge: Why myght not we caste hym out? Jesus sayde vnto them: ffor your vnbelefes sake. ffor verely I say vnto you: * yf ye haue fayth as a grane of mustarde sede, ye shal saye vnto thys mountayne: Remoue hence, and it shall remoue, and ther shall nothynge be vnpossible vnto you. How be it thys kynde is not caste out but by prayer and fastynge. * Whyle they were occuppenge in Galile, Jesus sayd vnto thẽ: The sonne of man muste be betrayed in to the handes of men, and they shall kyll hym, and the thyrde daye shall he ryse agayne. And they were exceadynge sory. + And whan they were come to Capernaum, they ỳ receaued the tribute money, came to Peter, and sayd vnto hym: Doth not your master pay tribute mony?

Marci. 9. b. Luce. 9. d.

Marci. 9. c.

Math. 21. c Luce. 17. a

Math. 16. c. and. 20. b Marc. 8. d 9. d. and. 10 d Luce. 9. c

D.i. He

he sayd: Yee. And whan he was entred in to the house, Jesus preuēted hym sayenge: How thynkest thou Simon, of whom do the kynges of the earth receaue tribute or costume? Of theyr owne chylderen, or of straungers? And he sayd: Of straungers. Jesus sayd vnto them: Then
Mathy. 22. c are the chylderen fre. * But that we offende them not, go thou vnto the see, and cast a hooke, and take ỳ fysh that commeth vp fyrst. And whan
A stater is a certayne pece of money of value aboute xx. pens. hys mouthe is opened, thou shalte fynde a ℈ Stater. That take and geue vnto them for the and me. ✣

The. xviii. Chapter. ✣

IN that houre * came the
A Marci. 9. d Luce. 9. c disciples vnto Jesus sayenge: Who thynkest thou is greater in the kingdom of heauens? And Jesus callynge a chylde vnto hym, set hym in the myddes of them and sayd: Verely I saye vnto you: Excepte ye be turned and
1. Petri. 2. a become * as lytle chylderen, ye shall not entre in to the kyngdom of heauens? Who so euer humbleth hymselfe therfore as thys lytle chylde, he is greater in the kyngdome of heauens. And he that receaueth suche one lytle chylde in my name, receaueth me: *But he that offendeth one
Marci. 9. c Luce. 7. a of these lytle ones whych beleue in me, it were better for hym ỳ a mylstone of asses were hanged in hys necke, and he drowned in to the depe of the see. Wo vnto the worlde
1. Cor. 11. b Luce. 17. a of sklaunders. * For it is necessary that sklaunders come: Neuertheles wo vnto that mā by whō sklaūder commeth. * Yf thy hande or thy
Mathy. 5. d Marci. 9. c. foote

Ait: Etiam. Et cum intrasset in domum, præuenit eum IESVS, dicens: Quid tibi videtur Simō, reges terræ, a quibus accipiunt tributum vel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi IESVS: Ergo liberi sunt filii. Vt autem non scandalizemus eos, vade ad mare, & mitte hamum, & eum piscem qui primus ascēderit tolle: & aperto ore eius inuenies staterē: illum sumēs da eis pro me & te.

CAPVT. XVIII.

IN illa hora accesserūt discipuli ad IESVM, dicentes: Quis putas maior est in regno cœlorum? Et aduocans IESVS paruulū statuit eū in medio eorū & dixit: Amen dico vobis, nisi conuersi fueritis & efficiamini, sicut paruuli, non intrabitis in regnū cœlorum. Quicunq; ergo humiliauerit se sicut paruulus iste, hic est maior in regno cœlorum. Et qui susceperit vnum paruulum talem in nomine meo, me suscipit: qui autem scandalizauerit vnum de pusillis istis qui in me credunt, expedit ei vt suspendatur mola asinaria in collo eius, & demergatur in profundū maris. Væ mundo ab scandalis, necesse est enim vt veniant scandala: verūtamen ve homini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus

scanda-

scandalizat te abscide eum, et proiice abs te: bonum tibi est ad uitã ingredi debilẽ uel claudum, quã duas manus uel duos pedes habẽtem, mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, et proiice abs te: bonũ tibi est, unum oculum habentem in uitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis, dico eni uobis, quia angeli eorum in cœlis semper uident faciem patris mei qui in cœlis est. Venit enim filius hominis saluare quod perierat.

Quid uobis uidetur? si fuerint alicui centum oues et errauerit una ex eis, nonne relinquit nonoginta nouem in montibus, et uadit querere eam quæ errauit? et si contigerit ut inueniat eam: amen dico uobis, quia gaudet super eam magis q̃ super nononaginta nouem, quæ non errauerunt. Sic non est uoluntas ante patrem uestrum qui in cœlis est, ut pereat unus de pusillis istis. Si aũt peccauerit in te frater tuus uade & corripe eũ inter te et ipsum solũ, si te audierit, lucratus eris fratrẽ tuum. Si aũt te nõ audierit, adhibe tecũ adhuc unũ uel duos, ut in ore duorum, uel trium testium stet omne uerbum. Quod si non audierit eos, dic ecclesiæ, si autem ecclesiam non audierit, sit tibi sicut ethnicus, et publicanus. Amẽ dico uobis, quæcunq; alligaueritis super

foote sklaunder the, cut hym of and cast hym from the: Good it is vnto ẏ to entre in vnto lyfe feble or lame than hauynge two hãdes or two fete to be cast in to euerlastynge fyre. And yf thyne eye sklaũder the, pluck hym out and cast hym frõ the: Good it is vnto the to entre in to lyfe hauynge one eye, than hauynge two eyes to be cast in to hell fyre. Take B hede that ye despyse not one of these lytle ones: For I say vnto you, that theyr angels in heauẽs alway do beholde the face of my father whych is in the heauens. ✝ For the sonne of man is come to saue that whych had ben last. How thynke you? ⋆ Yf ony man haue an hundreth shepe, and one of them be gone astraye, wyl he not leaue nyne and nyenty in the mountaynes, and go seke it ẏ wente astray? And yf it chaunce ẏ he fynde it. Uerely I saye vnto you, that he ioyeth more ouer it, thã ouer ẏ nyne and nyenty whych went not astray. Euen so is it not ẏ wyl before your father whyche is in the heauens, that one of these lytle ones perysh. ✝ ⋆ Yf thy brother synne agaynste the, go thy waye, and reproue hym betwene the and hym alone. Yf he heare the, thou hast wonne thy brother. But yf he heare the not, take w̃ the yet one or two, ⋆ that in ẏ mouth of two or thre wytnesses all the sentence maye stande. Yf that he heare not them, tell thou the congregaciõ. But yf he heare not ẏ cõgregacion. Let hym be vnto the as an Heythen and Publicane. Uerely I saye vnto you: ⋆ what thynges so euer ye bynd

Luce.15.a

Leuit.19.b Eccli.17.b. Luce.17.a.

Nume.35.e Deute.17.b and.19.c. 2.Cor.13.a

Math.16.e

vpon earth, they shal be bounde also in heauē: & what thynges so euer ye lowse vpon earth, they shalbe lowsed
C in heauen also. Agayne, I saye vnto you, ẏ yf two of you cōsēt vpō earth cōcernynge euery thynge that they axe, it shall come to passe vnto them fro my father whyche is in the heauēs. * For where two or thre
Luce. 24. b. are gathered together in my name, there am I in the myddes of them. * Than Peter commynge
Math. 6. b. Marci. 11. c Luce. 17. a vnto hym, sayde: LORDE, how ofte shall my brother synne agaynst me, and I shall forgeue hym? Tyll seuen tymes? Jesus sayd vnto hym: I saye not vnto the tyll seuen tymes, but tyll seuenty tymes seuen tymes. + + Therfore is the kyngdome of heauens lykened vnto a man a kynge, whyche wolde laye accomptes with hys seruaūtes. And whan he had begonne to laye ẏ accomptes, ther was offered hym one that oughte hym ten thousande talentes. And whā he had not wher of to make recompence, hys lorde cō maūded hym to be solde, & hys wyfe, and chyldren, and al that he had, and recōpence to be made. But ẏ same seruaūt fallynge downe, prayed him sayeng: Haue pacience in me, and I shall paye the al. The lorde of ẏ ser-
D uaunt hauynge cōpassion, let hym go, & forgaue hym ẏ det. The same seruaūt beynge gone forth, foūd one of hys fellowes which ought him an hundreth pens & he takynge holde, caught hym by the throte, sayenge: Paye ẏ thou owest. And his fellow fallynge downe prayed hym sayeng:

Haue

super terram, erunt ligata et in cœlo, et quæcunq; solueritis super terram, erūt soluta et in cœlo. Iterū dico uobis, quia si duo ex uobis consenserint super terram, de omni re quācunq; petierint, fiet illis a patre meo qui in cœlis est. Vbi enim suut duo uel tres cōgregati in nomine meo, ibi sum in medio eorum. Tunc accedens Petrus ad eum dixit: Domine, quoties peccabit ī me frater meus, et dimittam ei? Vsq; septies? Dicit illi IESVS: Nō dico tibi usq; septies, sed usq; septuagesies septies. Ideo assimulatum est regnum cœlorum homini regi, qui uoluit rationem ponere cum seruis suis. Et cū cœpisset rationem ponere, oblatus est ei unus, qui debebat ei decē milia talenta. Cum autem non haberet unde redderet, iussit eum dominus eius uenundari, et uxorē eius, et filios, omnia quæ habebat, & reddi. Procidens autem seruus ille, orabat eum dicens: Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus serui illius, dimisit eum, et debitū dimisit ei. Egressus autem seruus ille, inuenit vnum de conseruis suis, qui debebat ei centum denarios, et tenens suffocabat eum, dicens: Redde quod debes. Et procidēs cōseruus eius, rogabat eū dicēs.

Paci-

Patientiam habe in me, et omnia reddā tibi. Ille autem noluit, sed abiit et misit eum in carcerem donec redderet debitū. Videntes autem conserui eius quę fiebant, cōtristati sunt ualde et uenerunt, et narrauerunt domino suo omnia quæ facta fuerāt. Tunc uocauit illum dominus suus, et ait illi: Serue nequā, omne debitum dimisi tibi, quoniā rogasti me: nonne ergo oportuit et te misereri conserui tui sicut et ego tui misertus sum? Et iratus dominus eius, tradidit eū tortoribus, quousque redderet uniuersum debitum. Sic et pater meus cœlestis faciet uobis, si non remiseritis unusquisq; fratri suo de cordibus uestris.

CAPVT. XIX.

ET factum est, cū cōsūmasset IESVS sermones istos, migrauit a Galilæa et uenit in fines Iudeæ trans Iordanē et secutæ sunt eum turbæ multæ, et curauit eos ibi. Et accesserūt ad eum pharisæi tentantes eum et dicentes: Si licet homini dimittere uxorem suam quacunq; ex causa? Qui respondens, ait illis: Non legistis, quia qui fecit hominem ab initio, masculum et fœminam fecit eos? Et dixit: Propter hoc, dimittet homo patrem et matrem, et adherebit uxori suæ, et erunt duo in carne una: itaq; iam non sunt duo, sed una caro. Quod ergo Deus con-

haue pacience in me, & I shall paye the all. Neuerthelesse he wolde not, but wente and cast hym into presō, tyll he shulde paye the dette. But hys companyōs seynge the thynges that were done, were very sory, and came and tolde theyr lorde euery thynge that had come to passe. Thā hys lorde called hym and sayde vnto hym: * Thou wycked seruaūt, I forgaue the all ẏ det, because thou praydest me: And shuldest not thou haue compassion on thy fellowe, as I also haue had compassion on the? And hys lorde beynge wroth delyuered hym ouer to the tormentours, tyl he payed all the det. * Thus shall my heauēly father also do vnto you, yf ye forgeue not euery one hys brother euen from your hartes. ✝

Jacob. 2. b.

Math. 6. b
Marci. 11. c

The. xix. Chapter.

And * it came to passe whā Jesus had ended these sayenges, he departed from Galile, and came in to ẏ coastes of Jewry beyonde Jordane, and much people followed hym, and he healed them there. And the pharises came vnto him, temptynge him, and sayenge: Whether is it lawfull for a man to put awaye hys wyfe for ony maner of cause? Whyche answerynge, sayde vnto them: Haue ye not red how that he whych made man from the begynnynge, made them male and female? And he sayde: * For thys shall a man leaue father and mother and cleue vnto hys wyfe, and they two shalbe in one flesh. And so now they ar not two, but one flesh. Wherfore let not

A
Marc. 10. a.

Genese. 2. d

man put asunder that whych God hath coupled together. They sayde
Deute. 24. a Jere. 3. a Mala. 2. c. vnto hym: * Why dyd Moses than commaunde a byll of deuorcement to be geuen, and to put her awaye? He sayd vnto them: Because Moses for the hardenesse of your harte suffred you to put awaye youre wyues, but frō the begynnynge it hath
B not ben so. But I saye vnto you:
Matth. 5. d. Marci. 10. a Luce. 16. c. that * who so euer putteth away his wyfe (saue for fornication) and marryeth another, commytteth aduoutrye: And he that marieth her which is put awaye, cōmytteth aduoutrye. Hys disciples saye vnto hym: Yf the cause of man be so wyth a wyfe, it is not good to mary. Whych sayd vnto them: All men comprehende not thys sayenge, but they to whome it is geuen. For ther be gelded, that are borne so frō the mothers wombe And ther be gelded, that are made of men. And ther be gelded, that haue gelded them selues for the kyngdom of heauens. He that can cōprehēde,
Marci. 10. b Luce. 18. b. let hym comprehende. * Than were ther presēted vnto hym ponge chylderen, that he myght laye handes on them, and praye. But the disciples reproued them. Neuertheless Jesus sayd vnto them: Suffre the chyldren and forbyd not ye them to come vnto me, for vnto suche belongeth the kyngdō of heauēs. And whā he had
C layed handes on them, he departed
Marci. 10. b Luce. 18. b thence. * And beholde one cōmynge nye sayd vnto hym: Good mayster, what good shall I do, that I maye haue euerlastynge lyfe? Whyche sayde vnto hym: Why axest thou me

coniunxit, homo non separet. Dicūt illi: Quid ergo Moses mā dauit dari libellum repudii, et dimittere? Ait illis: Quoniam Moses ad duriciam cordis uestri permisit uobis dimittere uxores uestras, ab initio autem nō fuit sic. Dico autem uobis, quia quicunq; dimiserit uxorem suā nisi ob fornicationem, et aliam duxerit, mœchatur: et qui dimissā duxerit mœchatur. Dicunt ei discipuli eius: Si sic est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt uerbum istud, sed quibus datum est: Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castrauerunt propter regnum cœlorum. Qui potest capere, capiat. Tunc oblati sunt ei paruuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. IESVS uero ait eis: Sinite paruulos, et nolite eos prohibere ad me uenire, talium est enim regnū cœlorum. Et cum imposuisset eis manus, abiit inde. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam uitam æternam? Qui dixit ei. Quid me interroga?

de

de bono? Vnus est bonus, Deus. Si autem uis ad uitam ingredi, serua mandata. Dicit illi: Quæ? IESVS autem dixit, Non homicidiũ facies: Non adulterabis: Non facies furtum: Non falsum testimonium dices: Honora patrem tuum et matrem: Diliges proximum tuum sicut teipsum. Dicit illi adolescens: Omnia hæc custodiui a iuuentute mea, quid adhuc mihi deest? Ait illi IESVS: Si uis perfectus esse, uade, uende omnia quæ habes, et da pauperibus, et habebis thesaurum in cœlo: & ueni, sequere me. Cum audisset autem adolescens uerbum: abiit tristis: erat enim habẽs multas possessiões. IESVS autem dixit discipulis suis. Amen dico uobis, quia dines difficile intrabit in regnum cœlorum. Et iterum dico uobis. Facilius est camelum per foramen acus transire, quam diuitẽ intrare in regnum cœlorum. Audítis autem his discipuli mirabantur ualde, dicentes: Quis ergo poterit saluus esse? Aspiciẽs autem IESVS, dixit illis. Apud homines hoc impossibile est: apud Deum autem omnia possibilia sunt. Tunc respondens Petrus, dixit ei. Ecce nos reliquimus omnia, et secuti sumus te, quid ergo erit nobis? IESVS autem dixit illis. Amen dico uobis quod uos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suæ

me of good? * God only is good. Psal.118.i
But yf thou wylte entre in vnto lyfe, kepe the *commaundementes. Exod.20.d. Deute.4.a. and.5.a
he sayeth vnto hym: Whych? Jesus sayd: Thou shalte not commyt mãslaughter: Thou shalte not do aduoutry: Thou shalte not commytte theft: Thou shalte not speake false wytnesse: Honoure thy father and mother, and * thou shalte loue thy neghboure as thy selfe. The ponge man sayeth vnto hym: All these haue I kepte from my youth, what do I lacke yet? Jesus sayd vnto hym: *Yf thou wylte be perfecte, go sell all that thou haste, and geue to the poore, and thou shalte haue *a treasure in heauen, and come and followe me. But whan the ponge man had herde the sayenge, he went hys waye heuy: ffor he was haupnge many possessions. * Jesus sayd vnto hys disciples: Uerely I saye vnto you, that a rych man shall hardly entre in to the kyngdome of heauens. And agayne I saye vnto you: It is easyer for a camell to go thorowe a nedels eye, then for the rych to entre in to the kyngdome of heauens. Whan these thynges were herde, the disciples maruayled exceadyngly, sayenge: Who may than be saued? But Jesus lokynge vp, sayde vnto them: Myth men is thys impossible, but *wt God al thynges are possible. + Than Peter answeringe sayd vnto hym: Beholde, *we haue forsaken all thynges and followed the, what shall we haue therfore? Jesus sayd vnto them: Uerely I saye vnto you, that * whan the sonne of

Psal.118.i
Exod.20.d. Deute.4.a. and.5.a
Roma.13.b. Galat.5.b.
Luce.12.b
Math.6.a
Marc.10.c. Luce.18.c
Zachari.8.a
Math.4.c. Marci.10.c Luce.18.c
Luce.22.b

mã shal syt in ỹ seat of hys maiesty, you whych haue followed me in the regeneracion, shall sytte also vppon twelfe seates, * iudgynge the twelfe trybes of Israell. * And euery one that forsaketh house, or bretheren, or systers, or father, or mother, or chyldren, or londes for my names sake, * shall receaue an hundreth folde, & possesse euerlastyng lyfe. * Many fyrst shalbe last, and ỹ laste fyrste.

Sapi. 5. a
Deute. 33. b
Job. 42. b
Math. 20. b
Luce. 13. c.

The. xx. Chapter. +

A The kyngdome of heaues is lyke vnto a mã an housholder, that wente forthe early in the mornynge to hyre workemen in hys vyneyarde. Whã the bargayne was made wyth the workemen for a peny a daye, he sente them in to hys vyneyarde. And he beynge gone forth about the thyrde houre, sawe other standynge ydle in the market, and he sayd vnto them: Go ye also in to my vyneyard and that whych shalbe ryght wyll I geue you. They went theyr waye. Agayne, he wente forth aboute the sixte and nyenth houre, and dyd lyke wyse. Aboute the eleuenth houre he wente forth, & founde other standynge, and sayeth vnto them: Why stande ye here ydle all the daye? They saye vnto hym: Because no man hath hyred vs. He sayeth vnto thẽ: Go ye also in to my vyneyard. Whan it was nyght, the lorde of the vyneyard sayeth vnto hys steward: Call the workemen, & paye thẽ the rewarde, begynnynge from the last vnto ỹ fyrst. Whã they therfore dyd come ỹ came about ỹ eleuenth hour, they

suæ, sedebitis et uos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domũ, uel fratres aut sorores, aut patrem, aut matrẽ, aut uxorem, aut filios, aut agros propter nomen meum, centuplum accipiet, et uitam æternã possidebit. Multi autem erunt primi nouissimi, et nouissimi primi.

CAPVT. XX.

Similе est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios in uineam suam. Conuẽtione autem facta cum operariis ex denario diurno, misit eos in uineam suam. Et egressus circa horam tertiã, uidit alios stantes in foro ocioſos, et dixit illis. Ite et uos in uineam meam, et quod iustum fuerit, dabo uobis. Illi autem abierũt. Iterum exiit circa sextam et nonam horam et fecit similiter. Circa undecimam uero exiit, et inuenit alios stantes, et dicit illis: Quid hic statis tota die ocioſi? Dicunt ei: Quia nemo nos conduxit. Dixit illis: Ite et uos in uineam meam Cum sero autem factum esset, dicit dñs uineæ procuratori suo Voca operarios, et redde illis mercedẽ, incipiens a nouissimis usq; ad primos. Cũ ueniſſẽt ergo qui circa undecimam horam uenerant, acceperunt singulos de

na

narios. Venientes autem primi, arbitrati sũt ꝙ plus essẽt accepturi: acceperũt autẽ & ipsi singulos denarios. Et accipiẽtes murmurabant aduersus patremfamilias, dicentes: Hi nouissimi una hora fecerunt, et pares illos nobis fecisti, qui portauimus pondus diei, & æstus? At ille respondens uni eorum, dixit: Amice, non facio tibi iniuriam: nonne ex denario conuenisti mecum? Tolle quod tuum est, & uade. uolo autem & huic nouissimo dare sicut & tibi. Aut non licet mihi quod uolo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt nouissimi primi, & primi nouissimi. Multi enim sunt uocati, pauci uero electi. Et ascendens IESVS Hierosolymam, assumpsit duodecim discipulos suos secreto, & ait illis: Ecce ascendimus Hierosolymam, & filius hominis tradetur principibus sacerdotum & scribis, & condemnabunt eum morte, & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum: & tertia die resurget. Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans & petens aliq̃d ab eo. Qui dixit ei: Quid uis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dextram tuam, & unus ad sinistram in regno tuo. Respondens autem IESVS dixit: Nescitis quid petatis. Potestis bibere calicem quẽ ego bibiturus sum? Dicunt ei: Pos-

they receaued pens euery one. The fyrst also commynge, supposed that they shulde receaue more: but they also receaued pens euery one. And they receauyng, murmured against the housholder, sayenge: These last haue wrought one houre, & hast thou made thẽ lyke vnto vs, whiche haue borne the burthen and heates of the daye? But he answerynge vnto one of them, sayde: Frende, I do the not wronge. Diddest thou not agree w̃ me for a peny? Take that thyne is, & go thy waye. I wyll geue vnto thys last also lyke as vnto ẏ. ⁎ Or is it not lefull for me to do what I wyll? Is thyn eye wicked, because I am good? the last shalbe the fyrst, and the fyrst ẏ last. ✝ For many be called, but few chosen. ✝ And Jesus goyng vp to Jerusalem, toke the twolue disciples in secrete, and sayde vnto them: ⁎ Beholde, we go vp to Jerusalem, and ẏ sonne of mã shalbe delyuered ouer vnto the hygh prestes, and to the scrybes, and they shal condẽne hym by death. They also shall delyuer hym ouer vnto ẏ Heythen to be mocked, and scourged, and crucified, and the thyrde daye shall he ryse agayne. ✝ ⁎ Thẽ came vnto hym the mother of ẏ chyldrẽ of zebede, w̃ hyr sonnes worshyppyng, & axynge somwhat of hym: Which sayde vnto her: What wylt thou? She sayd vnto hym: Cõmaunde, ẏ these my two sõnes, may sytte, one at thy ryghthand, and one at thy left hand in thy kyngdõ. But Jesus answeryng, sayd: Ye wot not what ye axe. May ye drynke ẏ cup ẏ I shal drynk? They say vnto hym

Roma. 11. c
Math. 19. a
Mar. 10. c
Luce. 15. c
✝ mat. 22 b
Marc. 10. d.
Luc. 18. d
C
Mar. 10. b

we

we maye. He ſayd vnto them: My cuppe truly ſhall ye drynke, but to ſyt at my ryght or left hande, is not myne to geue you, but to ſuche as it
Math. 25. c is *prepared for of my father. † And
D the ten hearynge, toke indygnacion at the two brethren. But Jeſus cal-
Mar. 9. d and. 10. e led them vnto hym, and ſayde: * Ye knowe that the prynces of nacions haue dompnion of them, and they that be greater men, execute autho rite vpõ thẽ. It ſhal not be ſo amõge you. But who ſo euer wyl become greater amõge you, let hym be your mynyſter. And he that wylbe chefeſt amonge you, ſhalbe your ſeruaunt: Lyke as ỹ ſonne of man came not to be ſerued, but to ſerue, & to beſtowe hys lyfe for the redempcion for ma-
Matth. 10. e ny. * And whã they were departyng
Luce. 18. d from hierico, much people followed. And behold, two blynd men ſyttyng by the waye ſyde, herde that Jeſus wente by, and they cryed, ſayenge: D LORDE thou ſonne of Dauid, haue mercy vpon vs. But the peo-ple rebuked them, that they ſhulde holde they? peace. Neuertheleſſe they cryed the more, and ſayde: D LORD thou ſonne of Dauid, haue mercy vpõ vs. And Jeſus ſtode, and called them, and ſayde: What wyll ye, that I ſhall do vnto you? They ſayde vnto hym: LORDE, that oure eyes maye be opened. And Je-ſus had compaſſion vpon them, and touched they? eyes. And immedia-tely they ſawe, and followed hym.

Poſſumus. Ait illis: Calicem qui-dem meum bibetis, ſedere au-tem ad dextram meam & ſini-ſtram, non eſt meum dare uo-bis, ſed quibus paratum eſt a pa-tre meo. Et audientes decem, indignati ſunt de duobus fratri-bus. IESVS autem uocauit e-os ad ſe, & ait. Scitis quia prin-cipes gentium dominantur eo-rum, & qui maiores ſunt, pote-ſtatem exercent in eos. Non ita erit inter uos, ſed quicunq; uo-luerit inter uos maior fieri, ſit ueſter miniſter: & qui uoluerit inter uos primus eſſe, erit ue-ſter ſeruus: ſicut filius hominis non uenit miniſtrari, ſed mini-ſtrare, & dare animam ſuam in redemptionem pro multis. Et egredientibus illis ab Hierico, ſecuta eſt eum turba multa. Et ecce duo cæci ſedentes ſecus uiam, audierunt quia IESVS tranſiret, & clamauerunt, dicen-tes: Domine miſerere noſtri fili Dauid. Turba autem increpa-bat eos ut tacerent. At illi ma-gis clamabant, dicentes: Domi-ne, miſerere noſtri fili Dauid. Et ſtetit IESVS & uocauit eos, & ait: Quid uultis ut faciam uo-bis? Dicunt illi: Domine, ut ape-riantur oculi noſtri. Miſertus au-tem eorum IESVS, tetigit o-culos eorum. Et confeſtim uide-runt, & ſecuti ſunt eum.

The. xxi. Chapter. +

CAPVT. XXI.

And

Et

ET cum appropinquasset Hierosolymis & uenisset Betphage ad montem Oliueti, tunc IESVS misit duos discipulos, dicens eis: Ite in castellum quod contra uos est, & statim inuenietis asinam alligatam, & pullum cum ea: soluite, & adducite mihi, & si quis uobis aliquid dixerit, dicite: quia dominus his opus habet, & confestim dimittet eos. Hoc autem factum est, ut impleretur quod dictum est per prophetam, dicentem: Dicite filię Sion: Ecce rex tuus uenit tibi, mansuetus, sedens super asinam, & pullum filium subiugalis. Euntes autem discipuli fecerunt sicut præcepit illis IESVS. Et adduxerunt asinam & pullum, & imposuerunt super eos uestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba strauerunt uestimenta sua in uia: alii autē cædebēt ramos de arboribus, & sternebant in uia: turbæ autē quæ præcedebant & quæ sequebantur, clamabant dicētes: Hosanna filio Dauid: Benedictus qui uenit in noīe dñi, hosanna in altissimis. Et cū intrasset Hierosolymā, cōmota est uniuersa ciuitas, dicens: Quis est hic? Populi autē dicebāt: Hic est IESVS propheta a Nazareth Galileæ. Et intrauit IESVS in templo dei, & eiiciebat omnes uendentes & ementes in templo, & mensas nummulariorum, & cathedras uendentiū

And * whā he drewe nye vnto Jerusalē, and was come to Bethphage vnto moūt Oliuete, than sent Jesus two disciples, sayng vnto thē: Go in to the towne that lyethouer agaynst you and anone ye shal fynde an Asse boūde, and hyr foale wyth her: lowse and brynge them vnto me. And yf ony man saye ought vnto you, saye ye: the LORDE hath nede of them, and strayght waye he wyll let them go. But all thys was done, that it myght be fulfylled, that was spokē by the prophet, sayenge: * Tell the doughter Sion: behold, thy kynge cōmeth vnto the, meke, syttynge vpon an Asse, and a foale the sonne of the Asse vsed to the yock. The disciples goyng dyd as Jesus had cōmaunded thē, & brought the Asse and ẏ foale, and layed theyr clothes vpon them, & made hym syt theron. * But muche people spred theyr garmentes in the way: other cut downe braunches frō the trees, and strowed in the waye. As for the people that wente before and that came after, they cryed sayenge O sanna vnto the sonne of Dauid * Bessed be he that commeth in the name of the LORDE. O sanna in the heyght. ⊢ * And whan he was come in to Jerusalem, all the cytie was moued, sayenge: Who is thys? And the people sayde: * Thys is Jesus the Prophet of Nazareth of Galile. * And Jesus wente in to ẏ tēple of God & cast out all them ẏ bought and solde in the temple, and ouerthrewe ẏ tables of the money chaungers, and the seates of them that solde

A
Mar.11.a
Luc.19.c
Esay.62.c.
Zach.9.b
Joh.12.b
Psal.117.c.
B
Mac.11.b
Luc.19.d
Johā.7.d
Joh.2.b.
Joh.1.b

solde doues, and sayde vnto them:
3. Reg. 8. d. Esay. 56. a Iere. 7. a It is wrytten: *My house shall be called the house of prayer, but ye haue made it a denne of murthurers. And the blynde and the lame came vnto hym in the temple, and he healed them. But whan ꝑ hyghe prestes and the scrybes sawe the wõders that he dyd, and the chylderen crynge in the temple and sayenge: Osanna vnto the sonne of Dauid, they dysdayned, and sayd vnto hym: Heareste thou what these saye? But Jesus sayd vnto them: Yee. Haue ye
Psal. 8. a neuer red: *Out of the mouth of babes and sucklynges hast thou finished prayse: And thẽ lefte, * he went
Joh. 8. a. out of the cytie in to Bethania, and
Marc. 11. c. abode there. * But in the morynng returnynge in to the cytie, he hun-
Luce. 13. a gred. And seynge in ꝑ way, *a fygge tre he came vnto it, & foũde nothyng theron, but leaues onely, and sayde vnto it: Neuer frute growe on the forezeuer. And immediatlye the fygge tre was wythered. And the disciples seynge, maruapled, sayenge: How is she wythered so soone? But Jesus answerynge, sayd vnto them:
℣ Verely I say vnto you: *Yf ye haue
Matth. 17. c Luce. 17. a fayth and doute not, ye shal not onely do thys wyth the fyggetre, but & yf ye saye vnto this mountayne: Be auoyded, and caste thy selfe into the
Marc. 11. c Joh. 14. a 15. a. 16. c ✣ Luc. 20 a Mar. 11. d see, it shall be done: *And all what so euer ye are in prayer, beleuynge, ye shall receaue it. ✣ ✣ And whan he was come in to the temple, the chefe of the prestes and ꝑ elders of
Exod. 2. b Actu. 4. a and. 7. d the people came vntohym teachyng sayenge: * By what authoryte doest

uendentium columbas euertit, & dicit eis. Scriptum est: domus mea domus orationis uocabitur: uos autem fecistis illam speluncam latronum. Et accesserunt ad eum cæci & claudi in templo, & sanauit eos. Videntes autem principes sacerdotum & scribæ mirabilia quæ fecit, & pueros clamantes in templo, & dicentes: Hosanna filio Dauid, indignati sunt, & dixerũt ei: Audis quid isti dicunt? IESVS autem dicit eis: Vtiq; Nunq̃ legistis: Quia ex ore infantium & lactentium perfecisti laudem? Et relictis illis abiit foras extra ciuitatem in Bethaniam, ibiq; mansit. Mane autem reuertens in ciuitatem, esuriit. Et uidens fici arborem unam secus uiam, uenit ad eam, & nihil inuenit in ea, nisi folia tantum, & ait illi: Nunq̃ ex te fructus nascatur in sempiternum. Et arefacta est continuo ficulnea. Et uidentes discipuli, mirati sunt, dicentes: Quomodo continuo aruit? Respondens autem IESVS ait eis: Amen dico uobis, si habueritis fidem & non hæsitaueritis, non solum de ficulnea facietis, sed etiam si monti dixeritis: Tollere & iacta te in mare, fiet. Et omnia quæcunq; petieritis in oratione credentes, accipietis. Et cũ uenisset in templũ, accesserunt ad eum docentem, principes sacerdotũ & seniores populi, dicẽtes: In qua potestate hæc

teſtate hæc facis? & quis dedit ti bi hanc poteſtatem? Reſpondēs autē IESVS, dixit eis: Interro gabo uos & ego unum ſermonē, quē ſi dixeritis mihi, et ego uo bis dicam in qua poteſtate hæc facio. Baptiſmus Ioānis unde e rat: e cœlo, an ex hominibus? At illi cogitabant inter ſe dicētes: Si dixerimus e cœlo, dicet no bis: Quare ergo non credidiſtis illi? Si autem dixerimus ex homi nibus, timemus turbam: omnes enim habent Ioannem ſicut pro phetam. Et reſpondentes IESV dixerūt: Neſcimus. Ait illis & ip ſe: Nec ego dico uobis qua po teſtate hæc facio. Quid autē uo bis uidetur? Homo quidā habe bat duos filios, & accedēs ad pri mū dixit: Fili, uade hodie opera re in uinea mea. Ille aūt reſpon dens, ait: Nolo. Poſtea autē pœ nitentia motus, abiit. Accedens aūt ad alterum dixit ſimiliter. At ille reſpondens, ait: Eo domine, et non iuit. Quis ex duobus fecit uolūtatē patris? Dicunt ei: Pri mus. Dixit illis Ieſus: Amen dico uobis, q̄ publicani & meretrices præcedūt uos i regno dei. Venit eim ad uos Ioānes i uia iuſtitiæ, & nō credidiſtis ei: publicani aūt & meretrices crediderūt ei: uos aūt uidētes, nec pœnitentiā ha buiſtis poſtea, ut crederetis ei. A liā parabolā audite: Homo erat pater familias, qui plantauit ui neam, & ſepem circundedit ei, et fodit in ea torcular & ædifica uit in ea turrim, et locauit eam agricolis, et peregre profectus eſt,

doeſt thou theſe thinges, & who gaue ỹ thys authozite? Jeſus anſwerynge ſayd vnto them: I wyll aꝛe a woꝛde of you alſo, which yf ye tell me, I in lyke wyſe wyll tell you, by what au thoꝛite I do theſe thynges. The bap tyme of Jhon, whence was it, from heauen, oꝛ of mē? But they thought amonge themſelues, ſayenge: Yf we ſaye from heauen, he ſhall ſaye vnto vs? Why dyd ye not thē beleue him? But yf we ſaye: of men, then feare we ỹ people: * ffoꝛeuery mā holdeth Jhon as a pꝛophet. And they anſwe ryng Jeſu, ſayde: We cā not tel. He ſayde vnto them alſo: Nother tell I you by what authoꝛyte I do theſe thynges. ⊢ But what thynke ye? + A certayne mā had two ſonnes, & cōmynge to the fyꝛſt, ſayde: Go thy way my ſonne, & woꝛke to day in my vyneyard. He anſwerynge, ſayd: I wil not, but afterward repentyng, wēt: he cōmynge alſo vnto ỹ ſecond ſayd lyke wyſe. But he anſwerynge ſayde: I go ſyꝛ. And went not. Whether of twayne dyd ỹ wil of ỹ father? They ſayd vnto hym: the fyꝛſt. Jeſus ſayde vnto thē: Uerely I ſaye vnto you: ỹ the publicans & harlots go beſoꝛe you in to ỹ kyngdō of God * ffoꝛ Jhō cā vnto you, in ỹ way of rightouſnes & ye beleued him not: but ỹ publicās and harlottes beleued him. But you ſeyng, yet had ye no repētaūce after ward, ỹ ye myght haue beleued hī. ⊢ + Hear another parable. Ther was a mā an houſholder which * planted a wyneyarde, and hedged it aboute, and dygged a wyneꝛeſſe in it, and buylt a tower, and let it oute vnto huſbandmē, & went into a ſtraunge

Mat. 14. a.

Math. 3. a

Gene. 9. d
Eſay. 5. a
Iere. 12. b
Marc. 12. a.
Luce. 20. a.

con-

contry. But whan the tyme of the frute was drawen neare, he sent his seruauntes to the husbandmen, to receaue the frutes of it. And the husbandmen catchynge the seruaũtes: one they bet, another they kylled, but another they stoned. Agayne he sent other seruauntes, mo then the fyrst, and they dyd vnto thẽ in lyke maner. At the laste he sent his sonne vnto them, sayenge: They wyll perchaũce stonde in awe of my sonne. But the husbandmen seynge the sonne sayde amonge themselues:

Gene.37.d. This is the heyre *come, let vs kyll hym, and we shall haue hys enherytaunce. And they catchynge hym, thrust hym out of the vyneyard, and slewe hym. Nowe whan the Lord of the vyneyarde shall come, what wyll he do vnto those husbandmẽ? They sayde vnto hym: He shal cruelly destroye those euell personnes, and let oute hys vyneyarde vnto other husbandmen, which shall delyuer hym the frute at hys tymes. Jesus sayde vnto them: Dyd ye neuer reade in the scriptures: * The stone the

Psal.117.c. Actu.4.a 1.Pet.2.a which the buylders refused, is become to heade stone in the corner? This was done of the LORDE, & it is maruaylous in our eyes? Therfore I saye vnto you: That ỹ kyngdome of God shall be taken frõ you, and shalbe geuen vnto a nacion, whiche shall brynge forth his frutes

Zacha.12.a. Dani.2.e * And who so falleth vpon thys stone, shall be broken in peces: *but vpon whom it falleth, it shall all to grynde hym. And whan the hyghe preestes and Pharises had herde hys parables

est. Cum autem tempus fructuũ approquinquasset, misit seruos suos ad agricolas, ut acciperent fructus eius. Et agricolæ apprehensis seruis eius: alium cæciderunt, alium occiderunt, alium uero lapidauerunt. Iterum misit alios seruos plures prioribus, et fecerũt illis similiter. Nouissime autẽ misit ad eos filiũ suũ, dicẽs: Verebuntur filium meum. Agricolæ autem uidentes filium dixerunt intra se: Hic est hæres, uenite occidamus eum, & habebimus hæreditatem eius. Et apprehensum eum eiecerunt extra uineam, et occiderunt. Cum ergo uenerit, dominus uineæ quid faciet agricolis illis? Aiunt illi: Malos male perdet, et uineam suam locabit aliis agricolis, qui reddent ei fructum temporibus suis. Dicit illis IESVS: Nunquam legistis in scripturis: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli: A domino factum est istud, et est mirable in oculis nostris? Ideo dico uobis, quia auferetur a uobis regnum dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum confringetur: super quem uero ceciderit, conteret eum. Et cum audissent principes sacerdotũ et pharisæi

parabolas

parabolas eius, congnouerũt ꝙ de ipsis diceret. Et querentes eũ tenere, timuerunt turbas, quoniã sicut prophetam eum habebãt.

parables, they perceaued, that he spake of them. *And sekynge to take hym, they feared the people, because ✠ they helde hym for a Prophet. +

Mar. 11. c
Luc. 19. d
and. 20. b
✠ Joh. 7. d

CAPVT. XXII.

ET respondens IESVS dixit iterum in parabolis eis, dicens: Simile factum est regnũ cœlorum homini regi, qui fecit nuptias filio suo. Et misit seruos suos uocare inuitatos ad nuptias, et nolebant uenire. Iterum mĩsit alios seruos, dicens: Dicite inuitatis: Ecce prandium meum paraui, tauri mei et altilia occisa sunt et omnia parata, uenite ad nuptias. Illi autem neglexerunt, et abierunt: alius in uillam, alius uero ad negociationem suam, reliqui uero tenuerunt seruos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos, et ciuitatem illorum succendit. Tunc ait seruis suis: Nuptiæ quidem paratæ sunt, sed qui inuitati erant, non fuerunt digni. Ite ergo ad exitus uiarun: et quoscunq; inueneritis, uocate ad nuptias. Et egressi serui eius in uias cõgregauerũt omnes quos inuenerunt, malos et bonos, et impletæ sunt nuptiæ discumbentium. Intrauit autem rex ut uideret discumbentes, et uidit ibi hominem non uestitum ueste nuptiali,

The. xxii. Chapter. +

AND Jesus answerynge, A spake vnto them agayne by parables, sayeng: The kyngedome of heauens is lyke vnto a man a kynge, whiche made a mariage vnto hys sonne. *And sent hys seruaunt, to call thẽ, that were bydden vnto the mariage and they wolde not come. Agayne, he sent other seruaũtes, sayng: Tel the byddẽ gestes. Behold, I haue prepared my dynner, myne oxen & my fed cattel are kylled, and al thynges are ready, come to ẏ mariage. But they made lyghte of it, & went theyr wayes: one to his ferme, another to hys marchaundyse. As for the remnaunt, they helde hys seruauntes, & beynge shamefully intreated they slew them. But whan the kynge herde, he was wroth, and sendynge hys hoostes, destroyed those murtherers, and set fyre vpõ theyr cytie. Then sayde he vnto hys seruaũtes: The mariage in dede is prepared, but they that were bidden were not worthy. Go therfore in to the hyghe wayes, and whome so euer ye fynd, byd to the mariage. And hys seruaũtes beynge gone out in to the hye wayes, gathered al that they fande, good and bad, and the mariage was full of eaters. But the kynge wente in, to se the eaters, and spyed there a man not clothed wyth a weddyng garmẽt,

A
Luce. 14. b.
Apo. 19. b
B

gamente & sayd vnto hym: ffrend, howe cameste thou in here, not haupnge on a weddynge garmente?

Math.13.f. and.15.c But he was euen spechlesse. * Thē sayde the kynge vnto his seruaūtes: Hys handes and fete beynge boūde, caste hym in to the vtter darknesse: there shall be waylynge and gnashynge of teth. Mat.20.b * ffor many be called, but fewe are chosen. Marc.12.a Luc.20.c Joh̄.7.d ✠ ✠ * Thē the Pharises goynge away, toke counsell, howe they myghte take hym in his wordes, and sent vnto him theyr disciples wyth Herodes officers, sayenge: Master, we knowe that thou arte true, and teachest the waye of God truely, and carest for no man: for thou regardeste not the person of men. Tell vs therfore, how thynkest thou: Is it lawfull to geue tribute vnto the Emperoure, or not? But Jesus knowynge theyr wycked nesse, sayde: O ye ypocrytes, why tempte ye me? Shewe me the tribute money. And they offred hym a ℔ peny. And Jesus sayde vnto them: Whose is thys ymage & superscripcion? They sayde vnto hym: The Emperours. Then sayde he vnto them: Mat.17.d Rom.13.b * Geue therfore that which is the Emperours, vnto the Emperoure: and that which is Gods vnto God. And they hearynge that, marueyled, and leauynge hym, wente theyr waye. Mar.12.b Luc.20.d Actu.23.a ✠ * In that day came vnto hym they the Saduces (which saye ther is no resurreccion) and axed hym, sayenge: Master, Moses sayd: Deut.25.a * Yf a man be dead not hauyng chyldren that hys brother shall mary his wyfe, and rayse vp sede vnto hys bro-

nuptiali, et ait illi: Amice, quomo do hunc intrasti non habens uestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentiū. Multi enim sunt uocati, pauci uero electi. Tūc abeūtes pharisæi, consilium inierunt ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis dicentes: Magister, scimus quia uerax es, et uiam Dei in ueritate doces, et non est tibi cura de aliquo: non enim respicis personam hominū. Dic ergo nobis, quid tibi uidetur, licet censum dare Cæsari, an non? Cognita autem IESVS nequitia eorum, ait: Quid me tentatis hypocritæ? Ostendite mihi numisma census. At illi obtulerunt ei denariū. Et ait illis IESVS: Cuius est imago hęc & superscriptio? Dicūt ei, Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt dei deo. Et audientes mirati sunt, et relicto eo abierūt. Illo die autem accesserūt ad eū Saducæi, qui dicunt non esse resurrectionem, et interrogauerūt eum dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habēs filium, ut ducat frater eius uxorē illius, & suscitet semē fratri

fratri suo. Erant autem apud nos septem fratres, et primus uxore ducta, defunctus est, et non habens semẽ, reliquit fratri suo. Similiter secũdus et tertius vsq; ad septimum. Nouissime autem omnium et mulier defũcta est. In resurrectione ergo, cuius erit de septem uxor? Omnes enim habuerunt eam. Respondens autem IESVS ait: erratis nescientes scripturas, neq; uirtutem Dei. In resurrectione enim neq; nubent, neq; nubentur, sed sunt sicut angeli dei in cœlo. De resurrectione autẽ mortuorũ non legistis quod dictum est deo, dicente uobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob. Non est Deus mortuorũ sed uiuentium. Et audientes turbæ, mirabantur in doctrina eius Pharisæi audientes quod silentium imposuisset saducæis, conuenerunt in unũ. Et interrogauit eũ unus ex eis legis doctor tentans eũ: Magister, quod est mandatum magnum in lege? Ait illi IESVS: Diliges Dominũ Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua, hoc est maximum & primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut te ipsum. In his duobus mandatis uniuersa lex pendet et prophetæ. Congregatis autem pharisæis, interrogauit eos IESVS, dicẽs: Quid

ther. Now were ther wyth vs seuen bzethzen, & the fyzst maryeng a wyfe dyed, and not hauynge sede, he lefte hys wyfe vnto his bzother: lyke wyse the seconde, and thyzde vnto the seuenth. But last of all the woman dyed also. In the resurrection therfoze, whose wyfe shall she be of the seuen? ffoz they al had her. But Jesus answeryng sayd vnto them: Ye erre not vnderstandynge the scriptures, noz the power of God. ffoz in the resurrection, they shall nother mary, noz be maryed, but are as ỹ angels of God in heauen. But of the resurrection of the deade, haue ye not redde, what is spoken of God, sayenge vnto you: ✱ I am the God of Abzaham, and the God of Jsaac, and the God of Jacob? It is not the God of the dead, but of the lyuynge. And the people hearynge maruayled of hys doctrine. ✝ ✱ The pharises hearynge that he had put the Saduces to silence, they gathered together. And one of them (a doctoure of the lawe) temptynge hym, asked: Mayster whych is the great commaũdement in the lawe? Jesus sayd vnto hym: ✱ Thou shalte loue the LORD thy God wyth all thy harte, in all thy soule, and in all thy mynde: thys is the pzincipall and fyzst commaundemente. The seconde, is lyke vnto it: ✱ Thou shalte loue thy neghboure as thy selfe. In these two commaundementes hangeth all the lawe and the pzophetes. ✱ The Pharises beynge gathered, Jesus axed them, saynge:

D

Exodi. 5. a Hebzc. 11. c

Marc. 12. c Luce. 10. c.

Deute. 6. b and. 30. b

Leuit. 19. e Rom. 13. b

Marc. 12. b

E.i. What

What thynke ye of Christ? Whose sōne is he? They said vnto hym: Dauids. He sayd vnto them: How than doth Dauid in sprete, call hym LORDE, saynge: * The LORD sayd vnto my LORDE: Syt thou on my ryghthādes, tyl I set thyne enemyes a stoole for thy feete? Yf Dauid therfore call hym LORD, how is he hys sonne? And no man coulde answere hym one word, nother durst ony mā from that daye forthe axe hym ony mo questions. +

Psal. 109. a

Quid uobis uidetur de Christo? Cuius filius est? Dicūt ei: Dauid. Ait illis: Quomodo ergo Dauid in spiritu uocat eum Dominum? dicens: Dixit Dominus Domino meo, sede a dextris meis: Donec ponā inimicos tuos scabellum pedum tuorum. Si ergo Dauid uocat eum Dominum, quomodo filius eius est? Et nemo poterat ei respondere uerbum: neq; ausus fuit quisquam ex illa die eum amplius interrogare.

The. xxiii. Chapter.

A Than spake Jesus vnto the people & to hys disciples, sayenge: The scribes and pharises haue sytten vpō Moses seate. Therfore all that euer they byd you, obserue & do, but after theyr workes not do: for they * saye & do not. * They bynde heuy & intollerable burthens, & laye thē vpō mens shulders: But with theyr finger wil not they sturre them. But all theyr workes do they to be sene of mē. For they set abrode theyr philacteries & make large hēmes, & loue to syt vppermost at meatetymes, & to haue ẏ chese seates in the synagoges, & the salutacions in ẏ market, & to be called of men Rabbi. * But be not ye called Rabbi: for one is your master & all ye are brethrē. And call you no man father vpon earthe, for one is B your father which is in ẏ heauēs. Nother be ye called masters, for one is youre master, Christe. He that is greatest amōge you, shalbe your seruaūt. * Who so exalteth hymself shalbe brought lowe, & he ẏ hūbleth hymselfe

Deute. 17. a

Esay. 10. a and. 28. b

Luce. 11. d

Philacteries were wryttinges where in the cōmaūdementes were writtē

Jace. 3. a

Luce. 14. b. and. 18. b

CAPVT. XXIII.

TVnc IESVS locutus est ad turbas et ad discipulos suos, dicens: Super cathedrā Mosi sederūt Scribæ et Pharisæi. Omnia ergo quæcunq; dixerint uobis, seruate, & facite: secundū opera uero eorū nolite facere, dicūt em̄ et non faciūt. Alligant aūt onera grauia & importabilia, & iponūt in humeros hoim, digito aūt suo nolūt ea mouere. Oia uero opera sua faciūt ut uideātur ab hoibus: dilatāt em̄ philacteria sua, & magnificāt fimbrias. Amāt aūt primos recubitus in cœnis & primas cathedras in synagogis, & salutatiōes i foro, & uocari ab hoibus Rabbi. Vos aūt nolite uocari rabbi, unus est em̄ magister uester: oēs aūt uos fr̄es estis. Et patrē nolite uocare uobis sup terrā, unus est em̄ pater uester q in cœlis est. nec uocemini magistri, qa magister uester, unus est Christus. Qui maior est ur̄m: erit minister uester.

Qui

Qui aũt se exaltauerit, humilia bitur: et qui se humiliauerit, exaltabitur. Væ aũt uobis Scribæ & Pharisæi, hypocritæ, quia clauditis regnũ cœlorũ ante hoies, uos em̃ non intratis, nec introeuntes sinitis intrare. Væ uobis scribæ & pharisæi hipocritæ, qui comeditis domos uiduarũ oratione lõga orãtes, propter hoc amplius accipietis iudiciũ. Væ uobis scribæ & pharisæi, hypocritæ, quia circũitis mare & aridam, ut faciatis unũ Proselitũ, & cũ fuerit factus, facitis eũ filium gehẽnæ duplo quã uos. Væ uobis duces cæci, qui dicitis: Quicunq; iurauerit per tẽplũ, nihil est: qui aũt iurauerit in auro templi, debitor est. Stulti & cœci, qđ em̃ maius est, aurũ an tẽplũ qđ sãctificat aurũ? Et quicũq; iurauerit in altari nihil est: quicũq; aũt iurauerit in dono qđ est sup illud, debet. Cæci, qđ em̃ maius ẽ donũ, an altare qđ sãctificat donũ? Qui ergo iurat in altari, iurat in eo & in oibus q̃ super illud sũt: & quicũq; iurauerit in tẽplo, iurat in illo, et in eo qui habitat in ipso. Et qui iurat in cœlo, iurat in throno dei et in eo qui sedet sup eum. Væ uobis scribæ et pharisæi, hypocritæ, quia decimatis Mentam & Anetum & Cyminũ, & reliquistis quæ graui ora sũt legis iudiciũ & misericordiam

selfe, shalbe exalted. * Wo vnto you scribes & pharises, ye ypocrites, for ye shut vp ẏ kyngdõ of heauẽ before mẽ, ye entre not your selues, nother suffre ye thẽ to enter ẏ do enter. Wo vnto you scribes & pharises ye ypocrites for ye deuour wydowes houses, prayenge lõge prayers, therfore shal ye receaue the greater iudgement. Wo vnto you Scribes & Pharises ye ypocrites, for ye cõpasse see and lande ẏ ye may make one * Proselite: & whã he is becom one, ye make hym a chylde of hell, two folde more than ye. Wo vnto you blynde gydes for ye say: Who so euer sweareth by the tẽple, ẏ is nothynge: but who so euer sweareth by the golde of the tẽple, is gyltye. Ye fooles & blynde, for whether is greater: the golde or the temple ẏ sanctifyeth the golde? And who so so euer sweareth by ẏ altare, ẏ is nothynge: but who so euer sweareth by the offerynge ẏ is vpon it, he is gylty. Ye fooles & blynde, for whether is greater: the offerynge, or the altare ẏ halloweth the offerynge? Therfore who so sweareth by ẏ altare sweareth by the same, and by al thinges that are theron, And who so sweareth by the temple, sweareth by the same, and by hym that dwelleth therin. * And who so euer sweareth by heauen, sweareth by the trone of God, & by hym that sytteth theron. * Wo vnto you Scribes and Pharises, ye ypocrites, for ye tyth Mynt Anyse and Commyn, and haue lefte the wayghtyer matters of the lawe, iudgement and mercy, and fayth. These oughte to haue bene done

Luc. 11. a

Proselite, a nouice or conuerte turned frõ the belefe of the Hey: vnto the Jewes.

C

Math. 5. d

Luce. 11. d

done, and not to leaue the other be-
hynde. ✠ Ye blynde gydes, whych
strayne out a gnat, but swalow vp a
Luc.11.d Camel. * ✠o vnto you scrybes and
pharises, ye ypocrites, for ye make
cleane the outeside of the cuppe and
platter, but wythin are ye ful of rob
bery and vnclennesse. Thou blynde
Pharise, clense fyrst the inside of ỹ
cuppe & platter, that ỹ outside may
✠ be cleane also. ✠o vnto you Scri-
bes and Pharises, ye ypocrites, for
ye be lyke vnto paynted Sepulcres,
that appeare bewtyfull outwarde
vnto men, but wythin they are full
of dead mens bones and all fylthy-
nesse. Euen so ye also: Outwarde ye
appeare vnto men ryghteous, but
wythin ye are full of ypocrisye and
Luc.11.e iniquite. * ✠o vnto you Scribes &
Pharises, ye ypocrites, for ye buyld
the tombes of the prophetes, & gar-
nysh the sepulcres of the ryghteous,
and saye: Yf we had bene in oure fa-
thers tyme, we wolde not haue ben
party fellowes wyth thē in ỹ bloude
1.Tessa.2.c of the prophetes. * Therfore ye be
wytnesses vnto your selues, that ye
are the chyldrē of them, which slewe
the prophetes. Fulfyll ye also ỹ mea
sure of your fathers. ✠ ye serpētes,
ye generacion of vypers, howe shall
ye escape the iudgement of hell?
✠ + * Therfore I saye vnto you: Be-
Math.10.b holde, I sende vnto you prophetes &
Luc.11.c wyse men, and scrybes, & of them
Joh.16.a shall ye kyll and crucifye, and of thē
Actu.5.e shall ye scourge in your synagoges,
and.7.g and persecute them from cytie to cy
tie: that vpon you maye come al the
ryghteous bloude, whych hath bene
shed

diā, & fidē: hec oportuit facere,
et illa non omittere. Duces cæ-
ci, excolantes culicem, camelū
aūt glutientes. Væ uobis scribæ
et pharisæi hypocritæ, qui mun
datis quod deforis est calicis &
paropsidis, intus autem pleni e-
stis rapina et immundicia. Pha-
risæe cæce, mūda prius quod in-
tus est calicis et paropsidis, ut
fiat et id quod deforis est, mun-
dum. Væ uobis scribæ et phari-
sæi hypocritæ, quia similes estis
Sepulchris dealbatis, quæ a fo-
ris parent hominibus specioſa,
intus uero plena sunt ossibus
mortuorum et omni spurcicia:
sic et uos a foris quidem pare-
tis hominibus iusti, intus autem
pleni estis hypocrisi & iniquita
te. Væ uobis scribæ & pharisæi
hypocritæ quia ædificatis sepul
chra prophetarū et ornatis mo-
numenta iustorū, et dicitis: Si
fuissemus in diebus patrum no-
strorū, nō essemus socii eorū in
sanguine prophetarū. Itaq; testi
monio estis uobismetipsis, quia
filii estis eorū, qui prophetas oc
ciderunt. Et uos implēte mensu
rā patrū uestrorū. Serpentes, ge
nimina uiperatū quomodo fu-
gietis a iudicio gehennæ? Ideo
dico uobis: Ecce ego mitto ad
uos prophetas et sapientes et
scribas, et ex illis occidetis et
crucifigetis, et ex eis flagel-
labitis in Synagogis uestris,
et persequemini de ciuita-
te in ciuitatem, ut ueniat super
uos omnis sanguis iustus, qui

effusus

effusus est super terram, a sãguine Abel iusti, usq; ad sanguinem Zachariæ filii Barachiæ, quem occidistis inter templum et altare. Amen dico uobis, uenient hæc omnia super generationem istam. Hierusalem, Hierusalem quæ occidis prophetas, et lapidas eos qui ad te missi sunt: quoties uolui congregare filios tuos, quemadmodũ gallina congregat pullos suos sub alis, et noluisti. Ecce relinquetur uobis domus uestra deserta. Dico enim uobis, non me uidebitis amodo donec dicatis Benedictus qui uenit in nomine Domini. CAPVT. XXIIII.

ET egressus IESVS de templo ibat. Et accesserunt discipuli eius, ut ostenderẽt ei ædificationes templi. Ipse autẽ respondens, dixit illis: Videtis hæc omnia? Amen dico uobis, non relinquetur hic lapis super lapidem, qui non destruatur. Sedente autem eo super montem Oliueti, accesserunt ad eũ discipuli secreto, dicentes: Dic nobis, quãdo hæc erunt? & quod signum aduentus tui, et consũmationis seculi? Respondens IESVS, dixit eis: Videte ne quis uos seducat: multi enim uenient in nomine meo, dicentes: Ego sum Christus, et multos seducent. Audituri enim estis prælia, et opiniones præliorum. Videte ne turbemini, oportet enim hæc fieri, sed nõdũ est finis.

shed vpon earth, from the bloude of ryghteous *Abel, vnto the bloude of *Zachary the sonne of Barachias, *whom ye slewe betwene the temple and the altare. Verely I say vnto you: All these thynges shall come vpon thys generacion. ✠ *Jerusalem Jerusalem, that slayest the prophetes, and stonest thẽ that are sent vnto the: how ofte wolde I haue gathered thy chyldren, * euen as the henne gathereth hyr chekens vnder the wynges, & thou woldest not? Behold *your house shalbe left vnto you desolate. ffor I say vnto you: Ye shal not se me hence forth, tyl ye shal say: *Blessed be he that commeth in the name of the ORDE.

Gene. 4. b
Zacha. 1. a
2. Pa. 24. b
Luc. 13. b
4. Esd. 1. c
Psal. 68. d.
Psa. 117. c

The. xxiiii. Chapter.

AND Jesus departed frõ the temple went. And hys disciples came nye, to shewe hym the buyldynges of ỹ temple. But he answeryng said vnto thẽ: Se ye al these thynges? Verely I saye vnto you *ther shall not be lefte here one stone vpon another, whych shal not be destroyed. And he syttynge vpõ moũt Oliuete, his disciples cã vnto hym secretly, sayeng: Tel vs whã shal these thynges be? & which shalbe ỹ tokẽ of thy cõmyng, & of ỹ ende of ỹ worlde? And Jesus answeryng sayd vnto thẽ: *Take hede ỹ no mã deceaue you. ffor ther shall many come in my name, sayenge: I am Christ, and shall deceaue many. ffor ye shal heare of warres, and the noyses of warres, take hede ye be not troubled. All these thynges must be done, but the ende is not yet.

A
Marc. 13. a
Luce. 21. a.
Luce. 19. d
Cola. 2. c

4. Esd. 13. c * For one people shall ryse vp a-
gaynst another, and realme agaynst
realme: and ther shalbe pestilences
and honger and eartquakes thorow
places. All these are the begynnynge
Math. 10. b of sorowes. * Than shall they put
Marc. 15. b
Luce. 21. b pou to trouble, and shall kyll pou,
Joh. 16. a and ye shalbe hated of all people for
my names sake. And than shall ma-
ny be offended, and shall betray one
another, and shall hate eche other.
And many false prophetes shal aryse
4. Esd. 14. b & shall deceaue many: & * because in-
iquite shalbe plēteous, the charite of
Math. 10. c many shal waxe colde. * But who so
endureth vnto ỹ ende, the same shal
Marc. 13. b. be safe. * And thys gospell of ỹ kyng
dome shalbe preached in all ỹ world
for a wytnesse vnto all people, and
than shall the fulfyllynge come.

B * Whan ye therfore shall se the ab-
Marci. 13. b hominacio of desolacio * the whych
Luce. 21. c
* Dan. 9. b is spoken of by Daniel the prophet,
stande in the holy place (who so rea
deth, let hym vnderstande) than let
them whych be in Jewry, flye vnto
the mountaynes: and let hym which
is on the thacke, not come downe to
fet ony thynge out of hys house: and
let hym whyche is in the felde, not
turne backe to fetch hys coate. But
wo vnto them that are wyth childe,
and geue sucke in those dayes. But
praye ye that your flyght be not in
Dani. 12. a the wynter, nor in ỹ Sabbath. * For
than shall ther be great trouble, such
as was not from the begynnynge of
the worlde vnto thys tyme, nor shal
be. And except those dayes had ben
shortned, al flesh shuld not be saued.
but for ỹ chosēs sake shal those dates
be

Cosurget enim gens in gentem,
et regnum in regnum, et erunt
pestilētiæ, et fames, et terræmo-
tus per loca: hæc autem omnia
initia sunt dolorum. Tūc tradēt
uos in tribulationem, & occidēt
uos: et eritis odio omnibus gen
tibus propter nomen meum. Et
tunc scandalizabuntur multi, et
inuicem tradent, et odio habe-
bunt inuicem. Et multi pseudo
prophetæ surgent, et seducent
multos. Et quoniam abundabit
iniquitas, refrigescet charitas
multorum. Qui autem perse-
uerauerit usq; in finem, hic sal-
uus erit. Et prædicabitur hoc e-
uangelium regni in uniuerso or-
be, in testimonium omnibus gē
tibus, et tunc ueniet consumma
tio. Cum autem uideritis abo-
minationem desolationis, quæ
dicta est a Daniele propheta stā
tem in loco sancto (qui legit, in-
telligat) tunc qui in Iudæa sunt,
fugiant ad montes, et qui in te-
cto, non descendat tollere ali-
quid de domo sua, & qui in agro
non reuertatur tollere tunicam
suam. Væ autem prægnantibus,
et nutrientibus in illis diebus.
Orate autem, ut non fiat fuga
uestra hyeme uel sabbato: erit
enim tūc tribulatio magna, qua
lis non fuit ab initio mundi usq;
modo, neq; fiet. Et nisi breuiati
fuissent dies illi, non fieret sal-
ua omnis caro, sed propter ele
ctos breuiabuntur dies illi.

Tunc

Tunc si quis uobis dixerit. Ecce hic est Christus, aut illic, nolite credere, surgent enim pseudo christi et pseudoprophetæ, et dabunt signa magna et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce prædixi uobis. Si ergo dixerint uobis: Ecce in deserto est, nolite exire: ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab oriente & paret usq; in occidentem, ita erit & aduentus filii hominis. Vbicūq; fuerit corpus, illuc congregabūtur et Aquilæ. Statim autē post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumē suū, et stellæ cadēt de cœlo, et uirtutes cœlorum commouebuntur: et tunc apparebit signum filii hominis in cœlo: et tunc plangent omnes tribus terræ, et uidebunt filium hominis uenientem in nubibus cœli cū uirtute multa et maiestate. Et mittet angelos suos cum tuba et uoce magna, et congregabūt electos eius a quatuor uentis, a summis cœlorum usq; ad terminos eorum. Ab arbore autem fici discite parabolam. Cū iam ramus eius tener fuerit et folia nata, scitis q̄ prope est æstas: ita et uos, cum uideritis hæc omnia, scitote quia prope est in ianuis. Amen dico uobis, qa non præteribit generatio hęc, donec hæc

be shortened. * Than yf ony man shall saye vnto you: lo, here is Christ or there, beleue it not. ffor ther shall aryse false Christes and false prophetes, & shall geue great * tokens and wonders: In so much that (yf it can be done) the very chosen shulde be brought in to errour. Behold, I haue told you before. Wherfore yf they shall saye vnto you: Beholde, he is in the wylderneſſe, go not ye forth: Beholde, he is in the innermost partes, beleue it not. ffor lyke as the lyghtenynge goeth out from ỹ east, & shyneth tyl in the west, so shal also the cōmynge of the sōne of man be. * Where so euer the body is, there shall also the Aegles be gathered.

* But soone after ỹ trouble of those dayes shall the Sonne be darkened, and the Moone shall not geue hyr lyght, & the starres shall fall frō heauen and the powers of heauen shall be moued: and than shall appeare the token of ỹ sonne of mā in heauē: & thā shall al ỹ kynredes of the earth mourne, * and they shall se the sōne of man cōmynge in ỹ cloudes of heauen wyth great power and maiesty. And * he shall sende his angels with a trompe & a great voice, & they shal gather hys chosē frō the foure wyndes, frō the hygheſt of ỹ heauēs vntyl theyr endes. * Lerne a similitude of ỹ fygge tre. Whā hys braūche is tender, & his leaues growē, ye know that Sōmer is nye. So lykewyſe ye whan ye se al theſe thynges, knowe ye that it is nye, euen in the dores. Verely I saye vnto you: that this generacyon shall not paſſe, tyl al theſe

Marci. 13. c
Luce. 17. c
Deute. 13. a
2. Theſſa. 2. b
L
Job. 39. b
Marc. 13. c.
Luc. 21. c
Joel. 2. b
Acta. 1. b
1. Theſſa. 4. c
Marc. 13. d.
Luce. 21. d

Esa. 40. a and. 51. b
be done. * Heauen & earth shal passe, but my wordes shall not passe. But
Actu. 1. a.
of that daye and houre * knoweth no man, nether the angels of heauens, but my father only. For as in ỹ dayes of Noe, so shall the cõmynge of ỹ
Gene. 7. b Luce. 17. c
sonne of man be also. * For as they were in the dayes before the floude eatynge and drynkynge, marienge and beynge maried vnto that daye that Noe entred into the Arke, and they knewe not tyll ỹ floude came & toke thẽ al: so shall also the cõmynge
Luce. 17. d.
of ỹ sonne of mã be. * Thã shall two be in the felde: the one shalbe taken and the other shalbe lefte: Twayne shalbe grynding at ỹ mylle, the one shalbe takẽ wt, & one shalbe left Two in the bed, the one shalbe takẽ wyth,
Math. 25. a Marci. 13. d Luc. 12. d
and the one shalbe lefte. * Watch ye therfor, for ye know not what houre your LORDE shall come. But knowe ye thys, that yf the good mã of the house knewe what houre the
Apoca. 16. c
* thefe shulde come, he wold surely watch, & not suffre hys house to be bored through. Therfore be ye redy also, for in ỹ houre ỹ ye know not
Math. 25. b
shal the sonne of man come. * Who thynke ye is a faythful and wyse seruaunt, whom hys lord hath set ouer hys housholde, that he may geue thẽ
Apoca. 16. c
meate in season? * Blessed is that seruaunt, whom whã hys lorde shall come shall fynde so doynge. Verely I saye vnto you: that he shal set him ouer all hys goodes. But yf that euell seruaunt shal saye in hys hart: My lorde maketh lõge to come, and shall begynne to smyte hys fellowes to eate & drynke wyth the dronken:

hæc oia fiãt. Cœlũ & terra transibũt, uerba aũt mea non præteribunt. De die aũt illa et hora nemo scit, neq; angeli cœlorũ, nisi solus pater. Sicut autem in diebus Noe, ita erit & aduentus filii hominis: sicut enim erãt in diebus ante diluuium comedentes et bibentes, nubẽtes & nuptui tradentes, usq; ad eum diem quo intrauit Noe in Arcam, et non cognouerunt donec uenit diluuium, et tulit omnes: ita erit et aduentus filii hominis. Tunc duo erunt in agro: unus assumetur, et unus relinquetur: duæ molentes in mola, una assumetur, & una relinquetur: duo in lecto, unus assumetur, et unus relinquetur. Vigilate ergo, quia nescitis qua hora dominus uester uenturus sit. Illud autem scite, qm̃ si sciret paterfamilias qua hora fur venturus esset, uigilaret utiq;, et non sineret perfodi domum suã. Ideo et uos estote parati, quia qua nescitis hora filius hominis uẽturus est. Quis putas est fidelis seruus, et prudens quem constituit dñs suus super familiam suam, ut det illis cibum in tempore? Beatus ille seruus, quem cum uenerit dominus eius, inuenerit sic faciẽtem. Amẽ dico uobis, quoniam super oia bona sua cõstituet eũ. Si autem dixerit malus seruus ille in corde suo: Moram facit dominus meus uenire, et cœperit percutere cõseruos suos, mãducet autẽ et bibat cũ ebriosis:

The

ueniet

ueniet dominus serui illius in die qua non sperat, & hora qua ignorat, & diuidet eum, partemq; eius ponet cum Hypocritis: illic erit fletus & stridor dentium.

CAPVT. XXV.

TVnc simile erit regnum cœlorum decem uirginibus, quæ accipientes lampades suas, exierunt obuiam sponso. Quinq; autem ex eis erant fatuæ, & quinq; prudentes, sed quinq; fatuæ acceptis lampadibus, non sumpserunt oleum secum: Prudentes uero, acceperunt oleũ in uasis suis cum lampadibus. Morã aũt faciẽte sponso, dormitauerũt oẽs acdormierũt. Media aũt nocte clamor factus est: ecce spõsus uenit, exite obuiam ei. Tunc surrexerunt omnes uirgines illæ, & ornauerunt lampades suas. Fatuæ autem sapientibus dixerunt: Date nobis de oleo uestro, quia lampades nostræ extinguũtur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis & uobis, ite potius ad uendẽtes, & emite uobis. Dum autem irẽt emere, uenit sponsus, & quæ paratæ erant, intrauerũt cũ eo ad nuptias & clausa est ianua. Nouissime uero ueniunt & reliquæ uirgines, dicentes: Domine domine, aperi nobis: At ille respondens ait: Amen dico uobis, nescio uos. Vigilate itaq;, quia nescitis diem neq; horam.

Sicut

The same seruauntes lorde shall come in a daye, that he hopeth not, and in an houre that he knoweth not, and shal deuide hym and set his parte wyth ypocrites: there shall be waylynge and gnasshynge of teth.

The. xxv. Chapter. +

THen shall the kyngdome of heauens be lyke vnto ten virgins, whiche takynge theyr lampes, wẽt forth to mete the brydegrome and the bryde. But fyue of them were foolysh, and fyue wyse. The foolyshe the lampes taken toke none oyle wyth them. But the wyse toke oyle in theyr vessels wyth theyr lampes. And the brydegrome makynge a tarynge, they slombred al & slept But at mydnyghte ther was a crye made: Beholde, the brydegrome cõmeth, go your waye out for to mete hym. Then arose all those virgins, & dressed theyr lãpes. But the foolysh sayd vnto the wyse: Geue vs of your oyle, for oure lampes go oute. Then answered the wyse, sayenge: Lest it suffise not vs and you, go rather vnto them that sell, and bye for youre selues. But whan they wente to bye, the brydegrome came: & they that were readye, wente in wyth hym to the mariage, and the dore was shut. Last of all come the other virgins also, sayenge: ⋆LORDE LORDE, open vnto vs. But he answerynge sayde: Verely I saye vnto you: I knowe you not ⋆Watch ye therfore: for ye knowe nother the daye, nor the houre. +

A

Math. 7. b Luce. 6. e

Mat. 24. d Marci. 13. d Luce. 12. d and. 21. b

Lyke

Mar.13.d Luce.19.c ✝ ⋆ Lyke wyse as a kynge takynge hys yourney into a straunge contry called hys seruauntes, and delyuered hys goodes vnto thē. And vnto one he gaue fyue talentes, to another two, to another one: vnto euerye one after hys owne power, and wente awaye strayghte waye. But he that had receaued fyue talentes, wente and wrought in thesame, and wanne other fyue. Lykewise he that receaued two, wanne other two also. But he that receaued the one, goynge dyggeth in the earthe, and hydeth hys lordes monye. After a longe season came the lorde of those seruaūtes, and rekened wyth them. And he that had receaued fyue talētes, commynge neare, broughte other fyue talentes, sayenge: Syr, thou delyueredest vnto me fyue talētes: Beholde, I haue wonne aboue thē other fyue talētes. His lord sayd

Mat. 24.d vnto hym: ⋆ Well thou good & fayth full seruaūt, because thou hast bene faythful ouer lytle. I wyll set ẏ ouer much: entre in to the ioye of thy lorde. Commynge nye also that had receaued two talentes, sayde: Lorde thou delyueredest vnto me two talētes: Beholde, I haue wonne two other. Hys lorde sayde vnto hym: Well thou good and faythfull seruaunt, because thou hast bene fayth full ouer lytle, I wyl set ouer much: entre in to the ioye of thy lorde. ✝

C But commynge he also that had receaued one talent, sayde: Syr, I knowe that thou art an harde man: thou reapest where hast not sowen, and gatherest where thou hast not strowed

Sicut enim homo peregre profi ciscēs uocauit seruos suos, & tradidit illis bona sua. Et uni dedit quinq; talenta, alii autem duo, alii uero unum: unicuiq; secundum propriam uirtutem, et profectus est statim. Abiit autē qui quinq; talenta acceperat, & operatus est in eis, & lucratus est alia quinque. Similiter & qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, & abscondit pecuniam domini sui. Post multum uero temporis, uenit dominus seruorum illorum, et posuit rationem eum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine quinq; talenta tradidisti mihi: ecce alia quinque superlucratus sum. Ait illi dominus eius: Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Accessit autem, et qui duo talenta acceperat, & ait: Domine, duo talenta tradidisti mihi, ecce alia duo superlucratus sum Ait illi dominus eius: Euge serue bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti

ſparſiſti:et timens abii,& abſcõdi talentum tuum in terra, ecce habes quod tuum eſt. Reſpondens autem dominus eius,dixit ei:Serue male et piger, ſciebas quia meto ubi non ſemino, et congrego ubi non ſparſi: oportuit ergo te committere pecuniam meam nũmulariis, et ueniẽs ego recepiſſem utique quod meum eſt cum uſura. Tollite itaque ab eo talentũ, et date ei qui habet decem talenta: omni enim habenti dabitur, et abundabit: ei autem qui non habet,&quod uidetur habere,auferetur ab eo, et inutilem ſeruum eiicite in tenebras exteriores: illic erit fletus et ſtridor dentium. Cum autem uenerit filius hominis in maieſtate ſua, et omnes angeli cũ eo,tunc ſedebit ſuper ſedem maieſtatis ſuæ, et congregabuntur ante eum omnes gentes, et ſeparabit eos ab inuicẽ, ſicut paſtor ſegregat oues ab hœdis, et ſtatuet oues quidem a dextris ſuis,hœdos autẽ a ſiniſtris.Tunc dicet rex his qui a dextris eius erunt. Venite benedicti patris mei,poſſidete paratũ uobis regnum a conſtitutione mũdi:Eſurui enim et dediſtis mihi manducare:ſitiui et dediſtis mihi bibere: hoſpes erã & collegiſtis me: nudus & opuiſtis me: infirmus & uiſitaſtis

ſtrowed, and fearynge I wente and hyd thy talente in the earth:lo,there thou haſt that thyne is. But hys lorde anſwerynge ſayde vnto hym: Thou euell and ſlowthfull ſeruaũt, knoweſt thou that I reape where I ſowe not, and gather where I ſtrowed not: Thou oughteſt therfore to haue delyuered my money to the exchaungers, & commynge I ſhulde verely haue receaued that myne is wyth vauntage. Therfore take the talẽt from hym,& geue it vnto hym ỹ hath ten talẽtes. *For vnto euery one that hath, ſhalbe geuen, and he ſhall haue abundaunce: But euery one that hath not, from hym ſhall be taken that alſo that he ſemeth to haue. And caſt the vnprofitable ſeruaunt in to vter darkneſſe: *there ſhalbe waylinge and gnaſſhynge of teth.+ *But whan the ſonne of mã ſhall come in hys mateſty,and al angels wyth hym, then ſhall he ſyt vpõ the ſeate of hys mateſty,and all people ſhalbe gathered before hym: * & he ſhall ſeparate them one frõ another, as a ſhepherde doth ſunder the ſhepe from the goates. And truely he ſhall ſet the ſhepe on hys ryghte handes, and the goates on the lefte. Then ſhall the kynge laye vnto thẽ that ſhalbe on hys ryght handes: Come ye bleſſed of my father,poſſeſſe the kyngdome * prepared for you from the begynnyng of ỹ world *For I was hongrye, and ye gaue me to eate: I was thyrſtye, and ye gaue me to drynke: I was a ſtraunger, and ye toke me to you: Naked, and ye couered me: * Sicke, and ye viſited

Math. 13.b Marc.4.c Luce.8.b and.19.c Math.13.a Luce.13.c 2.Theſſa.1.b Ezech.34.c Math.20.c Eſay.58.a Ezech.18.a Eccli.7.d 2.Tim.1.c

vysited me: I was in preson, and ye came vnto me. Then shall the rygh teous answere hym, sayenge: LORDE, when sawe we the hongrye, & fed the: Thyrstye, & gaue ỹ drynke? When sawe we the a straunger and toke the to vs: Or naked, & couered the? Or when sawe we the sycke or in preson, and came vnto the: And ỹ kynge answerynge shall saye vnto them: Verely I saye vnto you: So longe as ye haue done vnto one of the least of these my brethrē ye haue done it vnto me. Then shall he saye also vnto thē that shalbe on the lefte handes. ✶Departe fro me ye cursed in to the ✠euerlastynge fyre, whych is prepared for the deuel and his angels. For I was hongrye, & ye gaue me not to eate: I was thyrstye, & ye gaue me not to drynke: I was a straunger, and ye toke me not vnto you: Naked, and ye clothed me not: Sicke and in preson, and ye vysited me not. Then shall they also answere hym, sayenge: LORDE, when sawe we the hongrye, or thyrsty, or straunger, or naked, or sicke, or in preson, and haue not mynistred vnto the: Then shall he answere them sayenge: ✶ Verely I saye vnto you: So longe as ye haue not done vnto one of the leest of these, nother haue ye done it vnto me. ✠ And these shal go in to euerlastyng payne, but the ryghteous in to the euerlastyng lyfe. ✝ The. xxvi. Chapter.

Psal. 6. b
Mat. 7. b.
Luc. 13. c
✠ Esa. 30. f
Dani. 7. b
Apo. 19. d
and. 20. f

Prou. 14. d
and. 17. a
Jere. 30. c
zacha. 2. b
✠ Joh. 5. c

AND it came to passe whan Jesus had finished al these wordes, he sayde vnto his disciples: ✝ ✶ Ye knowe, that

Mat. 14. a
Luce. 22. a
Joh̄. 18. a

uisitastis me: in carcere eram, & uenistis ad me. Tunc respondebunt ei iusti, dicentes: Domine, quando te uidimus esurientem, & pauimus te: sitientem & dedimus tibi potum? quando autem te uidimus hospitem, & collegimus te? aut nudum, & cooperuimus te? aut quando te uidimus infirmum, aut in carcere, & uenimus ad te? Et respondens rex, dicet illis: Amen dico uobis, quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis. Tūc dicet & his q̄ a sinistris, erūt: Discedite a me maledicti in ignem æternum, qui paratus est diabolo & angelis eius. Esurii enim & non dedistis mihi manducare: sitiui, & non dedistis mihi potū: hospes erā, & non collegistis me: nudus, & non operuistis me: infirmus & in carcere, & non uisitastis me. Tunc respondebunt ei & ipsi, dicentes: Domine, quando te uidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministrauimus tibi? Tunc respondebit illis, dicens: Amen dico uobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum, iusti autem in uitam æternam.

CAPVT. XXVI.

ET factum est, cum consummasset IESVS sermones hos oēs, dixit discipulis suis, Scitis quia

quia post biduum pascha fiet, et filius hominis tradetur ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas, et consilium fecerunt, ut IESVM dolo tenerent et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Cum autem IESVS esset in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum ungẽti præciosi, & effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ad quid perditio hæc? potuit enim istud uenundari multo, & dari pauperibus. Sciens autem IESVS ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me, nam semper pauperes habetis uobiscum, me autem non semper habebitis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico uobis, ubicunque prædicatum fuerit hoc euangelium in toto mundo, dicetur, et quod hæc fecerit in memoriam eius. Tunc abiit unus de duodecim, qui dicitur Iudas Iscariotes, ad principes sacerdotum, et ait illis. Quid uultis mihi dare, et ego uobis eũ tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem ut eum traderet.

Prima

that after two dayes shalbe Easter, and the sonne of man shalbe delyuered that he may be crucifyed. * Thã were assembled together ẏ hye prestes, and the elders of the people in the forecourte of ẏ hye prest which was called Caiphas, and held a coũsell, howe they myght take Jesus by deceate, and kyll hym. But they sayde: Not on the holy day, lest ther shulde be an vproure in the people. * Nowe when Jesus was at Bethany in the house of Symon the leper, ther came vnto hym a woman, hauynge an alabaster box of precyous oyntment, and poured it vpon hys heade, syttynge at the table. The disciples seynge, dysdayned, sayenge: Where to serueth thys losse? For thys myght haue bẽ solde for much, & geuen to the poore. But Jesus knowenge, sayde vnto them: What are ye troublous vnto thys woman? For she hath wrought a good worke vpõ me, * for ye haue alwaye the poore wyth you, but me shall ye not haue alwayes. For she pourynge thys oyntment vpon my body, dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached in the whole worlde, shall thys also that she hath done, be tolde in memory of her. Then wente one of the twolue whyche was called Judas Iscariotes * vnto the chefe of the prestes, and sayde vnto them. what wyll ye geue me, and I shal delyuer hym vnto you? And they offred hym thyrtye syluer pens. And thenceforthe, he sought oportunite that he myghte betraye hym.

Johã. 11. e
Mar. 14. a
Luce. 7. d
Joh. 12. a
Deut. 15. b
B
Marc. 14. b
Luce. 22. a
Joh. 13. a

The

Mar.14.b Luce.22.a *The fyrste daye of swete breads, came the disciples to Jesus, sayeng: Where wylt thou that we prepare for the, to eate the Easter lambe? But Jesus sayde: Go in to the cytie to one & say vnto hym: The Master sayeth: My tyme is at honde, I wyl kepe Easter by the wyth my disciples. And the disciples dyd as Jesus had appoynted them, and made rea
Marc.14.c Luc.22.b dy the Easter lambe. *And it beyng euen, he sat downe a the table wyth the twolue. And they eatynge, he
Joh.13.c sayde: Verely I say vnto you: *that one of you shal betray me. And they beynge exceadynge sorowfull, beganne euery one of them to saye: LORDE ame I it? But he answeryng sayd: he that dyppeth his hond wyth me in the dyshe, this same shal betraye me. The sonne of man verely goeth forth, as it is wrytten of hym But wo vnto that man, by whom ỹ sõne of mã shalbe betrayed: it were good vnto hym yf that man had not ben borne. But Judas that betrayed
¶ hym answerynge, sayde: Ame I it
Marc.14.c Rabbi? * And they eatynge, Jesus
Luce.22.b 1.Cor.11.c toke the bread, gaue thankes, and brake it, and gaue it to hys disciples and sayde: Take and eate, thys is my body. And takynge the cuppe, he thanked, and gaue it them, sayenge: Drynke ye all therof, for thys is my bloude of the newe testamẽt, which shalbe shed for many in the remissiõ of synnes. I saye vnto you: I wyl not drynke hence forth of thys frute of ỹ vyne, tyll in that daye, that I shall drynke it new wyth you in the kyng
Marc.14.d dome of my father. * And the grace

sayd

Prima autem die azimorum accesserunt discipuli ad IESVM, dicentes: Vbi uis paremus tibi comedere Pascha? At IESVS dixit: Ite in ciuitatem ad quendam, et dicite ei: Magister dicit: Tempus meũ prope est, apud te facio pascha cum discipũlis meis. Et fecerunt discipuli sicut constituit illis IESVS, et parauerũt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico uobis, quia unus uestrum me traditurus est. Et cõtristati ualde, cœperunt singuli dicere. Nunquid ego sum domine? At ipse respondens ait: Qui intingit mecum manum in paropside, hic me tradet. Filius qui dẽ hominis uadit sicut scriptũ est de illo, uę autem homini illi, per quem filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Nunquid ego sum Rabbi? Ait illi, tu dixisti. Cœnantibus autem illis, accepit IESVS panem, et benedixit ac fregit deditq; discipulis suis, et ait: Accipite & comedite hoc est corpus meum. Et accipiens calicẽ gratias egit, & dedit illis dicẽs: Bibite ex hoc oẽs, hic est enim sanguis meus noui testamẽti, qui pro multis effũdetur in remissionẽ pctõrum. Dico aũt uobis, non bibã amodo de hoc genimine uitis, usq; in diẽ illũ, cũ illud bibam uobiscum nouum in regno patris mei. Et hymno

dicto

dicto,exierunt in montem oliueti.Tunc dicit illis IESVS.Omnes uos scandalum patiemini in me in ista nocte.Scriptum est enim.Percutiam pastorem et dispergentur oues gregis.Postquã autem resurrexero , præcedam uos in Galileam . Respondens autẽ Petrus,ait illi : Etsi omnes scandalizati fuerint in te,ego nũ quam scandalizabor.Ait illi IESVS, Amẽ dico tibi quia in hac nocte antequam gallus cantet, ter me negabis.Ait illi Petrus: Etiam si oportuerit me mori tecum non te negabo. Similiter et omnes discipuli dixerunt. Tunc uenit IESVS cum illis in uillã quæ dicitur Gethsemani,et dixit discipulis suis:Sedete hic donec uadam illuc et orem. Et assumpto Petro et duobus filiis Zebedæi, cœpit contristari et mœstus esse.Tunc ait illis : Tristis est anima mea usq; ad mortem,sustinete hic,et uigilate mecum.Et progressus pusillum,procidit in faciem suam orãs,et dicens: Pater mi, si possibile est, transeat a me calix iste : uerumtamen non sicut ego uolo , sed sicut tu . Et uenit ad discipulos suos,& inuenit eos dormientes et dicit Petro. Sic?non potuistis una hora uigilare mecum?Vigilate et orate, ut non intretis in tentationem . Spiritus quidem promptus est,caro autẽ infirma. Iterũ secũdo abiit, et orauit, dicẽs:Pater mi,si nõ potest hic calix

sayde, they wente forthe in mounte Oliuete . Then sayde Jesus vnto them: Thys nyght shal ye all be offended in me.ffor it is wrytten: *I shal smyte the shepherd: and ỹ shepe of the flocke shalbe scattered abrode *But after I shall be rysen agayne . ✠I wyll go before you in to Galile. But Peter answerynge sayde vnto hym: * Though they all shall be offended in ỹ,I wyl neuer be offẽded. Jesus sayde vnto hym: Verely I say vnto the: That in this nyght before the cock synge,thou shalt denye me thryse.Peter sayde vnto hym : And though I shuld dye wyth the,yet wil I not denye the. Lykewyse also sayd all the disciples.*Then came Jesus wyth them in to a village which is called Gethsemani, and sayde vnto hys disciples: Syt ye here,whyle I go yonder and praye.And Peter taken wyth him and the two sonnes of zebede,he began to ware sorowfull, and angrysshed. Then sayde he vnto them:*My soule is heuy euẽ vnto the death . Tary ye here, and watch wyth me.*And beynge gone forth a lytle fell vpon his face,prayenge and sayenge: O my father, yf it be possible , let thys cuppe passe fro me:neuertheles̃e not as I wyll, but as thou.And he came to his disciples,and founde them aslepe, and sayde vnto Peter: What: couldeye not watch wyth me one houre: Watch and praye, that ye come not in temptaciõ. *The spret verely is ready,but the flesh weake*Agayne, he wente the seconde tyme & prayed sayenge: O my father,yf this cuppe can

Luce. 22. c
Joh. 18.a
Zach.13.b
Math.26. c
Marc.14.d
Joh.16. d
✠Actu.1.a
Marc.14.c
*Luce.22 c
Joh.13.d
D
Marc.14.d
Jhon.12.c
Luce. 22. c
Gala.5.c
Marc.14.e

can not passe excepte I drynke it, thy wyll be done. And he came agayne and founde them aslepe. For theyr eyes were heuy. And them lefte, he wente agayne, and prayed ẏ thyrde tyme, the same wordes sayenge: Than came he to hys disciples, and sayeth vnto them: Slepe on nowe, & rest. Beholde, the houre is come neare, and the sonne of man shalbe delyuered in to the hondes of synners: Aryse, let vs go. Beholde, he is come nye that shall betraye me.

E

Marc. 14. o
Luc. 22. d
Joh. 18. a

*He yet spakynge, lo, Judas one of the twolue came, and wyth hym a greate multitude wyth sweardes & staues, sent from ẏ hye prestes and elders of the people. But he that betrayed hym, had geuen them a tokē, sayenge: Whom so euer I shal kysse that same is he, holde hym. And strayght waye commynge to Jesus, sayd: Hayle master & kyssed him. And Jesus sayd vnto hym: Frende, wherfore art thou come? Thē came they and layed hondes vpon Jesus and helde hym. And beholde, one of thē that were wyth Jesus, stretchynge out his honde, drwe out his swearde and strykynge the seruaunte of the hye prestes, smote of his eare. Then sayde Jesus vnto hym: Turne thy swearde in his place. * For all that shall take the swearde, shall peryshe wyth the swearde. Or thynkest thou ẏ I can not praye my father & he shal delyuer me now more thē twolue legions of angels? But howe shulde then the scriptures be fulfylled? * For thus must it be done. In the same houre sayde Jesus vnto the mul-

Gene. 9. a
Ezech. 11. b
Apo. 13. b

Legio is a nombre of. vi thousāde vi. hūdreth and, lxvi.

*Luc. 22. d
*mar. 14 f
Luce. 22. d

transire nisi bibam illum, fiat uoluntas tua. Et uenit, & iterum inuenit eos dormientes: erant enim oculi eorum grauati. Et relictis illis: iterum abiit & orauit tertio, eundem sermonem dicens. Tunc uenit ad discipulos suos, & dixit illis: dormite iam & requiescite: ecce appropinquauit hora, & filius hominis tradetur in manus peccatorum. Surgite eamus: ecce appropinquauit qui me tradet. Adhuc eo loquēte, ecce Iudas unus de duodecim uenit, & cum eo turba multa cum gladiis & fustibus, missi a principibus sacerdotum & senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcunq; osculatus fuero, ipse est, tenete eum. Et confestim accedens ad IESVM dixit: Aue rabbi. Et osculatus est eum. Dixitq; illi IESVS: Amice, ad quid uenisti? Tūc accesserūt & manus iniecerūt in IESVM, & tenuerunt eum. Et ecce unus ex his, qui erant cum IESV, extendens manum, exemit gladium suum, & percutiens seruum principis sacerdotum, amputauit auriculā eius. Tunc ait illi IESVS: Cōuerte gladium tuū in locū suum: oēs enimqui acceperint gladiū, gladio peribūt. An putas quia non possum rogare patrem meum, & exhibebit mihi modo pulsq̄ duodecim legiones angelorū? Quomodo ergo implebuntur scripturæ, quia sic oportet fieri? In illa hora dixit IESVS turbis:

turbis: Tanquam ad latronem exiſtis cum gladiis et fuſtibus comprehendere me: quotidie apud uos ſedebam docens in tẽplo, et me non tenuiſtis. Hoc autem totum factum eſt, ut adimplerentur ſcripturę prophetarũ. Tunc diſcipuli omnes, relicto eo fugerunt. At illi tenentes IESVM, duxerunt ad Caiphã principem ſacerdotum, ubi ſcribæ & ſeniores cõuenerant. Petrus autem ſequebatur eum a longe, uſq; in atrium principis ſacerdotum. Et ingreſſus intro, ſedebat cum miniſtris, ut uideret finem. Principes autem ſacerdotum et omne concilium quærebant falſum teſtimoniũ contra IESVM, ut eum morti traderent, et non inuenerunt cũ multi falſi teſtes acceſſiſſent. Nouiſſime aũt uenerunt duo falſi teſtes: et dixerunt: Hic dixit: Poſſum deſtruere templum dei, et poſt triduum reædificare illud. Et ſurgẽs princeps ſacerdotum, ait illi. Nihil reſpondes ad ea quæ iſti aduerſum te teſtificãtur? IESVS aũt tacebat. Et princeps ſacerdotũ ait illi. Adiuro te per deum uiuum, ut dicas nobis, ſi tu es Chriſtus filius dei. Dicit illi IESVS: Tu dixiſti. Veruntamẽ dico uobis a modo uidebitis filiũ hois ſedẽtẽ a dextris uirtutis dei, & ueniẽtẽ i nubibus cœli. Tũc princeps ſacerdotũ ſcidit ueſtimẽta ſua, dicẽs: blaſphemauit, quid adhuc egemus teſtibus? ecce nũc audiſtis blaſphemiã, quid uobis uidetur? At illi

multitude: Ye are come out as it were to a murtherer wt ſwerdes & ſtaues to take me. I ſat dayly wt you teachynge in the temple & ye helde me not. * But all thys is done, that the ſcriptures of ỹ prophetes myght be fulfylled. ✠ Thã all the diſciples hym left fled. * But they holdynge Jeſus, led hym to Cayphas the chefe of prieſtes, where ỹ ſcribes and the elders were come together. * Peter followed hym afarre of vntyll in the hye prieſtes palace. And beyng gone in, he ſat wt the ſeruauntes, that he myght ſe the ende. * But ỹ hye prieſt & all the coũcel ſought falſe witneſſe agaynſt Jeſus, ỹ they myght delyuer hym to death, & foũde not whan many falſe wytneſſes had come. But at the laſt ther came two falſe wytneſſes & ſayd: Thys hath ſayd: * I can breake downe the tẽple of God and buylde it agayne after thre dayes. * And the hye prieſte ſtandynge vp ſayd vnto hym: Anſwereſt thou nothynge vnto it, that theſe teſtifye agaynſt the? But Jeſus helde hys peace. * And ỹ chefe of ỹ prieſtes ſaid vnto hym: I charge ỹ by the lyuyng God, that thou tel vs, yf ỹ be Chriſt the ſonne of God. Jeſus ſayde vnto hym: Thou haſt ſayd. Neuertheleſſe I ſaye vnto you: * From thys tyme forth ſhall ye ſe the ſonne of man ſyttynge at the ryghte hande of the power of God, and commynge in the cloudes of heauen. * Thã the hye prieſt rent hys clothes, ſayenge: He hath blaſphemed, what nede we yet wytneſſes: Lo, now haue ye herd blaſphemye & What thynke ye?

Esay. 35. b
Psal. 21. and. 69.
✠ mat. 26. c
Mar. 14. f
Johã. 18. b
Marc. 14. f
Actu. 6. b
Johã. 2. c
Marc. 14. g
Luce. 22. e
Joh. 6. g
Act. 1. b. 7 g
Marc. 14. g
Luce. 22. e

Leui. 24. c But they answerynge sayd: * He is
Esa. 50. b gyltye of death. Than * spytted they
Joh. 18. c in his face, & smote him w̄ buffettes.
Some gaue hym strokes vpō ẏ face
wyth theyr palmes, sayeng: Prophe
cye vnto vs thou Christ, who is it, ẏ
Marc. 14. g smote the? * As for Peter he sat with
Luce. 22. d out in the pallace, & ther came vnto
Joh. 18. b hym a damsell, sayenge: Thou wast
w̄ Jesus of Galile. But he denyed
before them al, sayenge: I wote not
what ẏ sayest. But he goynge out at
ẏ dore, another damsel sawe hym, &
sayd vnto them ẏ were there: Thys
was also wyth Jesus of Nazareth.
And he denyed agayne w̄ an oth: ẏ
I knowe not ẏ mā. And after a lytle
whyle, they that stode, came & sayde
vnto Peter: Truly & thou arte one
of them also, for thy speche maketh
the manysest. Thē began he to curse
& to sweare, that he had not knowen
the mā. And immediatlye the cocke
crew. And Peter remēbred ẏ worde
Math. 26. c of Jesu that he sayd: * Before ẏ cock
crow, thou shalt denye me thryse.
And beynge gone forth he wept byt-
terly

The. xxvii. Chapter.

A But * the mornynge beyng
Psa. 2. a come, all the chefe of the
Marci. 15. a prestes & elders of the peo
Luc. 23. a ple helde a coūsel agaynst
Joh. 18. d Jesus, that they myght delyuer him
Actu. 3. b ouer to death: And they brought * &
delyuered hym boūde vnto Ponti-
us Pilate the debite. Than Judas
whych betrayed hym seynge he was
condemned, repentynge brought a-
gayne the thyrty syluer pens vnto ẏ
chefe of the prestes & elders sayeng:

Ait illi respondentes, dixerunt: Reus est mortis. Tunc expuerūt in faciem eius, et colaphis eum cæciderunt: alii autem palmas in faciem eius dederunt dicentes: Prophetiza nobis Christe, quis est qui te percussit? Petrus uero sedebat foris in atrio, & accessit ad eum una ancilla, dicēs: Et tu cum IESV Galileo eras. Ait ille negauit corā omnibus dicens: Nescio quid dicis. Exeūte aūt illo ianuam, uidit eū alia ancilla, et ait his qui erant ibi: Et hic erat cum IESV Nazareno. Et iterum negauit cum iuramento: quia non noui hominē. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es: nam et loquela tua manifestum te facit. Tūc cæpit detestari et iurare, quia non nouisset hominem. Et continuo gallus cantauit. Et recordatus est Petrus uerbi IESV, qui dixerat ei: Priusquam gallus cantet ter me negabis. Et egressus foras, fleuit amare.

CAPVT. XXVII.

MAne autem facto, consilium inierunt omnes principes sacerdotum et seniores populi aduersus IESVM, ut eum morti traderent. Et uinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tuuc uidens Iudas, qui eum tradidit, quod dānatus esset, pœnitentia ductus retulit trigītā argēteos prīcipibus sacerdotū & senioribus dicens: Pec

Peccaui tradens sanguinem iustum. At illi dixerunt: Quid ad nos tu uideris. Et proiectis argenteis in templo recessit, et abiens, laqueo se suspendit. Principes autem sacerdotum acceptis argenteis, dixerunt: Nō licet eos mittere in Corbonam, quia precium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc uocatus est ager ille, Acheldemach, hoc est, ager sāguinis, usq; in hodiernū diē. Tunc impletū est quod dictum est per Hieremiam prophetam, dicentem: Et acceperunt triginta argenteos preciū appreciati, quem appreciauerūt a filiis Israel, et dederunt eos in agrū figuli, sicut constituit mihi Dñs. IESVS aūt stetit ante præsidem, & interrogauit eū præses dicens: Tu es rex Iudæorū? Dicit illi IESVS: Tu dicis. Et cū accusaretur a principibus sacerdotū & senioribus, nihil respondit. Tūc dicit illi Pilatus. Non audis quāta aduersū te dicūt testimonia? Et nō respondit ei ad ullum uerbū, ita ut miraretur præses uehementer. Per diē aūt solēnē consueuerat præses populo dimittere unū uinctū quē uoluissēt Habebat aūt tunc uinctū insignem, qui dicebatur Barrabas. Congregatis ergo illis, dixit Pilatus: Quem uultis dimittam uobis, Barrabam, an IESVM qui dicitur Christus? Sciebat enim quod per inuidiam tradidissent eum

I haue synned, betrayenge the rygh teous bloude. But they sayd: What is that vnto vs? Loke thou therto. And the syluer pens cast in the tēple he auoyded, & goyng ✶hāged hymself w̄ a snare. But the hygh prestes the syluer pens takē, sayd: It is not law full to put them in the ✶Corbona, for it is the price of bloude. But coū sell holden, they bought wyth them a potters felde to the burial of straū gers. For that cause is the same feld called Acheldemach (that is: the bloude felde) vntyl thys daye. Than was it fulfylled, that was spoken by Jeremy the prophet, sayenge: ✶And they toke thyrty syluer pens, ẏ price of hym that was valued, whom they bought of the chyldren of Israel, and gaue them for the potters felde, as ẏ LORD appoynted me. ✶Jesus stode before the debite, & the debite axed hym, sayenge: Art thou the kynge of the Jewes? Jesus sayeth vnto hym: Thou sayest. And whan he was accused of the hygh prestes and the elders, he answered nothynge. Than sayeth Pilate vnto hym: Hearest thou not how many wytnesses they saye agaynst the? ✶And he answered hym to neuer a worde, so that ẏ debite maruayled greatly. ✶But by ẏ solemne feast daye the debite had vsed to let louse one presoner vnto ẏ people, whom they wolde. Now had he at ẏ tyme a notable prisoner called Barrabas. Them therfore beynge gathered, Pilate sayd: Whom wyl ye I shal let louse vnto you, Barrabas, or Jesus that is called Christ? (For he knewe ẏ they had betrayed

2. Reg. 17. d
Actu. 1. c

Corbona is a chestwher in suchthinges as wer halowed or offered vp vp vnto God were put

Jere. 32. a
Zacha. 11. c

B
Marci. 15. a
Luce. 23. a
Joh. 18. d

Esay. 53. b

Math. 15. a
Luce. 23. b
Joh. 18. c

hym thorow enuye.) Whyle he sat
in the iudgemēt seate, hys wyfe sent
vnto hym, sayenge: Nothynge to the
C & that ryghteous man. For I haue
suffered many thynges to daye by a
Marci.15.a vision because of hym. * But ẏ hygh
prestes & the elders persuaded ẏ peo
ple to desyre Barrabas, but Jesu
Luce.23.b they shulde destroye. * The debite
answerynge sayd vnto them: Whe-
ther of twayne wyll ye haue lowsed
Actu.3.b vnto you? * They sayd: Barrabas:
Marci.15.b * Pilate sayd vnto thē: What shal I
thā do w̄ Jesu, that is called Christ?
They sayd al: Let hym be crucifyed.
The debite sayde vnto thē: What e-
uel hath he done than? But they cry
ed the more, sayeng: Let hym be cru-
cifyed. Pilate seynge that he profy-
ted not, but ẏ ther was an vproure,
the water taken, he wasshed hys hā-
des before the people, sayenge: I am
vngylty of the bloude of thys ryghte
ous, loke ye to it. And all the people
Actu.5.b answerynge, sayd: * Hys bloude vpō
Marc.15.b vs and vpon our chyldren. * Thā let
Luc.23.c he lowse vnto them Barrabas, but
Joh.19.a Jesus beynge scourged toke he vnto
D them to be crucifyed. * Than the de
Marc.15.b bites souldiers takynge Jesus in the
Joh.19.a cōmune hal, gathered vnto hym al ẏ
company. And strypynge hym out of
hys clothes, put a purple robe about
hym. And platynge a crowne of thor
nes, they set it vpon hys heade, and
a rede in hys ryghte hande: and the
knye bowed afore hym, they mocked
hym, sayenge: Hayle kynge of the
Jewes. And spyttyng vpō hym, toke
the rede & stroke his head. And after
they had mocked hym, they stryped
hym

eum. Sedente autem illo pro tri
bunali, misit ad eum uxor eius,
dicēs: Nihil tibi et iusto illi, mul
ta enim passa sum hodie per ui-
sum propter eū. Principes autē
sacerdotū et seniores, persuase-
runt populo ut peterent Barra-
bam, IESVM uero perderēt. Re
spondens aūt præses, ait illis:
Quem uultis uobis de duobus
dimitti? At illi dixerunt: Barrabā
Dicit illis Pilatus: Quid igitur
faciā de IESV, qui dicitur Chri-
stus? Dicunt oēs: Crucifigatur.
Ait illis præses: Quid enim ma-
li fecit? At illi magis clamabant
dicentes: Crucifigatur. Vidēs au
tem Pilatus quia nihil profice-
ret sed magis tumultus fieret, ac
cepta aqua, lauit manus coram
populo, dicēs: Innocens ego sū
a sanguine iusti huius, uos uide-
ritis. Et respōdens uniuersus po
pulus, dixit: Sanguis eius super
nos et super filios nostros.
Tunc dimisit illis Barrabā, IE-
SVM aūt flagellatū tradidit eis,
ut crucifigeretur. Tunc milites
præsidis suscipientes IESVM in
prætorio, cōgregauerūt ad eū u
niuersā cohortē, et exuētes eū,
chlamydē coccineā circūdede-
runt ei, et plectentes coronā de
spinis, posuerunt super caput e-
ius, & arundinē in dextera eius:
& genu flexo ante eū, illudebāt
ei, dicentes: Aue rex Iudæorum.
Et expuentes in eum, accepe-
runt arundinem, et percutiebāt
caput eius. Et postquam illuse-
runt ei, exuerunt eū chlamidē &
indu

induerunt eũ uestimẽtis eius, et duxerunt eũ ut crucifigerẽt. Exeuntes aũt, inuenerũt hominem Cyrenæum noie Simonẽ. Hunc angariauerũt, ut tolleret crucẽ eius. Et uenerũt in locũ qui dicitur Golgotha quod est Caluariæ locus, et dederunt ei uinũ bibere cũ felle mixtũ. Et cũ gustasset noluit bibere. Postquã aũt crucifixerunt eum: diuiserunt uestimenta eius, sortem mittẽtes, ut impleretur quod dictum est per prophetam dicentem: Diuiserunt sibi uestimenta mea, et super uestem meã miserunt sortẽ. Et sedentes seruabant eũ. Et imposuerunt super caput eius causam ipsius scriptam: Hic est IESVS rex Iudæorum. Tunc crucifixi sũt cũ eo duo latrones, unus a dextris, et unus a sinistris. Prætereuntes aũt blasphemabãt eũ mouentes capita sua, & dicẽtes: Vah qui destruis templum dei, et in triduo illud reædificas: salua teipsum, si filius dei es, descẽde de cruce. Similiter principes sacerdotum illudentes cum scribis et senioribus dicebant: Alios saluos fecit, seipsum non potest saluum facere: si rex est Israel, descendat nũc de cruce, & credimus ei: confidit in deo, liberet nunc eum si uult: dixit enim quia filius dei sum. Idipsũ aũt et latrones qui crucifixi erant cum eo improperabãt ei. A sexta autem hora tenebræ factæ sunt super uniuersam terram, usq; ad horam nonam. Et circa horam nonam

hym out of the robe, and put on hys clothes, and led hym to be crucified. ✶But goynge forth, they foũde a mã of Cyrene, by name Simõ: the same they cõpelled that he shuld bear hys crosse. And they cam in a place that is called Golgotha, that is: ỹ place of dead mẽs skulles, & they gaue him wyne to drynke, myxte wyth gall: & after he had taisted it, he wold not drynke. ✶But after they had crucifyed hym, they parted hys garmentes, castynge lottes, ỹ it myght be fulfylled, ỹ was spoken by the prophet, sayenge: ✶They parted my garmentes vnto thẽ, & cast lot vpon my garmẽt. And syttynge they kept hym, ✶& they set vp ouer hys head hys cause, wryttẽ: Thys is Jesus the kynge of the Jewes. ✶Than were ther crucifyed wyth hym two murtherers, one at ỹ ryght hãde, & one at the left. ✶They ỹ wente by, blasphemed hym, waggynge theyr heades, & sayeng: Ffy on the ỹ destroyest ỹ tẽple of God, and buyldest it agayn in thre dayes: saue thy selfe. Yf thou art ỹ sõne of God, come downe frõ ỹ crosse. Lykewyse also the hygh prestes: wt the scribes & elders mockynge sayde: He hath saued other, hymselfe can he not saue. ✶Yf he be ỹ kynge of Israel, let hym now come downe frõ the crosse, and we beleue hym. ✶He trusteth in god let him now delyuer hym yf he wyl: ffor he said: I am ỹ sõne of god. The same also dyd vpbrayde hym ỹ murtherers ỹ were crucified wyth hym. ✶Frõ the fyrste houre were ther darkenesse vpon ỹ whole earth, vntyl ỹ nyenth houre. And aboute ỹ nyenth

Mat. 15. c
Luc. 23. c
Marc. 15. c
Joh. 19. c
Psal. 21. b
Luce. 23. D
Joh. 19. b
Esay. 53. b
Marc. 15. c
Luc. 23. D
Sapi. 2. D
Psal. 21. a
38. and. 69.
Marc. 15. D
Luc. 23. D

houre dyd Jesus crye wyth a loude voyce, sayenge: Heli, Heli, lamma zabachthani? ẏ is: My God, my God, wherto hast thou forsaken me. But some standynge there, and hearynge sayd: Thys man calleth Helias.

Mar. 15. d Joh. 19. c *And immediatly one of them runnynge a sponge taken fylled it wyth vynegre, & put it vpō a rede, & gaue hym to drynke. But the other sayde: Let alone, let vs se whether Helias shal come deleuerynge hym. But Jesus cryeng agayn wyth loude voyce gaue vp ẏ goost. And behold ẏ vayle of ẏ tēple is rente in two partes, frō aboue, tyl beneth. And the earth quaked, & the stones were ryuen, and ẏ graues opened, and many bodyes of sayntes whych slepte rose vp: and goynge out of the graues after hys resurreccion, they came in to ẏ holy cytie, and appeared vnto many.

Marci. 15. d Luce. 23. c *But the Cēturio and they ẏ were wyth him kepynge Jesus, seynge the earthquake and those thynges that were done, wer greatly afrayed, sayenge: Verely thys was the sonne of

Marci. 15. c God. *Ther were many women afarre of, the whych had followed Jesus from Galile, ministrynge vnto hym: amonge the whych was Mary

G Magdalene, and Mary the mother of James and Joseph, and ẏ mother

Marci. 15. c Luce. 23. c Joh. 19. c of Zebedees chyldren. *But whan it was become euē, ther cam a rych man from Arimathia, by name Joseph, whych same also was a disciple of Jesu. The same came to Pilate, and requyred the body of Jesu. Than commaunded Pilate the body to be geuen. And the body taken,

Joseph

nonam, clamauit IESVS uoce magna, dicēs: Eli, Eli, lāma azabachthani, hoc est Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stātes, et audientes dicebāt: Eliam uocat iste. Et continuo currens unus ex eis, acceptam spongiā impleuit aceto, et imposuit arundini et dabat ei bibere. Cæteri uero dicebant: sine, uideamus an ueniat Elias liberans eum. IESVS autem iterum clamans uoce magna, emisit spiritum. Et ecce uelum templi scissum est in duas partes, a summo usq; deorsum. Et terra mota est, et petræ scissæ sunt, et monumēta aperta sunt, et multa corpora sanctorum qui dormierant surrexerūt. Et exeūtes de monumētis post resurrectionem eius, uenerunt in sanctam ciuitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant custodientes IESVM, uiso terræmotu et his quæ fiebant, timuerunt ualde, dicentes: Vere filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant IESVM a Galilæa, ministrantes ei: inter quas erat Maria Magdalene, et Maria Iacobi, et Ioseph mater, et mater filiorum Zebedęi. Cum aūt sero factū esset, uenit quidam homo diues ab Arimathia, noīe Ioseph, qui & ipse discipulus erat Iesu. Hic accessit ad Pilatū, & petiit corpus Iesu Tūc pilatus iussit reddi corpus. Et accepto corpo

re, Io-

Ioseph inuoluit illud i syndone munda, et posuit illud in monumento suo nouo, quod exciderat in petra. Et aduoluit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum. Altera autem die, quæ est post parasceuen conuenerunt principes sacerdotum et Pharisæi ad Pilatum, dicentes: Domine recordati sumus, quia seductor ille dixit adhuc uiuens: Post tres dies resurgam. Iube ergo custodiri sepulchrum usq; in diem tertium, ne forte ueniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis, et erit nouissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeũtes munierũt sepulchrum signantes lapidem cũ custodibus.

CAPVT. XXVIII.

VEspere autem Sabbati quæ lucescit in prima Sabbati, uenit Maria Magdalene, et altera Maria uidere sepulchrum. Et ecce terræ motus factus est magnus: angelus enim Domini descendit de cœlo, et accedens reuoluit lapidẽ, et sedebat super eum: erat autem aspectus eius sicut fulgur, et uestimenta eius sicut nix. Præ timore autem eius, exterriti sunt custodes, et facti sunt uelut

Joseph dyd wrappe it in a clene lynnẽ cloth, & layed it in hys new graue the whych he had hewen out in the rocke: and he rolled a great stone to the dore of the graue, and wente awaye. * But ther was there Mary Magdalene and the other Mary sittynge ouer agaynst the Sepulchre. The nexte daye, whych is after the daye of preparynge, dyd resorte together vnto Pilate the chefe of the prestes and the Pharises, sayenge: Syr we haue called to remembraunce ẏ the same decauer yet lyuynge, sayd: * After thre dayes shal I ryse agayn. Cõmaunde therfore the graue to be kepte vntyll the thyrde daye, lest per aduenture hys disciples come and steale hym, and say vnto the people: He is rysen from the dead: And the last erroure shalbe worse than the fyrst. Pilate sayd vnto thẽ: Ye haue the watch, go, kepe as ye can. And they goynge awaye made the graue sure, sealynge the stone wyth watchmen. ✝

Marci. 15. c

Math. 16. d and. 17. c. d. Marci. 9. d Luce. 18. d

The. xxviii. Chapter. ✝

VPon the euenynge of the Sabbat, whych dawneth in the fyrste Sabbat holy daye, came Mary Magdalene and the other Mary to se the sepulchre. And beholde, ther was made a great earthquake: For ẏ angell of the LORDE descended frõ heauen, and commyng neare rolled awaye the stone, and sat theron. And hys countenaunce was as the lyghtenynge, and hys clothyng lyke snowe. But the watchmen were amased for feare of hym, and were be

A Marc. 16. a Luc. 24. a Joh. 20. a

Marc.16.a Luce.24.a come as dead. ⋆ But the angell answerynge sayd vnto the wemen: Be not ye afrayed, for I knowe that ye seke Jesus whych was crucifyed, he is not here: for he is rysen as he said Come ye, and se the place where the LORDE was layed. And goynge quyckly saye vnto hys disciples, that he is rysen: and beholde, he shal go a fore you into Galile, there ye shal se hym. Lo I haue tolde you. ✝

B

Marc.16.b Luce.24.a ✝ ⋆ And they wente soone oute from the graue wyth fear and great ioye, runnynge to shewe it vnto hys disciples. And beholde, Jesus met them, sayenge: All hayle. But they came neare and helde hys fete, and worshipped hym. Than sayd Jesus vnto them. Feare not, go, shewe my brethren, that they go in to Galile,

Actu.1.b ⋆there shall they se me. The whyche whan they were gone, beholde, some of the watchmen came in to the cytie, and shewed the chefe of the prestes all thynges that were done. And they beynge gathered wyth the elders, and a counsell taken, they gaue large money vnto the souldyers, sayenge: Say ye ẏ hys disciples came by nyght, and we slepyng they haue stolen hym. And yf that be herde of the debite, we shal persuade hym, and make you safe. And they the mony taken, dyd as they were taught. And ẏ worde is noised by the Jewes vntyll thys daye. ✝ ✝ The eleuen disciples wente in to Galile into the moũtayne where Jesus had appoynted them. And they seynge hym worshipped: but some douted. And Jesus commynge neare spake vnto

uelut mortui. Respõdens aũt angelus, dixit mulieribus. Nolite timere uos, scio em̃ ꝙ IESVM qui crucifixus est quæritis, nõ est hic: surrexit enim, sicut dixit: uenite et uidete locum ubi positus erat Dominus. Et cito euntes, dicite discipulis eius quia surrexit: et ecce præcedet uos in Galilæam, ibi eum uidebitis, ecce prædixi uobis. Et exierunt cito de monumẽto cũ timore & gaudio magno, currẽtes nũciare discipulis eius. Et ecce Iesus occurrit illis dicẽs: Auète. Illæ aũt accesserũt et tenuerunt pedes eius, et adorauerũt eũ. Tũc ait illis IESVS. Nolite timere. Ite nũciate fratribus meis, ut eant in Galilæã, ibi me uidebunt Quæ cum abiissent, ecce quidã de custodibus uenerũt in ciuitatem et nũciauerunt principibus sacerdotũ oĩa quæ facta fuerãt. Et cõgregati cũ senioribus, consilio accepto pecuniam copiosã dederunt militibus, dicẽtes: Dicite quia discipuli eius nocte uenerunt, et furati sunt eum, nobis dormientibus. Et si hoc auditũ fuerit a præside, nos suadebimus ei, & securos uos faciemus. At illi accepta pecunia, fecerũt sicut erant edocti. Et diuulgatũ est uerbũ istud apud Iudeos usq; in hodiernũ diẽ. Vndecim aũt discipuli abierunt in Galilæam, in montem ubi constituerat illis IESVS. Et uidentes eum adorauerũt: quidã autẽ dubitauerũt. Et accedens IESVS, locutus est eis

eis dicens: Data est mihi omnis potestas in cœlo et in terra. Euntes ergo, docere omnes gentes, baptizantes eos in nomine patris & filii & spiritus sancti, docẽtes eos seruare oia quæcunq; mãdaui uobis. Et ecce ego uobiscũ sum omnibus diebus, usque ad consummationem seculi.

vnto them, sayenge: *All power is geuen me, in heauen and in earth. ✠ Goyng therfore teache al naciõs baptysynge them in the name of the father, & the sonne, and ỹ holy goost, teachynge them to kepe al thynges, what soeuer I haue cõmaũded you. *And lo I ame with you euery daye vnto the worldes ende. ✠

Mathy. 11. a
Johã. 17. a
Philip. 2. a
vltimar. 16 b
Joh. 14. b

¶ Finis euangelii secundum Matheum.

¶ The ende of the gosp ell after Mathewe.

¶ SANCTVM IESV CHRISTI

Euangeliũ secundũ Marcũ.

CAPVT PRIMVM.

¶ The holy Gospell of IESV CHRISTE

after Marke.

The fyrste Chapter. ✠

INitium euangelii IESV Christi filii dei, sicut scriptũ est in Isaia propheta: Ecce ego mitto angelũ meum ante faciem tuam, qui præparabit uiam tuam ante te: Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans, & prædicans baptismum pœnitentiæ in remissionem peccatorum. Et egredieba tur ad eum omnis Iudæa regio et Hyerosolimitæ uniuersi & baptizabantur ad illo in Iordanis flumine, confitẽtes peccata sua. Et erat Ioannes uestitus pilis cameli, & zona pellicea circa lumbos

THe begynnynge of ỹ A gospel of Jesus Christ the sonne of God, as it is wrytte in Esaye the prophet: * Beholde, I sende myne angell before thy face, whiche shall prepare thy waye before the. * The voyce of a cryer in the wylderneſſe: Make ready the waye of the LORDE, make his pathes strayght. *Jhõ was in the wylderneſſe, baptysynge and preachynge the baptyme of penaunce for the remission of synnes. And all the londe of Jewry went forth vnto hym, and all they of Jerusalẽ, and were baptysed of hym in ỹ floude of Jordane, confessynge theyr synnes. And *Jhõ was clothed wt the heeres of a Camel, & a lethrẽ gyrdle aboute hys

Mala. 3. b
Math. 11. b
Luce. 7. c
Esa. 40. a
Math. 3. a
Luce. 3. a
Joh. 1. b
Joh. 3. d
Mat. 3. a

loynes, and dyd eate wyld hony, and
Math. 3. b locustes, & preached, sayeng: ⋆ Ther
Luce. 3. c commeth one stronger than I after
Joh ā. 1. c me, whose lachet of hys shues I stou
pynge ame not worthy to lowse. I
haue baptysed you in water, but he
shall baptyse you in ẏ holy goost. ⊢
Math. 3. b ⋆ And it happened in those dayes, Je
Luce. 3. c sus came to Nazareth of Galile, and
Johā. 1. d was baptised of Jhō in Jordan. And
anone he cōmynge vp out of the wa
ter he sawe the heauēs opened, & the
holy goost lyke a doue descendynge &
abydynge vpon hym. And ther was
a voyce made frō the heauēs: Thou
B art my beloued sonne, I ame pleased
Math. 4. a in the. ⋆ And immediatly the sprete
Luce. 4. a droue hym out in to ẏ desert. And he
was in the deserte forty dayes, and
forty nyghtes, and was tempted of
Satan: and he was in the deserte w̄
beastes, and the angels dyd seruyce
Math. 4. b vnto hym. ⋆ But after that Jhō was
Luc. 4. b ⋆ taken, Jesus came in Galile, prea
⋆ Mat. 6 b chynge the gospell of the kyngdome
of God & sayeng: Because the tyme
is fulfylled, & the kyngdome of God
is come neare, repente and beleue ẏ
Math. 4. c gospell. ⋆ And goynge by the see of
Luce. 5. a Galile, he sawe Simon and Andrew
hys brother, castynge nettes in ẏ see
(For they were fyshers) and Jesus
sayde vnto them: Follow me, and I
Jere. 16. c wyll make you to become ⋆ fyshers
Ezec. 47. b of men. And forthwyth theyr nettes
lefte, they followed hym. And beyng
gone a lytle from thence he sawe
James the sonne of Zebede & Jhon
hys brother, and them mendynge
theyr nettes in the shyppe, and
anone he called them. And theyr fa-
ther

lumbos eius, et locustas et mel
sylueſtre edebat. Et prædicabat,
dicēs: Venit fortior me, post me,
cuius non sum dignus procūbens
soluere corrigiam calciamētorū
eius. Ego baptizaui uos aqua, il-
le uero baptizabit uos spiritu sā-
cto. Et factum est, in diebus illis
uenit IESVS a Nazareth Gali-
leæ, et baptizatus est a Ioanne
in Iordane. Et statim ascendens
de aqua, uidit cœlos apertos, et
spiritum sanctum tanquam colū-
bam descendentem & manentē
in ipso. Et uox facta de cœlis:
Tu es filius meus dilectus, in te
complacui. Et statim spiritus ex-
pulit eum in desertū. Erat in de-
serto quadraginta diebus, & qua
draginta noctibus, & tentaba-
tur a satana: eratq; cum bestiis, &
angeli ministrabant illi. Postquā
autem traditus est Ioannes ue-
nit IESVS in Galilæam, prædi-
cans Euangelium regni dei et
dicēs: Quoniā impletū est tēpus,
& appropinquauit regnū dei, pœ
nitemini, & credite euangelio.
Et præteriens secus mare Gali-
leæ, uidit Simonem & Andream
fratrem eius, mittentes retia in
mare, (erant enim piscatores)
et dixit eis IESVS: Venite post
me, & faciam uos fieri piscato-
res hominum. Et protinus relic-
tis retibus, secuti sunt eum. Et
progressus inde pusillum, uidit
Iacobum Zebedæi, et Ioannem
fratrem eius, et ipsos compo-
nentes retia in naui, et statim
uocauit illos, Et relicto pa-
tre

tre suo Zebedæo in naui cum mercenariis, secuti sunt eum.

Et ingrediuntur Capernaum: Et statim sabbatis ingressus in synagogam, docebat eos, et stupebant super doctrina eius: Erat enim docens quasi potestatem habens, et non sicut scribæ. Et erat in synagoga eorum homo in spiritu immundo, et exclamauit dicens: Quid nobis et tibi IESV Nazarene? ueniſti perdere nos? Scio q̃ sis sanctus dei. Et comminatus est ei IESVS dicens: Obmutesce, et exi de homine. Et discerpens eum spiritus immundus et exclamans uoce magna exiit ab eo. Et mirati sunt omnes, ito ut conquirerent inter se dicentes: Quidnam est hoc? quæ nam doctrina hæc noua? quia in potestate spiritibus immundis imperat, et obediunt ei. Et processit rumor eius statim in omnem regionem Galileæ. Et protinus egredientes de synagoga, uenerunt in domum Simonis et Andreæ cum Iacobo et Ioanne. Decumbebat autem socrus Simonis febricitans, et statim dicunt ei de illa. Et accedens, eleuauit eam apprehensa manu eius, et continuo dimisit eam febris, & ministrabat eis. Vespere autem facto, cum occidisset sol, afferebant ad eum omnes male habentes, et dæmonia habentes, et erat omnis ciuitas congregata ad ianuam. Et curauit multos qui

ther Zebede leste in the shyppe with the hyred seruauntes, they followed hym. * And they go into Capernaũ: Math. 4. b
And anone on the sabbat dayes he Luce. 4. b
beynge entred in to the synagoge, Joh. 2. b
taught them, * and they were astonyed vpon hys doctrine: ffor he was Math. 7. c
teachynghe them as hauyng power, &
and not as the scribes. * And ther Luce. 4. b
was in theyr synagoge a man hauynge an vncleane spyrete, and cryed oute sayenge: What vnto vs and the Jesu of Nazareth? Arte thou come to destroye vs? I knowe that thou arte the holy one of God. And Jesus threatened hym sayeng: holde thy peace and go out of the mã. And the vncleane spyrete tearynge hym & cryeng out with a loude voyce, wẽte out of hym. And all men maruayled so that they demaunded amonge thẽ selues, sayeng: What thyng is that? What newe doctrine is thys? ffor by power he commaundeth ỹ foule spyretes, and they obey hym. And hys feare wente forth anone in to al the region of Galile. * And forthwyth Math. 8. b
they goyng out of the synagoge, they Luce. 4. b
came into the house of Simon and Andrew, wyth James and Jhõ. But Simons mother in law laye sycke of the feuers: and anone they telle hym of her. And he commyng near, hyr hande taken he lyfte her vp, and the feuer leste her immediatly, and she ministred vnto them. * The euẽ Math. 8. b
beynge come, whan the Sonne was Luce. 4. b
set, they broughte vnto hym all that were syck and possessed wyth Deuels, and all the cytie was gathered at the dore, And he healed many

that

that were diſeaſed with diuerſe ſyck neſſes, and caſt out many deuels, & ſuffered them not to ſpeake: for they
D knew hym. And in the dawnynge very early, ryſynge vp wente out into a deſerte place, and prayed there. And Simõ, and they that were with hym followed hym. And whan they had foũde hym, they ſayde vnto hym: Euery man ſeketh the. And he ſayde vnto them: Let vs go in to the nexte townes and cyties, that I maye preach there alſo: for therfore ame I come. And he was preachynge in theyr ſynagoges, in all Galile, and
Math. 8.a caſtynge out Deuels. ⋆ And ther
Luce. 8.b came vnto hym a Leper beſekynge hym, and the knye bowed, ſayeth: Yf thou wylt, thou canſt clenſe me. And Jeſus pytyenge hym put forthe hys hande, and touchynge hym, ſayde vnto hym: I wyll, be thou cleane. And whã he had ſayd, anone dyd the leproſy go awaye from hym,
Mar. 7.d and he was clenſed. ⋆ And he char-
and. 9.a ged hym, and anone ſente hym forth, and ſayde vnto hym: Se thou tell it
Leuit. 14.a vnto nomã, but ⋆ go ſhewe the vnto the chefe of the preſtes, and offer for thy clenſyng that which Moſes hath commaunded, for a wytneſſe vnto them. But he beynge departed beganne to publyſh and ſprede forth the worde, in ſomuch that he coulde not go openlye in to the cytie, but be wythoute in deſerte places: and they came vnto hym from euerye waye.

qui uexabantur uariis languoribus, & dæmonia multa eiiciebat, et nõ ſinebat ea loqui: quoniam ſciebant eum. Et diluculo ualde ſurgens, egreſſus abiit in deſertum locum, ibiq; orabat. Et proſecutus eſt eum Simon, & qui cũ illo erant. Et cum inueniſſent eum dixerũt ei: Quia omnes quærũt te. Et ait illis: Eamus in proximos uicos & ciuitates, ut & ibi prædicem: ad hoc enim ueni. Et erat prædicans in ſynagogis eorum, in omni Galilæa, & demonia eiiciens. Et uenit ad eum leproſus, deprecans eum & genu flexo dicit. Si uis potes me mundare IESVS autem miſertus eius, extendit manũ ſuam, & tangens eum, ait illi: Volo, mundare. Et cum dixiſſet, ſtatim diſceſſit ad eo lepra, & mundatus eſt. Et comminatus eſt ei, ſtatimq; eiecit illum, & dicit ei: Vide nemini dixeris, ſed uade oſtende te principi ſacerdotum, & offer pro emundatione tua, quæ præcepit Moſes in teſtimonium illis. Et egreſſus cœpit prædicare & diffamare ſermonem, ita ut non poſſet manifeſte introire in ciuitatẽ, ſed foris in deſertis locis eſſe. Et cõueniebant ad eum undiq;.

The. ii. Chapter.

And

CAPVT. II.

Et

ET iterum intrauit Capernaum post dies, et auditum est quod in domo esset, et confestim conuenerunt multi, ita ut non caperent, neq; ad ianuam, & loquebatur eis uerbum. Et uenerunt ad eum ferentes paralyticum, qui a quatuor portabatur. Et cum non possent offerre eũ illi præ turba, nudauerunt tectũ ubi erat, et patefacientes submiserunt grabatum, in quo paralyticus iacebat. Cum autem uidisset IESVS fidem illorum, ait paralytico: Fili, dimittuntur tibi peccata tua. Erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis: Quid hic sic loquitur? blasphemat. Quis potest dimittere peccata, nisi solus deus? Quo statim cognito IESVS spiritu suo, quia sic cogitarent intra se, dixit illis: Quid ista cogitatis in cordibus uestris? Quid est facilius dicere paralytico: Dimittuntur tibi peccata, an dicere: Surge, tolle grabatum tuum, & ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico surge, tolle grabatum tuum, & uade in domum tuam. Et statim surrexit ille, et sublato grabato abiit inde coram omnibus, ita ut mirarentur omnes, et honorificarent deum, dicentes: Quia nunquam sic uidimus. Et egressus est rursus ad

AND after certayne dayes he entred agayne into Capernaum, and it was herd that he was in the house, & immediatlye ther came many together, insomuch that they coulde not be cõteyned, nother at the dore, and he spake the word vnto thẽ. And ther came some vnto hym bryngyng one sycke of the palsy, whych was boren of foure men. And whan they could not brynge thesame vnto hym for ẏ people, they vncouered the thacke where he was, and openynge they let downe the bed, wherin the sycke of the palsye laye. But whan Jesus sawe theyr fayth, he sayde vnto the sycke of the palsye: My sonne, thy synnes are forgeuen the. But some of the scribes were syttynge there, & thynkynge in theyr hartes: What speaketh thys thus? He blasphemeth. ⋆Who can forgeue synnes, saue only God? The which Jesus knowyng anone by hys sprete, ẏ they thought so wythin themselues, sayde vnto them: Why thynke ye so in youre hartes? What is easyer to saye vnto the sycke of the palsye: Thy synnes are forgeuẽ the, or to say: Ryse, take vp thy bed, & walke? But that ye may knowe ẏ the sõne of mã hath power in earth to forgeue synnes, he sayde vnto the sycke of ẏ palsy: I say vnto ẏ, ryse, take vp thy bed, & go in to thy house. ⋆ And immediatly he rose, & the bed taken vp, wente from thence before all: insomuch that euery man maruayled and dyd honour God, sayenge: We neuer saw suche lyke. ⋆And he wẽte forthagayn vnto the

A Math. 9. a Luc. 5. c Joh. 5. a

Esay. 43. d and. 44. d

Actu. 9. e

B Math. 9. a Luce. 5. d and. 15. a

the see, and all the people came vnto hym, and he taught them. And whan he wente by, he sawe Leui the sonne of Alpheus, sittynge at the receate of the custome, and sayde vnto hym: ffollowe me. And rysynge he followed hym. And it befell whan he dyd sit at meate in hys house many publicans and synners sat also at meate with Jesu and his disciples: ffor ther were many that also followed hym. And the scribes and pharises seynge that hy dyd eate wyth ỹ publicanes and synners, sayde vnto hys disciples: wherfore doth youre mayster eate and drynke wyth publicanes & synners? Jesus hearynge that, sayde vnto thē: The whole haue no nede of a physician, but they that be sycke.

1. Timo. 1. c
✠ Mat. 9 b
Luce. 5. c

✠ ffor I ame not come to cal ỹ rygh-teous, but the synners. ✠ And the disciples of Jhon and of the Pharises were fastynge, and come and say vnto hym: Why do the disciples of Jhon and of the Pharises faste, but thy disciples fast not? And Jesus sayde vnto them: Can the chylderen of the weddynge faste so longe as ỹ bridegrome is with them? As longe as they haue the bridegrome wyth them, they can not fast. But ỹ dayes shall come, whā the bridegrome shal be taken from them, & than shal they faste in those dayes. ℔ Noman soweth a newe pece of cloth vnto an olde garmente, or els he taketh away the newe pece from the olde, and a greater rente is made. And nomā putteth newe wyne in old bottels, or els shal the wyne burste the bottels, and the wyne shalbe spylt, and ỹ bottels shal perysh:

ad mare, omnisq; turba veniebat ad eum, & docebat eos. Et cū præteriret, uidit Leui Alphæi sedentem ad telonium, & ait illi: Sequere me. Et surgens secutus est eum. Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum IESV & discipulis eius: erant enim multi qui & sequebantur eum. Et scribæ et pharisæi uidentes quia manducaret cum publicanis et peccatoribus, dixerunt discipulis eius: Quare cum publicanis et peccatoribus manducat et bibit magister uester? Hoc audito, IESVS ait illis: Non necesse habent sani medico, sed q male habent: non enim ueni uocare iustos, sed pectōres. Et erant discipuli Ioannis & pharisæorū ieiunantes, & ueniunt et dicūt illi: Quare discipuli Ioannis et pharisæorum ieiunant, tui autem discipuli non ieiunant? Et ait illis IESVS: Nunquid possunt filii nuptiarum quam diu sponsus cū illis est ieiunare? Quanto tempore habent secum sponsum, nō possunt ieiunare. Venient autem dies cum auferetur ab eis sponsus, & tunc ieiunabunt in illis diebus. Nemo assumentum panni rudis assuit uestimento ueteri, alioquin aufert supplementum nouum a ueteri, & maior scissura fit. Et nemo mittit uinum nouum in utres ueteres, alioquin dirumpet uinum utres, et uinum effundetur, & utres peribunt:

peribunt: sed uinum nouum in utres nouos mitti debet. Et factum est iterum cum sabbatis ambularet per sata, et discipuli eius cœperunt progredi, & uellere spicas. Pharisæi autem dicebant ei: Ecce quid faciunt discipuli tui sabbatis quod non licet.
Et ait illis: Nunquam legistis quid fecerit Dauid quando necessitatem habuit, et esuriit, ipse & qui cum eo erant? quomodo introiuit in domum dei, sub Abiathar principe sacerdotum, & panes propositionis manducauit, quos non licebat manducare nisi solis sacerdotibus, & dedit eis qui cum eo erant? Et dicebat eis: Sabbatum propter hominem factum est, et non homo propter sabbatum. Itaq; dominus est filius hominis etiam sabbati.

CAPVT. III.

ET introiuit iterum in synagogam, & erat ibi homo habens manū aridam. Et obseruabāt eū, si sabbatis curaret, ut accusarent illum. Et ait homini habēti manum aridam: Surge in medium. Et dicit eis: Licet sabbatis benefacere, an male? animā saluam facere, an perdere? At illi tacebant. Et circumspiciens eos cum ira, contristatus super cœcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, et restituta

perysh: but newe wyne muste be put in newe bottels. * And it befell agayne whan he wente vpon the sabbates thorow ỳ corne feldes and his disciples beganne to go forth and to plucke the eares of the corne. But ỳ Pharises sayde vnto hym: Lo what do thy disciples vpon ỳ sabbat dayes the which is not lawful. And he sayd vnto thē: Dyd ye neuer reade what Dauid dyd whan he had nede, and was hongry both he and they that were wyth hym: * how that he entred into the house of God, vnder Abiathar ỳ chefe of the prestes, and dyd eate ỳ shewbreades, which were lawful for noma to eate, saue only ỳ prestes, and gaue also vnto thē that were wyth hym: And he sayde vnto them: The sabbat was made for man, and not man for the sabbat. Therfore is the Sonne of man lorde also of the Sabbat.

Math.12.a Luc.6.a

1.Reg.21.b

The.iii.Chapter. +

AND he entred agayne into a the synagoge, & there was a man haupnge a wythered hande. And they watched hym whether he dyd heale vpō the sabbat, that they myght accuse hym. And he sayde vnto the man ỳ had the wythered hande: Ryse vp in the myddest. And he sayde vnto thē: Is it lawfull to do good on the Sabbates, or euell: to saue a soule, or to lose it: But they held theyr peace. And he lokynge aboute vpon them wyth anger, sory for the blyndnesse of theyr harte, sayde vnto the man: Stretch forth thy hande. And he stretched it out, * and hys hand was

Math.12.b Luc.6.a

1.Reg.15.b

resto-

Math. 12. b Joh. 10. d restored. * But the Pharises goyng forth, dyd immediatly holde a counsell wyth Herodes officers agaynst hym, how they myght destroy hym. But Jesus wente asyde by the see Math. 4. c Luce. 6. b wyth hys disciples, * and ther followed hym muche people from Galile and from Jerusalem, and from Idumea, and byonde Jordane, and they about Tyre and Sidon, a great multitude came vnto hym, hearynge the B thynges that he dyd. And he sayd vnto hys disciples, ẏ they shulde wayte vpon hym wyth a lytle shyppe, because of the people, lest they shulde thronge hym: For he healed many, in somuche that they preassed vpon hym to touch hym so many as had Luce. 4. e plages. * And whan the vncleane spretes sawe hym, they fel downe before hym and cryed, sayenge: Thou arte the sonne of God. And he charged them straytely that they shulde Math. 10. a Luce. 6. b and. 9. a Actu. 1. b not make hym manifeste. * And he goynge vp into a mountayne, called vnto him whome he wolde, and they came vnto hym. And he made ẏ ther shulde be twolue with hym, and that he shulde sende them to preach. And he gaue them power to heale sycknesses, and to cast out Deuels. And he gaue vnto Simon the name of Peter, and James the sonne of Zebede, & Jhon the brother of James. and he gaue them the names Boanarges, which is to saye: the chyldrē of thonder: and Andrew, and Philippe and Bartholomew, and Matthew, and Thomas, and James the sonne of Alpheus, and Thaddeus, and Simon of Cana and Judas Iscarioth

tuta est manus illi. Exeuntes autem pharisæi, statim cum Herodianis consilium faciebant aduersus eum, quomodo eum perderent. IESVS autem cum discipulis suis secessit ad mare, et multa turba a Galilæa & Iudæa secuta est eum, et ab Hierosolymis, & ab Idumea, & trans Iordanē, et qui circa Tyrū & Sidonem multitudo magna, audiētes quæ faciebat, uenerunt ad eū. Et dixit IESVS discipulis suis, ut nauicula sibi deseruirēt propter turbam, ne comprimerēt eum: multos enim sanabat, ita ut irruerēt in eum, ut illum tangerent, quot quot habebant plagas. Et spiritus immūdi cum illum uidebāt, procidebant ei, & clamabant, dicentes. Tu es filius dei. Et uehementer cōminabatur eis, ne manifestarent illū. Et ascendens nimōtem, uocauit ad se quos uoluit ipse, & uenerunt ad eum et fecit ut essent duodecim cum illo, & ut mitteret eos prædicare. Et dedit illis potestatē curādi infirmitates, & eiiciendi dæmonia et imposuit Simoni nomen Petrus, & Iacobum Zebedæi, & Ioannem fratrem Iacobi, et imposuit eis nomina Boanerges, quod est, filii tonitrui: & Andream, Philippum, et Bartholomeū & Matthæum, & Thomam, & Iacobum Alphæi, et Thaddæum, & Simonem Cananæum et Iudam Iscariotem

cariotem, qui et tradidit illum. Et ueniunt ad domum, et conuenit iterum turba, ita ut non possent neq; panem manducare. Et cum audissent sui, exierunt tenere eum, dicebant enim: Quoniã in furorem uersus est. Et scribæ qui ab Hierosolymis descenderant, dicebant. Quoniam Beelzebub habet, et quia in principe dæmoniorum eiicit dæmonia. Et conuocatis eis, in parabolis dicebat illis: Quomodo potest Satanas Satanam eiicere? Et si regnum in se diuidatur non potest regnum illud stare. Et si domus super semetipsam dispartiatur non potest domus illa stare: & si Satanas consurrexerit in semetipsum dispartitus est, et non poterit stare, sed finem habet. Nemo potest uasa fortis ingressus in domum diripere, nisi prius fortem alliget, et tunc domũ eius diripiet. Amen dico uobis quoniam omnia dimittentur filiis hominum peccata, et blasphemiæ quibus blasphemauerit qui autẽ blasphemauerit in spiritum sanctum, non habebit remissionem in æternum, sed reus erit æterni delicti: quoniam dicebant: Spiritum immũdum habet. Et ueniunt mater eius et fratres, et foris stãtes, miserunt ad eum uocantes eum. Et sedebat circa eum turba, et dicunt ei. Ecce mater tua, et fratres tui foris quærunt te. Et respondens ait: Quæ est mater mea, et fratres

cariotb, ỳ whych also betrayed hym. And they came vnto the house, & the people came agayne together, in so much ỳ they coulde not eate breade. And whan hys had herde that, they wẽt forth to holde him, for they sayd: he is become mad. And the scribes whych were come downe frõ Jerusalem, sayde: ✶ he hath Beelzebub & that by the chefe of ỳ deuels he casteth out deuels. And them beynge called together, he sayd vnto them in parables: how can Satã dryue out Satan? And yf a kyngdome shalbe diuided wythin it selfe, that same kyngdome can not stande: And yf a house be diuided vpõ it selfe, ỳ same house can not stande. And yf Satan shall ryse agaynst hymselfe, he is at variaũce, & can not stande, but hath an ende. Noman beynge gone in to the house of a stronge man can take awaye hys vessels, wythout he fyrst shall bynde the stronge man, & than shall he spoyle hys house. Verely I saye vnto you: That all synnes shal be forgeuen vnto the chyldrẽ of mẽ, and the blasphemy wherwyth they shall blaspheme: ✶ but whoso blaspheme th agaynst the holy goost, shal neuer haue forgeuenes, but shalbe gylty of eternall synne: ffor they sayd he hath an vncleane spryte. ✶ And hys mother and hys brethren come, and standynge wythout they sente vnto hym, callynge hym: And the people sat aboute hym, and they saye vnto hym: Beholde, thy mother and thy bretheren beynge wyth out sẽde the. And he answeryng thẽ, sayde: Who is my mother and my

Math. 9. d and. 12. c Luce. 11. b

Math. 12. c Luce. 12. a 1. Joh. 5. c

Math. 12. c Luce. 8. c

bzethzen? And lokynge aboute vpon thē ỳ ſat about hym, he ſayd: Behold my mother, & my bzethzen. ffoz who ſo euer doth ỳ wil of God, this ſame is my bzother, & ſyſter, and mother.

The. iiii. Thapter. +

Math. 13. a Luce. 8. a

AND * he began agayne to teach by the ſee. And ther was gathered much people vnto hym, inſomuche that he goynge vp in to a ſhip ſat vpon ỳ ſee. And all ỳ people was by ỳ ſee vpon ỳ land: & he taught thē many thynges in parables, & he ſayd vnto them in hys doctrine: Herken to: Beholde, one ſowyng went to ſowe. And whan he ſoweth, ſome fell by ỳ waye ſyde, & the fowles of ỳ heauen came & dyd eate it. But ſome fel vpō ſtony grounde, where it hadde not much earth, & dyd ſoone ſpzynge vp: foz it had no depeneſſe of earth, and whā the Sōne was ryſē vp, it caught heate and becauſe it had no roote, it wythered. And ſome fel among thoznes, & the thoznes grewe vp, & choked it, & it yelded no frute. And ſome fell in a good grounde, & gaue frute cōmynge vp & growynge, & bzoughte fozth: the one thyzty folde, one ſyxty folde, & one hundzeth folde, & he ſaid: He that hath eares to heare let hym heare. + * And whan he was alone, the twelfe that were wyth hym axed hym the parable. And he ſayd vnto them: Unto you is it geuē to know the myſtery of the kyngdom of God but vnto them that are wythout all thynges happen in parables, * that they ſeynge may ſe, & not perceaue: and hearynge they maye heare, and not

Math. 13. b Luce. 8. b

Eſay. 6. b Joh. 12. c Actu. 28. d Rom. 11. b

fratres mei? Et circūſpiciēs eos, qui in circuitu eius ſedebāt, ait: Ecce mater mea & fratres mei. Qui em̄ fecerit uolūtatē dei, hic frater meus, et ſoror mea, & mater eſt.

CAP. IIII.

ET iterū cepit docere ad mare, & cōgregata eſt ad eū turba multa, ita ut nauim aſcēdens ſederet, mari & oīs turba circa mare ſup terrā erat, & docebat eos in parabolis multa, & dicebat illis in doctrina ſua: Audite, Ecce exiit ſeminans ad ſeminādū: Et dū ſeminat, aliud cecidit circa uiā, et uenerunt uolucres cœli: et comederūt illud. Aliud uero cecidit ſuper petroſa, ubi nō habuit terrā multā, et ſtatim exortū eſt, quoniā non habebat altitudinē terræ: & quādo exortus ē ſol, exæſtuauit, & eo qd nō habebat radicē, exaruit. Et aliud cecidit i ſpinas, et aſcēderūt ſpinæ, et ſuffocauerūt illud, et fructū nō dedit. Et aliud cecidit in terrā bonā, & dabat fructū aſcendētē, et creſcētē, & afferebat unū trigeſimū, et unū ſexageſimum, et unum centeſimum, & dicebat: Qui habet aures audiēdi audiat. Et cum eſſet ſingularis, interrogauerunt eum hi qui cum eo erant duodecim, parabolam, Et dicebat eis: Vobis datum eſt noſſe myſterium regni Dei: Illis autem qui foris ſunt in parabolis omnia fiunt, ut uidentes uideant et non uideant, et audientes audiant, et

non

non intelligant, ne quãdo cõuertantur, et dimittantur eis peccata. Et ait illis: Nescitis parabolã hanc? et quomodo oẽs parabolas cognoscetis? Qui seminat, uerbũ seminat. Hi autẽ sunt qui circa uiam, ubi seminatur uerbũ et cũ audierint, confestim uenit Satanas, & aufert uerbũ qnod seminatũ est in cordibus eorũ. Et hi sunt similiter, qui super petrosa seminantur, qui cum audierint uerbum, statim cum gaudio accipiunt illud, et non habẽt radicẽ in se, sed tẽporales sũt, & deinde orta tribulatione, uel persecutione propter uerbũ confestim scandalizantur. Et alii sunt qui in spinis seminantur, Hi sũt qni uerbum audiunt, & erumnæ seculi, et deceptio diuitiarum, & circa reliqua concupiscentiæ introeuntes, suffocant uerbum, et sine fructu efficitur. Et hi sunt, qui super terram bonam seminati sunt, qui audiunt uerbum, et suscipiunt, et fructificant, unum trigesimum, unum sexgesimum, et unum centesimum. Et dicebat illis: Nũquid uenit lucerna ut sub modio ponatur, aut sub lecto? Nonne ut super candelabrum ponatur? Non est enim aliquid absconditũ, quod non manifestetur, nec factum est occultum quod non ueniat in palam. Si quis habet aures audiendi, audiat. Et dicebat illis: Videte quid audiatis, In qua mensura mensi

not vnderstande, lest at ony tyme they turne, and theyr synnes be forgeuen them. And he sayd vnto thẽ: Knowe ye not thys parable? And B how wyll ye knowe all parables? Math. 13. c
⋆The that soweth, soweth the worde. These are they that are sowen by the waye syde, that whan the worde is sowen, and whan they heare it, anone commeth Satan and taketh awaye the worde that is sowen in theyr hartes. They also ỹ are sowen on the stony groũde are those which whan they heare the worde, anone they receaue it wyth ioye, and haue no roote in themselues, but are temporall: and whan trouble and persecuton for the wordes sake are rysen, forthwyth they are offended. And other ther are whych are sowẽ amonge thornes, those be they that heare the worde, and the trauayles of thys world, and the deceate of the ryches, and the lustes aboute other thynges cõmyng in, choke ỹ worde, & so is it made frutelesse. And those are they that be sowen vpon a good groũde, whych heare and receaue ỹ worde, & bryngе forth frute: the one thyrty fold, another sixty fold & some an hũdreth folde. And he sayd vnto C them: ⋆Cõmeth a candell lyght, that it may be put vnder a bushell or vnder a bedde? Is it not ỹ it maye be set vpon a cãdelsticke? ⋆For ther is nothynge hyd, ỹ shall not be openlye shewed: nother ony thyng made pre up, ỹ shall not come abrode. Who so hath eares to heare, let hym heare. And he said vnto thẽ: Beware what ye heare. ⋆In what measure ye shall Math. 5. b Luce. 8. a and. 11. c Math. 10. b Luce. 8. b and. 12. a Math. 7. a Luce. 6. b

mete, it shalbe measured you again and vnto you shalbe geuen ouer.

Math. 13. b and. 25. c Luce. 8. b and. 19. c

*For who so hath, vnto hym shalbe geuen: and who so hath not, it also ỹ he hath shalbe take frõ hym. And he sayd: So is ỹ kyngdom of god, as yf a man do cast sede in the grounde and slepe, and he ryse vp nyght and day,

Math. 13. d

*and the sede spryng vp and growe whã he knoweth it not. For ỹ earth bryngeth forth frute of herselfe, fyrst the grasse, afterward ỹ eare, thã the full corne in the eare: & whã she hath brought forth frut, anone he putteth to the sycle, for the harueste is come And he sayd: Wherevnto shall we lyken the kyngdome of God? Or by what lykenesse shall we compare it?

Math. 13. d Luce. 8. c

*Lyke as a grane of mustarde sede the whyche whan it is sowen in the earth, it is lesse than all the sedes ỹ are in the earth, and whã it is sowẽ, it groweth vp, and waxeth greater than all herbes, and getteth greate braunches, so that vnder his shadow the byrdes of the ayre maye dwell.

D

Math. 13. a

*And by many such parables spake he the worde vnto thẽ, after as they coulde heare: but wythout parables spake he nothyng vnto them, but he expounded all thynges vnto hys disciples seuerally.

Math. 8. e Luce. 8. c

*And he sayd vnto them in ỹ same daye whã it was become euẽ: Let vs passe ouer against vs. And lettynge the people go, they toke hym to thẽ, so ỹ he was in the shyp: & ther were other shippes wyth hym. And ther arose a great storme of wynde, & dashed the waues in to the shippe, so ỹ the shippe was fylled & he was in the sterne of the shippe, slypynge vpõ a pelowe, and they do

mensi fueritis, remetietur uobis. Qui enim habet, dabitur illi: et qui non habet, etiam quod habet, auferetur ab eo. Et dicebat Sic est regnum dei, quemadmodum si homo iaciat sementem in terram et dormiat, et exurgat nocte et die, et semẽ germinet, & increscat dum nescit ille: ultro enim terra fructificat primũ herbam, deinde spicam, deinde plenum frumentum in spica. Et cũ exse produxerit fructus, statim mittit falcem, quoniã adest messis. Et dicebat: Cui assimulabimus regnum Dei? aut cui parabolæ comparabimus illud? Sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus quæ sunt in terra: et cum natum fuerit, ascendit in arborem, et fit maius omnibus oleribus, et facit ramos magnos, ita ut possint sub umbra eius aues cœli habitare. Et talibus multis parabolis loquebatur eis uerbum, prout poterãt audire: sine parabola autem nõ loquebatur eis, seorsum autem discipulis disserebat omnia.

Et ait illis in die illa, cum sero esset factum: Transeamus contra. Et dimittentes turbam assumunt eum, ita ut erat in naui, et aliæ naues erant cum illo.

Et facta est procella magna uenti, et fluctus mittebat in nauim, ita ut impleretur nauis. Et erat ipse in pupi super ceruical dormiens, et

excitant eũ et dicũt illi: Magister nõ ad te pertinet quia perimus? Et exurgens cõminatus est uento, et dixit mari: Tace, obmutesce. Et cessauit uentus et facta est tranquillitas magna. Et ait illis. Quid timidi estis? necdũ habetis fidem? Et timuerũt timore magno, & dicebant ad alterutrũ. Quis putas est iste, quia & uentus et mare obediũt ei. CAP. V.

ET uenerũt trãs fretũ maris, in regionẽ Gerasenorũ. Et exeunti ei de naui, statim occurrit de monumẽtis homo in spiritu immũdo, qui domiciliũ habebat in monumẽtis. Et neq; catenis iam quisquã, poterat eũ ligare, quoniã sæpe cõpedibus et catenis uinctus dirupisset catenas & compedes comminuisset, et nemo poterat eũ domare. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus. Videns autem IESVM a longe, cucurrit et adorauit eum, et clamãs uoce magna dixit: Quid mihi et tibi IESV fili dei altissimi? adiuro te per deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine isto. Et interrogabat eũ: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem.

wake hym & say vnto hym: Master, doth it not pertayne vnto ỹ that we perysh? And rysynge vp he rebuked the wynde, & sayd vnto ỹ see: Peace and be styll. And the wynde ceassed, & ther was made a great calme. And he sayd vnto them: Why are ye fearfull? haue ye yet no fayth? And they were dismade wyth great feare, and sayd to ech other: What trowe ye is he thys? ffor ỹ wynde & see obey him

The.v. Chapter. +

AND they cam ouer ỹ arme of the see, in the contry of the Gerasenites. And he goynge out of the shyp dyd immediatly mete out of the graues, a man in an vnclene spyrete, whyche had a dwellynge in the graues. And no man coulde now bynde hym, no ther wyth cheynes: for he ofte boũde wyth fetters and cheynes, pluckte the cheynes asunder, and brake the fetters in peces, and no man coulde tame hym. And he was alwaye both nyghte and daye in the graues and mountaynes, cryenge and beatynge hymselfe wyth stones. But he seynge Jesus afarre of, ranne and worshipped hym, and cryenge with a loude voyce sayd: *What vnto me & the Jesu thou sonne of the mooste hyghest God? I charge ỹ by God that thou tormẽt me not. ffor he dyd saye vnto hym: Thou foule spyrete go out of thys man. And he axed hym: What is thy name? And he sayde vnto hym: Myne name is Legion, for we are many. And he prayed hym greatlye that he wolde not dryue hym oute of the contrye.

A Math. 8. b Luce. 8. c

Actu. 16. b

B But ther was there about the moũ
Math. 8. d Luce. 8. c tayne a greate heerde of swyne, fe-
dynge in ẏ feldes. And the spretes be
sought hym sayenge: Sende vs into
the swyne, that we may go in to thẽ.
And Jesus dyd forthwyth graũt thẽ
it. And the vncleane spretes goynge
out, wente into the swyne, and wyth
a great rush was the heerd cast head
lynges in the see, aboute two thou-
sande, and they were drowned in the
see. But they that fed them, fled and
tolde it in the cytie & in the contry.
And they wente out to se what had
happened, and came to Jesus, and
sawe hym that was vexed wyth the
deuell syttynge, clothed, and whole
mynded, and they were afrayed.
And they that had sene it, tolde thẽ
how it was befallen vnto hym ẏ had
had the deuell, and of the swyne.
And they began to praye hym that
he wold depart out of theyr coastes.
And whã he wente vp into ẏ shippe,
he that had ben vexed wyth ẏ deuell
beganne to praye that he myght be
wyth hym, and he wolde not suffre
hym, but sayd vnto hym: Go in to
thy house vnto thyne, and shewe thẽ
how great thynges the LORD hath
done vnto the, and hath had mercye
vpon the. And he departed & begãne
to publysh in ẏ ten cyties how great
thynges Jesus had done vnto hym, &
C all men maruayled. ⊢⋆ And whã Je
Math. 9. c Luce. 8. e sus wente ouer the arme of the see a
gayn in ẏ ship, much people cã toge
ther vnto him, & he was by ẏ see. And
ther came one of ẏ chefe of the syna-
goge, by name Jairus, & seynge him,
he fell downe at hys fete, & besought
hym

Erat aũt ibi circa montẽ grex
porcorũ magnus pascens in a-
gris. Et deprecabantur eũ spi-
ritus, dicẽtes: Mitte nos in por
cos, ut in eis introeamus. Et cõ
cessessit eis statim IESVS. Et
exeuntes spiritus immundi, in
troierunt in porcos, et magno
impetu grex præcipitatus est ĩ
mare, ad duo milia, et suffoca
ti sũt in mari. Qui aũt pascebãt
eos, fugerũt et nũciauerũt in ci
uitatem, et in agros. Et egressi
sũt uidere quod esset factũ, et
uenerũt ad IESVM, et uident
illũ qui a dæmonio uexebatur
sedentẽ, uestitũ, et sane mẽtis,
et timuerũt. Et narrauerũt illis
qui uiderant, qualiter factũ es-
set ei, qui dæmoniũ habuerat,
& de porcis. Et rogare cœpe-
rũt eũ, ut discederet de finibus
eorũ Cũq; ascẽderet nauim, cœ
pit illũ deprecari, qui a dæmo
nio uexatus fuerat, ut esset cũ
illo, & nõ admisit eum, sed ait
illi: Vade in domum tuam ad
tuos, & annuncia illis, quanta
tibi Dominus fecerit et miser-
tus sit tui. Et abiit & cœpit præ
dicare in Decapoli, quanta si-
bi fecisset IESVS, et omnes
mirabantur. Et cum transcen-
disset IESVS in naui rursum
trans fretum, conuenit turba
multa ad eum, et erat circa
mare. Et uenit quidam de ar
chisynagogis nomine Iairus,
et uidens eum procidit ad
pedes eius, et deprecabatur
eum

eum multũ, dicens: Quoniã filia mea in extremis est, ueni impone manũ tuã sup eam, ut salua sit & uiuat. Et abiit cũ illo, & sequebatur eũ turba multa & cõprimebãt eũ. Et mulier que erat in profluuio sãguinis annis duodecim, et fuerat multa perpessa a cõpluribus medicis, & erogauerat oĩa sua, nec quicquã profecerat, sed magis deterius habebat: cũq; audisset de IESV, uenit in turba retro, et tetigit uestimentum eius. Dicebat em̃: Quia si uel uestimẽtũ eius tetigero, salua ero. Et cõfestim siccatus est fõs sanguinis eius, & sẽsit corpore quia sanata esset a plaga. Et statim Iesus in semetipso cognoscẽs uirtutẽ q̃ exierat de illo, cõuersus ad turbã aiebat. Quis tetigit uestimẽta mea? Et dicebãt ei discipuli sui: Vides turbã cõprimẽtẽ te, & dicis: Quis me tetigit? Et circũspiciebat uidere eã quæ hoc fecerat. Mulier uero timẽs & tremẽs, sciens qđ factũ esset in se, uenit & procidit ante eũ, et dixit ei oẽm ueritatẽ. Ille aũt dixit ei: Filia, fides tua te saluã fecit, uade in pace & esto sana a plaga tua. Adhuc eo loquente, ueniũt nũcii ab archisynagogo, dicẽtes: Quia filia tua mortua est, quid ultra uexas magistrũ? Iesus aũt audito uerbo quod dicebatur, ait archisynagogo. Noli timere, tantũmodo crede. Et non admisit quemquam se sequi, nisi Petrum et Iacobum, et Ioannẽ fratrem Iacobi. Et ueniunt in

hym greatly, sayenge: My doughter is departynge, come laye thy hande vpon her, ẏ she may be safe & lyue. And he went wyth hym, & much people followed hym, & they thronged hym. And a woman whych had beue in the bloudy yssue twelfe yeares, & had suffred much of many phisiciãs, & spente al that she had, & had profyted nothynge, but rather in worse case: & whan she had herde of Jesus, she came behynde amonge people & touched hys garment. For she sayd: Yf I may but touch hys garment, I shalbe safe. And immediatly the foũtayne of hyr bloude was dryed vp, & she felt in hyr body that she was healed of ẏ plage. And forthw̃ Jesus knowyng in hymself ẏ power ẏ was gone frõ him, beyng turned to ẏ people sayd: Who touched my clothes? And hys disciples sayde vnto hym: Thou seyst ẏ people thrõgyng ẏ, & thou sayest: Who touched me? And he loked about to se her ẏ had done that. But the womã knowyng what was done in her, she came fearynge & quakyng & fel downe before hym, & tolde hym all the truth. And he sayd vnto her: Doughter * thy fayth hath made the safe, go thy way in peace, & be whole of thy plage. * Whyle he yet spake, ther came messaũgers frõ the chefe of ẏ synagoge, sayenge: Thy doughter is dead, why troublest ẏ the master ony more? But Jesus the worde ẏ was spokẽ beyng herd, sayd vnto ẏ chefe of ẏ synagoge: Be not afrayed beleue only. And he suffred nomã to follow hym, saue Peter, & James, & Jhon ẏ brother of James. And they

D

Luce. 7. e

Math. 9. e
Luce. 8. f

E

come into the chefe of ỳ ſynagoges house, and he ſawe a buſynes & they wept & wayled greatly. And he gone in, ſayd vnto thē: Why are ye troubled & wepe? The damſell is not dead, but ✶ſlepeth. And they laughed hym to ſcorne. ✶But he (them al caſt out) taketh ỳ father & mother of the damſell, & them that were with him, & they go in where the damſell was layenge. And holdynge the hande of the damſell, ſayd vnto her: Thalita cumi, the whych interpreted is: Dāſell, I ſaye vnto the, aryſe. ✶And immediatly the damſel aroſe & walked. She was twelfe yeare of age. And they were aſtōyed wyth great wōderynge. And he charged them greatly, that noman ſhulde knowe it, and he commaūded to gene her to eate.

Joh. 11. b
4. Reg. 4. d
Johā. 5. c
Actu. 9. f

The. vi. Chapter. +

AND he beynge departed thence wente into his cōtry, & hys diſciples followed hym. And the ſabbat beynge come, he beganne to teache in the ſynagoge. And many hearyng, maruayled of hys learnyng, ſayeng: ffrom whence hath he all theſe thynges? And what wyſedome is thys, that is geuen hym? and ſuch powers as are wrought by hys handes? Is not thys the carpenter, the ſonne of Mary, the brother of James, and Joſeph, and Jude, and Simon? Are not alſo hys ſyſters here wyth vs? And they were offended at hym. And Jeſus ſayde vnto them: ✶That a prophete is not wythout honoure, ſaue in hys contry, and in hys houſe and in hys kynred. And he coulde

Math. 13. g
Luce. 4. b
Math. 13. g
Luce. 4. c
Joh. 4. c

in domum archiſynagogi, et uidit tumultum, et flētes, et eiulantes multum. Et ingreſſus ait illis Quid turbamini, et ploratis? Puella non eſt mortua, ſed dormit: et irridebant eum. Ipſe uero (eiectis omnibus,) aſſumit patrē et matrem puellæ, et qui ſecum erant, et ingrediūtur ubi puella erat iacens. Et tenens manū puellæ, ait illi: Talitha cumi, quod eſt interpretatum: Puella tibi dico, ſurge. Et confeſtim ſurrexit puella et ambulabat: erat autē annorum duodecim. Et obſtupuerunt ſtupore magno. Et præcepit illis uehementer ut nemo id ſciret, et iuſſit dari illi māducare

CAPVT. VI.

ET egreſſus inde, abiit in patriam ſuam et ſequebantur eum diſcipuli ſui. Et facto ſabbato cœpit in ſynagoga docere. Et multi audientes admirabantur in doctrina eius, dicentes: Vnde huic hæc omnia? et quæ eſt ſapientia quæ data eſt illi? & uirtutes tales, quæ per manus eius efficiuntur? Nonne hic eſt faber, filius Mariæ, frater Iacobi, & Ioſeph, & Iudæ, et Simonis? Nonne et ſorores eius, hic nobiſcū ſunt? Et ſcandalizabantur in illo. Et dicebat illis IESVS: Quia non eſt prophetā ſine honore, niſi in patria ſua, et in domo ſua, et in cognatione ſua. Et non poterat ibi

uirtutem ullã facere, niſi q̃ pau cos infirmos impoſitis manibus curauit: Et mirabatur propter incredulitatẽ eorũ. Et circumibat caſtella in circuitu, docens. Et uocauit duodeci, et cœpit eos mittere binos, & dabat illis poteſtatẽ ſpirituũ immuudorũ. Et præcepit eis ne quid tollerẽt in uia niſi uirgã tantũ, nõ perã, nõ panẽ, neq; ĩ zona æs: ſed calceatos ſãdaliis, & ne induerẽtur duabus tunicis. Et dicebat eis: Quocũq; introieritis in domũ, illic manete donec exeatis inde. Et quicũq; nõ receperit uos, nec audierint, exeũtes inde excutite puluerẽ de pedibus ueſtris in teſtimonium illis. Et exeuntes prædicabãt ut pœnitentiam agerẽt: & dæmonia multa eiiciebãt, et ungebãt oleo multos egros, & ſanabantur. Et audiuit rex Herodes (manifeſtũ em̃ factũ eſt nomẽ eius) & dicebat. Quia Ioãnes Baptiſta reſurrexit a mortuis, & propterea uirtutes operãtur ĩ illo. Alii aũt dicebãt: Quia Elias eſt. Alii uero dicebãt. Quia propheta ẽ, q̃ ſi unus ex prophetis. Quo audito Herodes ait. Quẽ ego decollaui Ioannẽ hic a mortuis reſurrexit. Ipſe em̃ Herodes miſit ac tenuit Ioannem, & uinxit eum in carcere propter Herodiadẽ uxorẽ Philippi fratris ſui, quia duxerat eam. Dicebat enim Ioannes Herodi: Non licet tibi habere uxorem fratris tui. Herodias autem inſidiabatur illi, et

do no miracle there, ſaue that he healed a few ſycke ẏ handes layed vpon thẽ: And he maruayled at theyr vnbelefe. ✝ ✶ And he wente aboute teachynge in ẏ townes rounde aboute. Math. 9.b Luce.13.b

And ✶ he called the twolue, & begãne to ſende thẽ two & two, and gaue thẽ power ouer ẏ vncleane ſpyrytes. And he cõmaunded thẽ that they ſhulde take nothynge with thẽ in the waye, ſaue only a rodde, no ſcryppe, no bȳde, nother money in ẏ gyrdle: but ſhulde be ſhod wyth ſandales, & that they ſhulde not be clothed wyth two coates. And he ſayd vnto thẽ: Where ſo euer ye ſhall entre into an houſe, there abyde vntyll ye go out from thence. And ✶ who ſo euer wyl not receaue you, nor heare you, goyng out frõ thence ſhake of the duſt frõ your fete, for a wytneſſe vnto them. ✶ And they goynge forth preached that they ſhuld do penaũce, & caſt out many deuels, & ✶ anoynted many ſyck wyth oyle, and they were healed. ✶ And kynge Herode herde of it (for his name was made manifeſt,) & he ſayd: That Jhõ Baptiſte is ryſen agayn frõ ẏ deade and therfore are miracles wrought in hym. Some ſayd: It is Elias. But ſome ſayd: It is a prophet asone of ẏ prophetes. The which whan Herode herde, he ſayd: Jhõ whome I beheaded, the ſame is ryſen frõ the dead. ✝ ffor the ſame Herode ſent forth & held Jhõ, & bounde him in preſon becauſe of Herodias the wyfe of hys brother Philippe, for he had maryed her. ffor Jhõ ſayd vnto Herode: ✶ It is not lawfull for ẏ to haue thy brothers wyfe. But Herodias layed wayte for hym and

Math. 10.a Luce.9.a

Math.10.b Luce.9.a

Math. 10.a

Jacob.5.c

Math.14.a Luc.9.a

Leuit.18.b and.20.c

and wolde slaye hym, but could not. Neuertheles herode feared Jhon, knowynge hym to be a iuste mā and holy, and kepte him, & els after he had
¶ herd him, he dyd many thynges, and
Math.14.a he herde hym gladly. *And whan a conuenient daye was come, herode
Gene.40.c. made *hys byrth dayes supper vnto hys prynces, and captaynes, and the chefe of Galile. And whā the doughter of herodias was come in, & had daunsed, and that it had pleased herode and them also that sat at borde wyth hym. The kynge sayde vnto ỹ damsel: Aske of me what thou wylt, and I shall geue it the. And he sware vnto her: Whatsoeuer thou shalt aske, I shall geue it ỹ, though it were halfe my kyngdome. The whiche whan she had gone forth, sayde vnto hyr mother: What shall I aske? She sayde: The heade of Jhon baptiste. And whan she was haystely come in vnto the kynge, she demaunded sayenge: I wyl ỹ thou geue me straygbt waye in a platter the heade of Jhon baptiste. And the kynge was sory: ffor the oth, and because of thē that sat at borde wyth hym, wolde he not make her sory, but the hangeman sent, he commaunded to bryng Jhō baptistes heade in a platter, and
¶ beheaded hym in the person. And he brought hys heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hyr mother. The whyche beynge herde, hys disciples came and toke hys body,
Math.14.b and layde it in a graue. * And the
Luce.9.b Apostles commynge together to Jesus tolde hym all thynges that they

et uolebat occidere eum, nec poterat. Herodes aūt metuebat Ioannem, sciens eum uirū iustum et sanctū & custodiebat eum: et audito eo multa faciebat, & libenter eum audiebat. Et cum dies oportunus accidisset, Herodes natalis sui cœnā fecit principibus & tribunis et primis Galileæ. Cumq; introisset filia ipsius Herodiadis, & saltasset, et placuisset Herodi simulq; recumbentibus. Rex ait puellæ: Pete a me qd uis, & dabo tibi. Et iurauit illi: Quia quicquid petieris, dabo tibi, licet dimidium regni mei. Que cum exisset, dixit matri suæ: Quid petam? At illa dixit: Caput Ioannis Baptistæ. Cumq; introisset statim cum festinatione ad regem, petiuit dicens: Volo ut protinus des mihi in disco caput Ioannis Baptistæ. Et contristatus est rex: propter iusiurandū & propter simul discumbentes noluit eam contristare, sed misso spiculatore præcepit afferri caput eius in disco: & decollauit eum in cacere. Et attulit caput eius in disco, & dedit illud puellæ, et puella dedit matri suæ. Quo audito, discipuli sui uenerunt et tulerunt corpus eius, & posuerunt illud in monumento. Et cōuenientes apostoli ad IESVM, renunciauerūt ei omnia

quæ

quæ egerant & docuerant. Et ait illis: Venite seorsum in desertum locum, & requiescite pusillum. Erant enim qui uenie bant & redibant multi, & nec spaciũ manducandi habebant. Et ascendentes in nauim, abierunt in desertum locum seor sum. Et uiderunt eos abeuntes & cognouerunt multi, et pedestres de omnibus ciuitati bus cucurrerunt illuc, et preue nerunt eos. Et exiens uidit turbam multam IESVS, et misertus est super eos: quia erant sicut oues non habentes pastorem, et cœpit illos docere mul ta. Et cum iam hora multa fieret, accesserunt discipuli eius, dicẽtes: Desertus est locus hic, et iam hora præteriit, dimitte illos, ut euntes in proximas uil las et uicos, emant sibi cibos quos manducẽt. Et respondẽs ait illis: Date illis manducare. Et dixerũt ei: Euntes emamus ducẽtis denariis panes? & dabi mus illis mãducare. Et dicit eis Quot panes habetis? Ite & uidete. Et cũ cognouissẽt, dicunt: Quinq; & duos pisces. Et præce pit illis ut accũbere facerẽt oẽs secundũ contubernia, super uiride fœnum. Et discubuerũt in partes, per centenos & quiqua genos. Et acceptis quinq; panibus et duobus piscibus, intuens in cœlum benedixit, & fregit panes, et dedit discipulis suis ut ponerẽt ante eos, et duos pisces diuisit oibus. Et manduca-

they had done & taught. And he sayd vnto them: Come aside in a deserte place, & rest a whyle. For ther were many that came and went, and they had not space to eate. And goyng vp into a shyppe, they wente aside into a deserte place. And many sawe them goynge and knewe them, and ranne thyther on foote from all cyties, and preuented them. * And Je- Math. 9. b
sus goynge out sawe a great multitude, and had pytie vpon them: For they were as * shepe haupnge no Exec. 34. a.
shepeherde, and he beganne to teach them many thynges. Nowe whan it wared late, hys disciples came to hym, sayenge: Thys is a deserte place, & the houre is now gone, * let Math. 14. b
them departe, that they goynge into the nexte villages and townes, they maye bye them meates to eate. And E
he answerynge sayde vnto them: Geue ye them to eate. And they sayde vnto hym: Wyll we go and bye for two hundreth pens breades: and we shall geue them to eate. And he sayde vnto them: * Howe many loues of breade haue Marci. 8. a
ye: Go and se. And whan they had knowen, they saye: Fyue, and two fyshes. And he commaunded thẽ that they shulde cause thẽ al to syt downe by companyes, vpon the grene gras. And they sat downe by particiõs, by hundrethes and fyftyes. And ỹ fyue loaues taken and the fyshes, lokyng vp into heauen, he blessed, and brake the loaues, and gaue vnto hys disciples to set before them, and the two fyshes parted he vnto all. And they

all

al dyd eate & were satisfyed. And they toke vp ỳ leaupnges twolue baskets full of the broken peces, and of the fyshes. And they that dyd eate were
Math.14.c fyue thousande men. * And anone he
Joh.6.b caused hys disciples to go vp in a shyppe, that they shuld go before him ouer the arme of the see to Bethsaida, whyle he sent awaye the people. And whan he had sente them away, he wente into a mountayne to praye. + And whan it was late, the shyppe was middes in the see, and he alone vpon the lande. And he seynge them labourynge in rowynge, ff (for the wynde was agaynst thē,) & aboute the fourth watch of ỳ night came he walkynge vpon the see, and wolde haue gone by thē. But whan they sawe hym walkynge vpon ỳ see, they thought it had ben a spyrite, and cryed out: ffor they all saw hym, and were afrayed. And forthwyth he spake wyth them, and sayd vnto thē: Be of good cheare, I ame it, feare
Mat.14.d not. * And he wente vp vnto them in the shyppe, and the wynde ceassed. And they were greatly astonnyed wythin themselues: ffor they re-
Marc.6.b membred not of the * loaues, because they? harte was blynded. And whan they had shypped ouer, they came in the lande of Genezareth and came neare ỳ shore. And whan they were come out of ỳ shyp, immediatly they knew hym, and runnynge thorowe out all that region, they beganne on euery syde to brynge in beddes them that were sycke, were they herde hym to be. And where so euer he entred in townes, or villages, or cyties they

ducauerunt omnes, et saturati sunt. Et sustulerūt reliquias fragmentorum duodecī cophinos plenos, & de piscibus. Erāt aūt qui manducauerunt quinq; milia uirorū. Et statim coegit discipulos suos ascendere nauim, ut præcederēt eum trans fretū ad Bethsaidā, dū ipse dimitteret populū. Et cū dimisisset eos abiit in montē orare. Et cū sero esset, erat nauis in medio mari, et ipse solus in terra. Et uidēs eos laborātes in remigādo (erat enim uētus contrarius eis) et circa quartam uigiliā noctis uenit ad eos, ambulans supra mare, & uolebat præterire eos. At illi ut uiderunt eum ambulātē supra mare, putauerūt phā tasma esse, & exclamauerunt. Omnes enim uiderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dicit eis. Cōfidite, ego sum, nolite timere. Et ascendit ad illos in nauim, et cessauit uentus. Et plus magis intra se stupebāt: non enim intellexerunt de panibus, erat enim cor eorum obcæcatum. Et cum transfretassent, uenerunt in terram Genesareth, et applicuerunt. Cumq; egressi essent de naui, continuo cognouerunt eum, et percurrentes uniuersam regionem illam, cœperunt in grabatis eos qui se male habebant circumferre, ubi audiebant eum esse. Et quocunq; introibat in uicos, uel in uillas aut ciuitates,

in plateis ponebant infirmos, et deprecabantur eum, ut uel fimbriam ueſtimenti eius tangerent: et quotquot tangebant eũ, ſalui fiebant.

CAPVT. VII

ET conueniunt ad eum Phariſæi, et quidam de Scribis uenientes ab Hieroſolymis. Et cum uidiſſent quoſdam ex diſcipulis eius communibus manibus, id eſt, non lotis manducare panes, uituperauerunt. Phariſæi enim et omnes Iudæi, niſi crebro lauerint manus, non manducant, tenentes traditiones ſeniorum: et a foro, niſi baptizentur, non comedunt, et alia multa ſunt, quæ tradita ſunt illis ſeruare, baptiſmata calicum et urceorum et æramentorum et lectorũ. Et interrogabant eum phariſæi et ſcribæ: Quare diſcipuli tui non ambulant iuxta traditionẽ ſeniorum, ſed communibus manibus manducant panem? At ille reſpondens, dixit eis: Bene prophetauit Iſaias de uobis hypocritæ, ſicut ſcriptum eſt. Populus hic labiis me honorat, cor autem eorum lõge eſt a me: in uanum autem me colunt, docentes doctrinas et præcepta hominum. Relinquentes enim mandatum Dei, tenetis traditiones hominum, baptiſmata urceorum et calicum, et alia ſimilia his facitis multa. Et dicebat illis: Bene irritum feciſtis præceptum Dei, ut traditio-

they layed the ſycke vpon the ſtretes and prayed hym, that they myght only touch ỹ hẽme of hys garment: and as many as touched him were made whole.

The. vii. Chapter.

AND ther come together vnto hym the Phariſes, and certayne of the Scribes cõmyng from Jeruſalem. And whan they had ſene ſome of his diſciples eate breade with commune [that is, not waſſhen handes,] they blayned them. For the Phariſes & all the Jewes eate not wythout they ofte waſhe theyr handes, keppng the tradicions of the Elders: And whan they come frõ the market, they eate not wythout they waſh themſelues. And many other thynges ther be, which are geuen them to obſerue, as the waſhynge of cuppes, and cruſes, and brazen veſſels, & the tables. And the Phariſes and Scribes axed him: Why walke not thy diſciples after ỹ tradicions of the elders, but eate breade wyth commune handes? But he anſwerynge, ſayde vnto thẽ: Wel hath Eſaye prophecyed of you hypocrites, as it is wrytten: ✶ Thys people honoureth me with theyr lyppes but theyr harte is farre fro me: But in vayne do they ſerue me, teachyng doctrines and cõmaundementes of men. For leavynge the commaundement of God, ye kepe the tradicions of mẽ, as the waſhyng of cruſes and cuppes, and many ſuch lyke thynges do ye. And he ſayde vnto them: Full well haue ye made the commaundement of God of none effect, that ye

A

Eſay. 29.

B

ſhulde

shulde kepe youre tradiciō. For Moses sayde: ⁎ Honoure thy father and thy mother. And: ✠ Who so curseth father or mother, let hī dye by death. But ye saye: A man shall saye vnto father or mother: Corban, that is, whatsoeuer gyfte that commeth frō me, shall profite ẏ: and ye suffre hym to do nomore vnto his father or mother, makynge the worde of God of none effecte by youre tradicion, the which ye haue ordyned. And many such lyke thynges do ye. ⁎ And callynge the people to hym, he sayde vnto them: Herken vnto me ye al, and vnderstande: Ther is nothyng without a man that can defyle hym, entrynge into hym: they that go out of a mā, those be they that defyle a mā. Yf ony man haue eares to heare, let him heare. And whan he was entred into the house, from the people, hys disciples axed hym the parable. And he sayde vnto thē: Are ye also so vnwyse? Do not ye vnderstande that all thynge entrynge into a man frō wythout, can not defyle hym: for it entreth not into hys harte, but goeth into the belly, and is voyded into the draught, purgynge all meates? But he sayde: Those thynges that go out of a man, they defyle the man. For from wythin out of the harte of men come forth euell thoughtes, adulteryes, fornications, manslaughters, theftes, couetousnesses, wyckednesses, deceates, vnclēnesses, a wycked eye, blasphemy, pryde, foolyshnesse. All these euels come forth frō wythin, and defyle a man. ⁎ And rysynge from thence, he went in the borders of

Exodi. 20. b
Deute. 5. a
✠ Exo. 21. b
Math. 15. b
C
Math. 15. c

traditionem uestram seruaretis. Moses enim dixit: Honora patrem tuum & matrem tuam: &, qui male dixerit patri uel matri, morte moriatur. Vos autem dicitis: Si dixerit homo patri uel matri: Corban, quod est: donum quodcunq; ex me, tibi profuerit: & ultra nō dimittitis eum quicq̄ facere patri suo, aut matri, rescindentes uerbū dei per traditionē uestrāquam tradidistis. Et similia huiusmodi multa facitis. Et aduocans iterum turbā, dicebat illis: audite me omnes, & intelligite: Nihil est extra hominem introiens in eum, quod possit eum coinquinare: sed quæ de homine procedunt, illa sunt quę coinquināt hominē. Si quis habet aures audiēdi audiat. Et cū introisset in domū a turba, interrogabāt eum discipuli eius parabolā. Et ait illis: Sic & uos imprudentes estis? Non intelligitis quia omne ex extrinsecus introiens in hominem, non potest eum coinquinare: quia non intrat in cor eius, sed in uentrem uadit, & in secessum exit, purgans omnes escas? Dicebat autem, quoniā quæ de hoīe exeunt, illa coinquināt hominem. Ab intus enim de corde hoīm male cogitationes procedūt, adulteria, fornicationes homicidia, furta, auaritiæ, nequitiæ, dolus, impudicitiæ, oculus malus, blasphemia, superbia, stulticia. Omnia hæc mala ab intus procedūt & coinquinant hoiem. Et inde surgens, abiit in fines

Tyri

Tyri & Sidonis: Et ingressus domum neminem uoluit scire, & non potuit latere. Mulier enim statim ut audiuit de eo, cuius filia habebat spiritun immundum intrauit & procidit ad pedes eius, (Erat enim mulier gētilis Syrophœnissa genere,) & rogabat eum ut dæmonium eiiceret de filia eius: Qui dixit illi: Sine prius saturari filios: nō est enim bonum sumere panem filiorum, & mittere canibus. At illa respondit, & dicit illi: Vtiq; domine, nam & catelli comedunt sub mensa de micis puerorum. Et ait illi: Propterhūc sermonem uade, exiit dæmonium a filia tua. Et cum abiisset domum, inuenit puellam iacentem supra lectum, & dæmonium exiisse. Et iterum exiens de finibus Tyri, uenit per Sidonem ad mare Galilææ, inter medios fines Decapoleos. Et adducunt ei surdum & mutum, & deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas eius, & expuens, tetigit linguam eius, & suspiciens in cœlum, ingemuit & ait illi: Ephphata, quod est adaperire. Et statim apertæ sunt aures eius, & solutum est uinculum linguæ eius, & loquebatur recte. Et præcepit illis ne cui dicerent, Quanto autem eis præcipiebat, tanto magis plus prædicabant,

of Tyre and Sidon: and he beynge entred into a house, wolde nomanto knowe of it, but he could not be hyd. For a woman, whose doughter had an vncleane sprete, anone as she herde of hym, she came in, and fell downe at hys fete. (For she was a Gentile, of the kynred of Syrophenissa) and besought hym that he wold caste out the deuell out of hyr doughter. Which sayde vnto her: Let the chyldren fyrst be satisfyed: For it is not good to take the chyldrēs breade and to caste it vnto dogges. But she answered and sayde vnto hym: Yee LORDE, for the whelpes also eate of the crommes that fall from the chylderens table. And he sayde vnto her: For thys sayenge go thy waye, the deuell is gone out of thy doughter. And whan she came home, she fande the damsel lyenge vpon ẏ bed, and the deuell gone out. ✝ ⋆ And goynge forth agayne out of the borders of Tyre, he came by Sidon to the see of Galile, and betwene the mydde endes of the ten cyties. And they brynge vnto hym one deaf and domme, and besought hym that he wolde laye hys hande vpō hym. And takynge hym asyde from the people, he put hys fyngers in hys eares, and spyttynge touched his tunge, and lokynge vp into heauen syghed, & sayd vnto hym: Ephata ẏ is, be opened. And forth wyth were hys eares opened, and the stryng of his tunge was lowsed, and he spake aryght: ⋆ and he cōmaunded them that they shuld tell it vnto noman. But the more he forbad them, somuch the more dyd they publysh

D

Math. 9. b
Luce. 11. b

Marci. 1. b
and. 9. a

publysh it, and maruayled so much ẏ
Gene. 1. d more, sayeng: ⋆ He hath done al thyn
Eccli. 39. c ges well, and hath made ẏ deaffe to
heare, and the domme to speake. ✝

The. viii. Chapter. ✝

A IN those dayes ⋆ whan a-
Math. 15. d gayne ther was much peo
ple, nother had ony thing
to eate, his disciples called
together he sayd vnto thē: I haue py
tie vpō ẏ people, for lo they forbeare
me now thre dayes & haue noughte
to eate: and yf I shall let them go fa-
stynge home to theyr houses, they
Tobi. 13. b shall faynte by the way: ⋆ For some
Esa. 60. a of them came from farre. And hys
disciples answered hym: Whence
shall ony mā satisfye these wyth brea
des here in the wyldernesse? And he
Marci. 6. e axed them: ⋆ How many loaues haue
ye? They sayde: Seuen. And he com
maunded the people the syt downe
vpon the grounde. And takynge the
seuen loaues gaue thankes, brake
them and gaue them vnto hys disci-
ples to set before them, and they set
them before the people. And they had
a few lytle fyshes: those also he bles-
sed, and commaunded them to be set
afore them. And they dyd eate, and
were satisfyed, and toke vp that was
lefte of the broken meate seuen bas-
kettes. But of them that dyd eate,
ther were aboute foure thousande, &
B he let them go. ✝ And strayghtwaye
goynge vp into a shyppe wyth hys
disciples, he came in the partyes of
Math. 16. a Dalmanutha. ⋆ And the Pharises
Joh. 6. d wente oute and beganne to dispute
wyth hym, requyrynge of hym a to-
ken from heauen, temptynge hym.
And

cabant, & eo amplius admira-
bantur, dicentes: Bene omnia
fecit, & surdos fecit audire, &
mutos loqui.

CAPVT. VIII.

IN diebus illis iterum
cum turba multa esset
nec haberēt quod mā
ducarent, conuocatis
discipulis, ait illis: Misereor su-
per turbam, quia ecce iam tri-
duo sustinent me, nec habent
quod manducent: et si dimisero
eos ieiunos in domum suam,
deficient in uia. Quidam enim
ex eis longe uenerunt. Et respo-
derunt ei discipuli sui. Vnde istos
quis poterit hic saturare pani-
bus in solitudine? Et interroga-
uit eos: Quot panes habetis?
Qui dixerunt: Septem. Et præce
pit turbæ discumbere super ter-
ram. Et accipiens septem panes
gratias agens fregit, & dabat
discipulis suis ut apponerent, et
apposuerunt turbæ. Et habebant
pisciculos paucos: et ipsos bene
dixit, & iussit apponi. Et mandu-
caueruut et saturati sunt, & sustu-
lerunt quod superauerat de frag
mentis septem sportas. Erant au-
tem qui manducauerant qua-
si quatuor milia, et dimisit eos.
Et statim ascendens nauim cum
discipulis suis, uenit in partes
Dalmanutha. Et exierunt
pharisæi, et cœperunt conqui-
rere cum eo, quærentes ab illo
signum de cœlo, tentātes eum.
Et

Et ingemiſcēs ſpiritu ait: Quid generatio iſta ſignum quærit? Amen dico uobis, ſi dabitur generationi iſti ſignum. Et dimittens eos, aſcendit iterū nauim, et abiit trans fretum. Et obliti ſunt panes ſumere, et niſi unū panem non habebant ſecum in naui. Et precipiebat eis, dicēs: Videte et cauete a fermento Phariſeorum, et fermento Herodis. Et cogitabant ad alterutrum, dicentes quia panes non habemus. Quo cognito, ait illis IESVS: Quid cogitatis quia panes non habetis? nondum cognoſcitis nec intelligitis? adhuc cæcatum habetis cor ueſtrum? oculos habentes non uidetis? et aures habentes nō auditis? nec recordamini quādo quinq; panes fregi in quinq; milia et quot cophinos fragmentorum plenos ſuſtuliſtis? Dicunt ei: Duodecim. Quando et ſeptē panes in quatuor milia, quot ſportas fragmē torum tuliſtis? Et dicunt ei: Septem. Et dicebat eis. Quomodo nondum intelligitis? Et ueniunt Bethſaidam, et adducunt ei cæcum, et rogabant eum ut illum tangeret. Et apprehenſa manu cæci, eduxit eum extra uicū, et expuens in oculos eius, impoſitis manibus ſuis, interrogauit eum ſi quid uideret. Et aſpiciēs ait: uideo homines uelut arbores ābulātes. Deinde iterū impoſuit manus ſuper oculos eius & cœpit

And he ſyghynge in ſpyrete, ſayde: *What doth thys generacion ſeke a token? Verely I ſaye vnto you, ther ſhall no token be geuē vnto thys generacion. And he leauynge them, gooynge vp agayne in the ſhippe, went ouer the arme of the ſee. *And they forgat to take breades, and they had but one loafe with them in ỹ ſhippe And he commaunded them, ſayeng: + Take hede and beware of the leuen of the Phariſes, and of the leuē of Herode. And they thought, ſayeng to ech other: We haue no breades. The whych whan Jeſus knewe, he ſayd vnto thē: Why take ye thought becauſe ye haue taken no breades? Do not ye yet knowe nor vnderſtande? haue ye your harte yet blynded? hauynge eyes, ſe ye not? and hauynge eares, heare ye not? Remembre ye not nother *whā I brake fyue loaues among foure thouſande, and how many baſkettes full of broken meate toke ye vp? They ſayde vnto hym: Twelfe. *And whan ſeuen amonge foure thouſande, how many baſkettes of broken meates toke ye vp? And they ſayd: Seuen. And he ſayd vnto them: Howe do ye not yet vnderſtande? + And they come to Bethſaida, and they bryngе vnto hym a blynde man, and prayed hym that he wolde touch hym. And the hāde of ỹ blynde takē, he led him out of the towne, & ſpytting on his eyes, hys handes beynge layde theron he axed hym whether he ſawe ought. And lokynge vp he ſayd: I ſe men as trees walkyng. Afterward layed he hys hādes agayne vpō hys eyes, & he

Math.12.b Luce.11.c

Math.16.a Luce.12.a

Marci.6.e Joh.6.a

Math.15.d Marci.8.a

to se, & was restored, so that he sawe all thynges clearly. And sent hym to hys house, sayenge: Go in to thy house, and yf thou cõmest in ẏ town
D tell it vnto noman. ⊢ ⋆ And Jesus
Math.16.b Luce.9.c and hys disciples are gone into the townes of Cesaria Philippi, and by the way he axed his disciples, sayeng vnto them Whome do men saye me to be? Whych answered hym sayeng Jhon the baptiste: some, Elias: but some, as one of the prophetes. Thã sayeth he vnto thẽ: But whom saye ye that I am? Peter answerynge,
Joh.6.g sayd vnto hym: ⋆ Thou arte Christ. And he charged them that they shuld
Math.16.c 17.D.20 b. tell no man of hym. ⋆ And he began to teach them, that the sonne of mã must suffre many thynges, and be reproued of the elders and of ẏ hyghe prestes and scribes, & be put to death & to ryse again after thre dayes: & he spake the worde openly. And Peter takynge hym, began to rebuke hym. Who beynge turned aboute, and lo kynge vpon hys disciples reproued Peter sayenge: Go after me Satanas, for thou sauourest not ẏ thyn-
E ges ẏ be of God, but of men. ⋆ And
Math.16.d Luce.9.c the people beynge called together w̃ hys disciples, he sayd vnto them: Who so wyll followe me, let hym denye hymselfe, & take vp hys crosse, &
Luce.17.d Johã.12.c followe me. ⋆ For who so wyll saue hys lyfe, shall lose it: but who so wyl lose hys lyfe for my and the Gospels sake, he shall saue it. For what shall it auayle a man yf he wanne the whole worlde, and yet suffre harme
Math.10.d Luc.9.c 12a of hys soule. Or what exchaunge shall a man geue for hys soule. ⋆ For he

uidere, & restitutus est, ita ut clare uideret omnia. Et misit illũ in domum suam, dicens: Vade in domum tuam, et si in uicum introieris nemini dixeris. Et ingressus est IESVS et discipuli eius in castella Cæsariæ Philippi, et in uia interrogabat discipulos suos, dicẽtes eis: Quẽ me dicunt esse homines? Qui respõderũt illi, dicentes: Ioannẽ baptistam, alii Eliã, alii uero quasi unũ de prophetis. Tũc dicit illis: Vos uero quem me esse dicitis? Respondens Petrus, ait ei: Tu es Christus. Et comminatus est eis ne cui dicerẽt de illo. Et cœpit docere eos, quoniam oportet filium hominis pati multa, & reprobari a senioribus et a summis sacerdotibus & scribis, & occidi, et post tres dies resurgere. Et palam uerbum loquebatur. Et apprehẽdens eũ Petrus, cœpit increpare eũ. Qui cõuersus et uidẽs discipulos suos, cõminatus est Petro, dicẽs: Vade retro me Satana, qm̃ non sapis quæ dei sunt, sed quæ sunt hoim. Et cõuocata turba cũ discipulis suis, dixit eis: Si quis uult me sequi deneget seipsum, et tollat crucẽ suã, et sequatur me. Qui em̃ uoluerit aiam suã saluã facere, perdet eã: qui aũt perdiderit aiam suã propter me & euãgeliũ, saluã faciet eã. Quid em̃ proderit hoi, si lucretur mundum totum, et detrimentum animæ suæ faciat? Aut quid dabit homo commutationis pro anima sua? Quẽ enim

enim me puduerit, & uerborum meorum, in generatione ista ad ultera et peccatrice, et filius hominis confundet eum, cum uenerit in gloria patris sui cum angelis sanctis.

CAPVT. IX.

ET dicebat illis: Amen dico uobis quia sunt quidam de hic stantibus qui non gustabūt mortem, donec uideant regnū Dei ueniens in uirtute. Et post dies sex assumpsit IESVS Petrū et Iacobum et Ioānem, & ducit illos in mōtem excelsum seorsū solos, et transfiguratus est corā ipsis. Et uestimenta eius facta sunt splendida et candida nimis uelut nix, qualia fullo nō potest super terram candida facere. Et apparuit illis Elias cū Mose et erant loquentes cum IESV. Et respondēs Petrus, ait IESV: Rabbi, bonum est nos hic esse, et faciamus tria tabernacula, tibi unum, et Mosi unum, et Eliæ unū. Non eīm sciebat quid diceret: erant enim timore exterriti. Et facta est nubes obumbrans eos, et uenit uox de nube, dicēs: Hic est filius meus charissimus, audite illū. Et statim circūspicientes, neminē amplius uiderunt nisi IESVM tantū secum. Et descēdentibus illis de monte, præcepit illis ne cuiquam, quod uidissent narrarent, nisi cum filius hominis a mortuis resurrexerit. Et uerbum continuerunt apud se, conquerentes quid esset:

he that is ashamed of me and my wordes in thys aduouterous & synfull generacion, the sōne of mā shall also be ashamed of hym, whā he shal come in the glory of hys father with the holy angels.

The.ix. Chapter.

AND he sayd vnto thē: ✶ Verely I say vnto you: Ther be some of them ỳ stande here, whyche shall not se death, vntyll they se the kyngdome of God commynge in power. ✶ And after syxe dayes toke Jesus Peter, James, & Jhō, and leadeth thē in an hygh mountayne aside alone, & was transfigured before them. And hys clothes were made shynynge and very whyte as the snowe, as no fuller vpon earth can make so whyte. And ther appeared vnto thē Elias wyth Moses, and they were speakynge wt Jesu. And Peter answerynge sayd vnto Jesus: Mayster, it is good for vs to be here, & let vs make thre tabernacles: one for the, one for Moses, and one for Elias. He knew not what he sayd: for they were amased for great feare. And ther cā a cloude ouershadowynge them, and a voyce out of the cloude, sayenge: ✶ Thys is my mooste beloued sonne, ✶✶heare hym. And sodenly they lokyng about them, they sawe no man more, saue only Jesus wyth them. ✶ And them descendynge from the mounte, ✶ he commaunded them, that they shulde tell no man what they had sene, saue whan the sonne of man shalbe rysen from the dead. And they kepte that sayenge by thē selues, arynge ech of

A
Math.16.b Luce.9.c
Math.17.a Luce.9.b
Math.3.b Marc.1a.c Luce.3.c ✶✶Deu.18.c
Math.17.b
Marc.1.b and.9.b

what it were: whā he ſhalbe ryſē a-
gayne frō ꝑ dead. And they axed him
ſayeng Why thā do ꝑ ſcribes & phari
Malach.3.b ſes ſay, *that Elias muſt fyrſt come?
he anſwerynge ſayd vnto them: E-
lias whan he ſhall come, ſhall fyrſte
Hoſa.11.a reſtore al thynges: and *as it is wryt
Eſay.53.a ten of the ſonne of man, that he may
ſuffre much and maye be deſpyſed.
But I ſaye vnto you, that Elias al-
ſo is come, and they haue done vn-
to hym al ꝑ they wolde, as it is wryt
Mach.17.b ten of hym. *And cōmyng to hys diſ-
Luce.9.d ciples, he ſawe a great people about
thē, & the ſcrybes diſputynge wt thē.
And anone al ꝑ people ſeyng Jeſus,
was aſtonnyed & amaſed. And com-
myng to hym they ſaluted hym. And
he axed thē: What diſpute ye among
your ſelues. And one of the people
anſwerynge ſayd: Mayſter, I haue
brought my ſonne haunynge a dōme
ſpyrete vnto the, the whyche whan ſo
euer he taketh hym, he teareth hym,
and fometh, and gnaſheth wyth the
teth, and pyneth awaye. And I haue
ſayde vnto thy diſciples that they
ſhulde caſt hym out, and they could
not. And he anſwerynge thē ſayd: O
℣ faythles generacyō, how lōge ſhall I
be wt you? how lōge ſhal I ſuffre you?
Bryng him to me. And they brought
hym. And whā he had ſene hī, anone
ꝑ ſpyrete troubled hym, & beynge fal
le n vpon the grounde, he weltered
fompynge. And he axed hys father:
How lōge is it ſence thys happened vn
to hī? he ſayd: frō hys youth. And of
tymes he dyd caſt hym in water &
fyre, ꝑ he ſhuld deſtroye him: But yf
ꝑ cāſt, haunynge mercy vpō vs helpe
vs. Jeſus ſayd vnto hym: Yf ꝑ canſt

quid eſſet: Cum a mortuis reſur
rexerit. Et interrogabant eū, di-
centes: Quid ergo dicunt pha-
riſæi et ſcribæ, quia Eliam opor
teat uenire primum? Qui reſpō-
dens, ait illis. Elias cum uenerit,
primo reſtituet omnia, et quo-
modo ſcriptum eſt in filium ho-
minis, ut multa patiatur et con-
temnatur. Sed dico uobis, quia
et Elias uenit, et fecerūt illi quæ
cunq; uoluerunt, ſicut ſcriptum
eſt de eo. Et ueniens ad diſcipu
los ſuos, uidit turbam magnam
circa eos, et ſcribas conquirētes
cum illis. Et cōfeſtim omnis po-
pulus uidens IESVM ſtupefa
ctus eſt, & expauerunt, & accur-
rentes ſalutabant eum. Et inter
rogauit eos: Quid inter uos cō-
queritis? Et reſpondēs unus de
turba, dixit: Magiſter attuli fili-
um meū ad te habentem ſpiritū
mutum: qui ubicūq; eum appre-
henderit, allidit illum, et ſpu-
mat et ſtridet dentibus, & are-
cit: & dixi diſcipulis tuis ut eiice
rent illum, et non potuerunt.
Qui reſpondens eis, dixit: O ge
neratio incredula, quādiu apud
uos ero? quādiu uos patiar? affer
te illū ad me. Et attulerūt eū. Et
cū uidiſſet eū ſtati ſpūs cōturba-
uit illū, & eliūs in terrā uoluta-
batur ſpumās. Et interrogauit pa
trē eius: Quātū tēporis ē, ex quo
ei hoc accidit? At ille ait, ab in-
fātia & frequēter eū in ignē et
in aquā miſit, ut eū perderet. Sed
ſi quid potes, adiuua nos, miſer-
tus nr̄i, Ieſus aūt ait illi, Si potes

dere omnia possibilia sunt credenti. Et continuo exclamãs pater pueri cum lachrimis, aiebat: Credo Domine, adiuua incredulitatem meam. Et cum uidisset IESVS concurrentem turbam, comminatus est spiritui immundo, dicẽs illi: Surde et mute spiritus, ego præcipio tibi, exi ab eo, et amplius ne introeas in eum. Exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent, quia mortuus est.

IESVS autem tenẽs manum eius, eleuauit eum, et surrexit. Et cum introisset in domum, discipuli eius secreto interrogabãt eum: Quare nos non potuimus eiicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et ieiunio. Et inde profecti, prætergrediebãtur Galilæam, nec uolebat quenquã scire. Docebat autem discipulos suos, et dicebat illis: quoniam filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget. At illi ignorabant uerbum, & timebant interrogare eum. Et uenerunt Capernaum. Qui cũ domi esset, interrogabat eos: Quid in uia tractabatis? At illi tacebãt. Siquidem in uia inter se disputauerant, quis eorum maior esset. Et residens, uocauit duodecim: et ait illis, Si quis uult

beleue, *all thynges are possible vnto the beleuynge. And the father of the chylde continentlye crepenge out wyth teares, sayde: LORDE I beleue, helpe myne vnbelefe. And whan Jesus sawe the people runnynge together, he rebuked the foule spzete, sayenge vnto hym: Thou deafe and domme spzete, I commaunde the departe out of hym and entre nomoze into hym. And he crpenge out, and tearynge hym greatly, wente out of hym: and he became as dead, insomuch that many dyd saye: he is dead. But Jesus holdynge hys hande, lyfte hym vp, and he rose. * And whan he was come in to the house, hys disciples axed hym secretly: Wherfoze coulde not we cast hym out? And he sayde vnto them: That kynde can go out by nothynge, but by pzayer and fastynge. ✝ ✣ * And they beynge gone from thence, they wente by Galile, nother wolde he haue ony man to knowe it. And he taughte hys disciples, and sayde vnto them: The sonne of man shalbe delyuered into the handes of men, and they shall put hym to death, and he put to death shall ryse agayne the thyzde daye. But they vnderstode not that wozde, & were afrayed to axe hym: *And they came to Capernaum. The whych whan he was at home, he axed thẽ: What dyd ye treate by the way? But they held theyz peace *ffoz they had disputed by ỹ way amõge thẽselues, whych of thẽ were ỹ greateſt. And he syttyng downe called ỹ twelfe, & sayde vnto thẽ. *he ỹ

Luce. 1. c and. 18. c

Math. 17. c

D

Math. 17. d Marci. 8. d and. 10. d Luce. 9. c and. 18. a

Math. 18. a

Marci. 10. c

Math. 20. d

wyll be the fyrst, shalbe the last, and the seruaunte of all. And takynge a chylde, he set hym in the myddest of them. Whome whan he had taken in hys armes, he sayde vnto them: Luce. 9. e and. 10. b Joh. 13. c * Whosoeuer receaueth one of such childzen, in my name receaueth me: And who so receaueth me, receaueth not me, but him that sent me. † Jhon answered hym, sayenge: † Master, we sawe one castyng out Deuels in thy name, the whyche doth not followe vs, and we forbad hym. But Jesus sayde: Forbydde hym not. * For ther is noman that worketh a myracle in my name, and can soone speake euell of me. For who so is not agaynste you, is wyth you. * And who so geueth you to Math. 10. c drynke one cup of water, in my name, because ye belonge vnto Christ: verely I saye vnto you, he shall not Math. 18. a Luce. 17. a lose hys rewarde. * And who so offendeth one of these lytleones, that beleue in me, it were rather better for hym yf a mylstone were hanged aboute hys necke, and he cast in to ꝑ see. * And yf thy hande offende the, Math. 5. a and. 18. a cut her of. Better is it vnto the to go lame in to the lyfe, than hauynge two handes to go in to hell, in vnquẽcheable fyre: where they worme dyeth not, and they fyre is not quẽched. † And yf thy foote offende the, cut hym of. Better is it for the to entre in to lyfe euerlastynge crepell, than hauyng two fete to be cast in the hell of vnquencheable fyre, Esay. 66. d Ezech. 20 f * where they worme dyeth not, and they fyre is not quenched. But yf thyne eye offẽde the, cast hym from the

uult primus esse, erit omniũ nouissimus, & omniũ minister. Et accipiens puerum, statuit eum in medio eorũ. Quem cũ cõplexus esset, ait illis: Quisquis unum ex huiusmodi pueris receperit, in nomine meo, me recipit: et quicunq; me susceperit, non me suscipit, sed eum qui misit me. Respondit illi Ioannes, dicens: Magister uidimus quendã in nomine tuo eiicientem dæmonia, qui non sequitur nos, et prohibuimus eum. IESVS autem ait: Nolite prohibere eũ, nemo est qui faciat uirtutem in nomine meo, & possit cito male loqui de me: qui enim non est aduersum uos pro uobis est. Quisquis eñ potum dederit uobis calicem aquæ in nomine meo, quia Christi estis, amẽ dico uobis, nõ perdit mercedem suam. Et quisquis scãdalizauerit unum ex his pusillis credentibus in me, Bonũ est ei magis, si circundaretur mola asinaria collo eius, et in mare mitteretur. Et si scandalizauerit te manus tua, abscinde illã. Bonum est tibi debilem introire in uitam, quam duas manus habentem ire in gehennam in ignem extinguibilem, ubi uermis eorũ non moritur, et ignis non extinguitur. Et si pes tuus te scandalizat, ãputa illũ: bonũ est tibi claudũ introire i uitã æternã, q̃ duos pedes habẽtẽ mitti ī gehẽnã ignis inextiguibilis, ubi uermis eorũ nõ moritur, & ignis nõ extinguitur. Quod si oculus tuus scandalizat

the

dalizat te,eſice eum.Bonum eſt tibi luſcum introire in regnum Dei, q̃ duos oculos habentem mitti in gehennã ignis:ubi uermis eorum nõ moritur, et ignis nõ extinguitur.Omnis enim homo igne ſalietur, et omnis uictima ſale ſalietur. Bonum eſt ſal: quod ſi ſal inſulſũ fuerit,in quod illud cõdietis?Habete in uobis ſal,et pacem habete inter uos.

CAPVT. X.

ET inde exurgẽs, uenit in fines Iudææ ultra Iordanem,& conueniunt iterum turbæ ad eum, (et ſicut cõſueuerat,)iterum docebat illos.Et accedẽtes phariſæi,interrogabant eum: Si licet uiro uxorem dimittere?tentantes eum.At ille reſpondens, dixit eis: Quid uobis præcepit Moſes?Qui dixerunt:Moſes permiſit libellum repudii ſcribere et dimittere.Quibus reſpondẽs IESVS ait:Ad duriciam cordis ueſtri ſcripſit uobis præceptum illud.Ab initio aũt creaturæ,maſculum et fœminã fecit eos Deus.Propter hoc relinquet homo patrẽ ſuum et matrẽ,& adhærebit ad uxorem ſuã,et erunt duo in carne una.Itaq; iam non ſunt duo,ſed una caro. Quod ergo Deus coniunxit,homo nõ ſeparet.Et in domo iterum diſcipuli eius de eodem interrogauerũt eum. Et ait illis: Quicunque dimiſerit uxorem ſuam, et aliã duxerit, adulterium committit ſuper

the.Better it is for the to entre into the kyngdome of God haupnge one eye,thẽ haupnge two eyes to be caſt in the fyre of hell: where theyr worme dyeth not, and theyr fyre is not quenched.ffor euery man ſhalbe ſalted wyth fyre, and ✶euery offerynge ſhalbe ſeaſoned wyth ſalte.✶Salt is good: But yf ſalt ſhalbe vnſauerye, where in ſhal ye ſeaſon it: haue ſalt in you,and haue peace among your ſelues. Leuit. 2. d Math. 5. b Luce. 14. d

The.x. Chapter. ✣

AND ryſynge from thẽce he came in ỹ borders of Jewry,beyonde Jordane. And the people come agayn vnto hym,& (as he was wõte)he taught them agayn.And ỹ phariſes cõming vnto hym,they axed him:yf it be lawful for a man to put away his wyfe, temptynge him.But he anſwerynge, ſaid vnto thẽ: What dyd Moſes byd you?They ſayd:✶ Moſes ſuffred to wrpte a byll of deuorcemẽt, & to put her awaye. Whom Jeſus anſwering ſayd:ffor the hardneſſe of your hart dyd he wrpt you that cõmaũdemẽt. But at ỹ begynnynge of ỹ creature dyd God make thẽ man & woman. A Deute. 5. d Mala. 2. c Math. 5. d

✶ ffor thys cauſe ſhall a man leaue hys father & mother, & ſhal cleue vnto hys wyfe,& they ſhalbe two in one fleſhe. Therfore are they now not two,but one fleſh. That God therfor hath ioyned together,let not mã ſeparate.And in the houſe hys diſciples axed hym agayne of the ſame. And he ſayd vnto them:✶ Who ſo putteth awaye hys wyfe,and maryeth another, commytteth aduoutry Gene. 2. d Math. 5. d and. 19. b Luce. 16. c

aboue her: And yf the wyfe forsake
hyr husbande, and maryeth another,
B she cõmytteth aduoutry. ⋆And they
Math.19.b Luce.18.b brought vnto hym lytle chyldrẽ, that
he shulde touch them: but the disci-
ples reproued the bryngers. Whom
whan Jesus saw, he was displeased,
and sayd vnto them: Let the chyldrẽ
come vnto me, and forbyd thẽ not:
for vnto suche lyke pertayneth the
kyngdome of God. Verely I say vn
to you: Who so receaueth not ẏ king
dome of God as a chyld, he shal not
entre therin. And takynge thẽ in his
armes, & layenge hys hãdes vpõ thẽ,
Math.19.c Luce.18.c he blessed them. ✝ ✝ ⋆ And whã he
was gone forth into the way, one rũ
nynge wyth the knye bowed before
hym, prayed hym sayenge: Good ma
ster, what shall I do that I maye op-
tayne the lyfe euerlastynge? But Je
sus sayd vnto hym: Why doest thou
Deute.32.f call me good? ⋆Ther is no mã good
saue only God. Thou knowest the
Exodi.20.b cõmaundementes: ⋆Cõmytte no ad
uoutry, kyll not, steale not, beare no
false wytnesse, begyle not, honoure
thy father and mother. But he an-
sweryng sayd vnto hym: Master, all
these haue I obserued fro my youth.
Jesus loked vpon hym, loued hym, &
sayd vnto hym: One thynge is wan
Actu.2.e and.4.d tyng to the: Go, ⋆sell that thou hast,
& geue to ẏ poore, & thou shalt haue
a treasure in heauen, & come follow
me. Who beynge discomforted in
that sayenge, wente awaye sory: for
he was hauynge great possessions.
C ⋆And Jesus lokyng about sayd vnto
Math.19.c Luce.18.c hys disciples: How hardly shall they
that haue mony entre into the kyng
dome

super eam. Et si uxor dimiserit
uirum suum, et alii nupserit, mœ
chatur. Et offerebant illi paruu-
los, ut tangeret illos. Discipuli
autem comminabantur offeren
tibus. Quos cũ uideret IESVS,
indigne tulit, et ait illis: Sinite
paruulos uenire ad me, et ne
prohibueritis eos: talium est em̃
regnum Dei. Amen dico uobis:
Quisquis non receperit regnum
Dei uelut paruulus, nõ intrabit
in illud. Et complexans eos, et
imponens manus super illos, be
nedicebat eos. Et cum egressus
esset in uiam, procurrens quidã
genu flexo ante eum, rogabat e
um dicens: Magister bone, quid
faciam ut uitam æternam perci
piam? IESVS autem dixit ei:
Quid me dicis bonũ? Nemo bo-
nus, nisi unus Deus. Pręcepta no
sti: Ne adulteres, ne occidas, ne
fureris, ne falsũ testimoniũ dix
eris, ne fraudem feceris. Hono-
ra patrem tuum et matrem. At
ille respondens ait illi: Magister
hæc omnia obseruaui a iuuen-
tute mea. IESVS autem intui-
tus eum, dilexit eum, & dixit ei:
Vnum tibi deest: uade quæcun-
que habes uende, et da paupe-
ribus, et habebis thesaurum
in cœlo, et ueni, sequere me.
Qui contristatus in uerbo, abiit
mœrens: erat enim habens mul
tas possessiones. Et circumspici
ens IESVS, ait discipulis suis.
Quam difficile qui pecunias
habent, introibunt in reg-
num

rum Dei: Discipuli autem obstupebant in uerbis eius. At IESVS rursum respondens ait illis: Filioli, q̃ difficile est cõfidentes in pecuniis, in regnum dei introire? Facilius est camelum per foramen acus transire, quam diuitem intrare in regnum dei. Qui magis admirabantur, dicentes ad semetipsos: Et quis potest saluus fieri? Et intuens illos IESVS ait: Apud homines impossibile est, sed non apud deum: omnia enim possibilia sunt apud deum. Et post hæc cœpit ei Petrus dicere: Ecce nos dimisimus omnia et secuti sumus te. Respondens IESVS ait: Amen dico uobis, nemo est qui reliquerit domum, aut fratres, aut sorores, aut patrẽ aut matrem, aut filios, aut agros propter me, & propter euãgeliũ, qui non accipiat centies tantũ: Nũc in tẽpore hoc, domos, et fratres, & sorores, & matres, & agros cũpersequutiõibus, et ĩ futuro seculo uitam æternam. Multi autem primi erunt nouissimi, & nouissimi primi. Erant autem in uia ascendentes Hierosolymam et præcedebat illos IESVS: et stupebant, & sequentes timebãt. Et assumens iterum duodecim, cœpit illis dicere quæ essent ei uentura. Quia ecce ascendimus Hierosolymam, et filius hominis tradetur principibus sacerdotum & scribis et senioribus, et damnabunt eum morte, & tradent eũ gentibus, & il-

dome of God: But ꝑ disciples were astonnyed at hys wordes. And Jesus answerynge agayne sayde vnto thẽ: My chylderen, how harde is it for ꝑ hauers of confidence in mony to entre into the kyngdome of God: It is easyer for a camel to passe thorowe ꝑ eye of a nedle, than the rych to entre into the kyngdome of heauen. They maruayled the more sayenge to thẽselues: And who can be saued: And Jesus beholdynge them, sayde: Wyth men it is impossible, but not wt God: ✶ For all thynges are possible wyth God. And after thys beganne Peter to say vnto hym: ✶ Beholde we haue forsaken all, & haue followed the. Jesus answerynge sayde: Verely I saye vnto you, ther is nomã that shal forsake house or brethren, or systers, or father, or mother, or chylderen, or landes for myne and the gospels sake, that shall not receaue hundreth tymes as muche: Now at thys tyme, houses, and brethren, and systers, and mothers, and landes with persecutions, and in the world to come, euerlastynge lyfe. ✶ But many first, shalbe the laste: and the laste, ꝑ first. ✶ And they were by the waye goynge vp to Jerusalem, and Jesus went afore them: and they were astonnyed, and they followynge were afrayed. And takynge to hym agayne the twolue, he begãne to tell them what thynges shulde come vnto hym. For beholde, we go vp to Jerusalem, and ꝑ sonne of man shalbe delyuered vnto ꝑ hygh prestes & scribes & elders, & they shal condẽne hym to death, and they shall delyuer hym vnto the Gẽtiles, & they

3acha. 8. a

Mat. 19. d
Luce. 18. c

Luce. 13. c
D
Math. 20. b
Luce. 18. d

shall

shall mocke hym, and they shal spytte vpõ hym, and shall put hym to death, and the thyrde daye shall he ryse a-
Math. 20.c gayne. ⋆ And James and Jhon the chylderen of Zebede come to hym & saye: Master, we desyre that thou do vnto vs, whatsoeuer we shall axe.
But he sayde vnto them: What wyl ye that I shal do vnto you? And they sayde: Graunte vs, that we may syt in thy glorye, the one at thy ryght hãd and the other at thy leste hand. But Jesus sayde vnto them: Ye know not what ye axe: Can ye drynke ŷ cuppe that I drynke, or be baptysed with the baptyme that I shalbe baptysed with all? But they sayde vnto hym: We maye. Jesus sayde vnto them: The cup in dede ŷ I drynke, shal ye drynk: and wt the baptyme that I ame baptysed shal ye be baptysed: but to syt at my ryght hãd or leste, is not myne to geue vntoyou, but vnto thẽ ŷ it is pre
℣ pared for. And the ten hearynge it, disoayned at James and Jhon. But Jesus callynge them, sayde vnto thẽ:
Math. 20.d ⋆ Ye knowe that they that be sene to
Marci. 9.d rule amonge the Gentiles rayne as
Luce. 9. e lordes ouer them, and they princes
and. 22.b haue power of them. It shall not be so amonge you, but whoso wyll be great, shalbe youre mynister: and he that wylbe the principal amõgeyou, shalbe the seruaunt of all. ffor the sonne of man came not to be min-
Joh. 10.b istred vnto, but to minister, ⋆ and to geue hys lyfe for the redempcion of
Math. 20. d many. ⋆ And they come to Hierico.
Luce. 18.b And whan he wente out of Hierico, and hys disciples, and a greate multitude, Bartimeus the blynde, the sonne

illudent ei, & conspuent eum, et flagellabunt eum, & interficient eum, & tertia die resurget. Et accedunt ad eum Iacobus & Ioannes filii Zebedæi, dicentes: Magister, uolumus ut quodcunq; petierimus, facias nobis. At ille dixit eis: Quid uultis ut faciam uobis? Et dixerunt: Da nobis, ut unus ad dexteram tuam, & alius ad sinistram tuam, sedeamus in gloria tua. IESVS autem ait eis. Nescitis quid petatis. Potestis bibere calicem, quem ego bibo, aut baptismo quo ego baptizor baptizari? At illi dixerunt ei: Possumus. IESVS autẽ ait eis: Calicem quidem quem ego bibo, bibetis: & baptismo quo ego baptizor baptizabimini: sedere autẽ ad dextram meã uel ad sinistram, non est meum dare uobis, sed quibus paratum est. Et audientes decem, indignati sunt de Iacobo et Ioanne. IESVS autẽ uocans eos ait illis: Scitis quia hi qui uidentur principari gentibus, dominantur eis: et principes eorum potestatem habent ipsorum. Non ita erit autem in uobis, sed quicunq; uoluerit fieri maior, erit uester minister: et quicunq; uoluerit in uobis primus esse, erit omnium seruus. Nam filius hominis non uenit ut ministraretur ei, sed ut ministraret, et daret animam suam in redemptionem pro multis. Et ueniunt Hierico, & proficiscente eo de Hierico, et discipulis eius, et plurima multitu-
dine

dixe, filius Timæi Bartimæus cæcus, sedebat iuxta uiam mendicans. Qui cum audisset quia IESVS Nazarenus est, cœpit clamare et dicere: IESV fili Dauid miserere mei. Et comminabantur ei multi, ut taceret. At ille multo magis clamabat: Fili Dauid miserere mei. Et stans IESVS præcepit illum uocari. Et uocant cæcum, dicentes ei: Animæquior esto, surge uocat te. Qui proiecto uestimento suo exiliens, uenit ad eum. Et respõdens IESVS dixit illi: Quid tibi uis faciam? Cæcus autem dixit ei: Rabboni, ut uideã. IESVS aũt ait illi: Vade, fides tua te saluũ fecit. Et cõfestim uidit, & sequebatur eum in uia.

CAPVT. XI.

ET cũ appropinq̃rent Hierosolymæ & Bethaniæ ad mõtem Oliuarum mittit duos ex discipulis suis & ait illis: Ite in castellum quod contra uos est, et statim introeuntes illuc, inuenietis pullum ligatum, super quẽ nemo adhuc hominum sedit, solui te illum et adducite. Et si quis uobis dixerit: Quid facitis? dicite, quia domino necessarius ẽ, et continuo illum dimittet huc. Et abeuntes inuenerunt pullum ligatum ante ianuam foris in biuio, et soluunt eum. Et quidam de illic stantibus, dicebant illis: Quid facitis soluentes pul-

sonne of Tymeus sat beggynge by ỹ waye. The whiche whan he herde that it was Jesus of Nazareth, he beganne to crye and to saye: Jesu thou sonne of Dauid, haue mercy vpõ me. And many reproued hym, that he shulde holde hys peace. But he cryed much more: Thou sonne of Dauid, haue mercy vpon me. And Jesus stãdynge commaunded hym to be called. And they call the blynde sayeng: Be of a good cheare, ryse, he calleth the. Who castynge awaye hys garment, came leappynge to hym. And Jesus answerynge sayde vnto hym: What wylt thou that I shall do vnto the. The blynde answered and sayd: Rabboni, that I maye se. But Jesus sayde vnto hym: Go thy waye, thy fayethe hath made the safe. And forthwith he sawe, and followed hym in the waye.

The.xi. Chapter.

AND whan they came nye to Jerusalẽ and Bethany vnto mounte Oliuete, he sente two of his disciples, and sayeth vnto them: Go into the towne that lyeth ouer agaynste you, and anone entrynge in there, ye shal fynde a foale tyed, vpon the whyche noman hath yet sytte, lowse the same and bryng it hether. And yf ony mã saye vnto you: What do ye? Say ye: that the LORDE hath nede of it, & anone he shall sende it hether. And goynge awye they fande the foale tyed wythout at the doze, at the partynge of the way, and they dyd lowse it. And some of thẽ that stode there, sayd vnto thẽ: What do ye lowsynge

Math.21. a Luc.19.c

the

the foale: Which sayd vnto thē as Jesus cōmaūded them, & they let thē go. And they led ỳ foale to Jesus, & layed theyr clothes vpō it, & he sat vpō hym.

Joh.12.b ⋆Many spred theyr clothes in the waye, but other cut braunches from the trees, & strowed thē in the waye. And they that wente before and that followed, cryed, sayenge: Hosanna.

Psal.117.c. ⋆Blessed be he that commeth in the name of ỳ LORD: blessed be the kyngdome of our father Dauid that commeth, Hosanna in the hyghte. And he entred in to Jerusalem into the temple, & whan he had loked aboute vpō all thynges, and that it was euentyd he wente forth in to Bethany wt the twolue. And the nexte daye whan

Math.21.b they wente out from Bethany ⋆ he was anhungred. And whan he sawe

Luc.13.a afarre ⋆ of a fyggetre hauyng leaues he came [to se] yf he could perchaūce fynde ony thynge thereon. And whā he came to it, he fande nothynge but leaues: for it was no tyme of fygges. And he answerynge sayde vnto it: Now let noman eate frute of the for euer. And his disciples herde it ⋆ And

Math.21.b Luc.19.b Joh.2.b they come to Jerusalem. And whan he was come in the tēple, he beganne to cast out the byers and sellers in ỳ temple, & he ouerthrewe the tables of the mony chaungers, and the seates of ỳ sellers of doues, and suffred not that ony man shuld cary a vessel thorow the temple, and he taught sayenge vnto thē: Is it not writtē: ⋆ My

Esay.56.b Jerc.7.a 3.Regū.8.f house shalbe called a house of prayer vnto al nacions? But ye haue made it a dēne of murtherers ⋆ The which

Mat.21.c Joh.7.b as the hyghe preestes and scribes had herde,

pullum? Qui dixerunt eis sicut præceperat illis IESVS, & dimiserunt eos. Et duxerunt pullū ad IESVM, et imponūt illi uestimenta sua, & sedit super eum. Multi autem uestimenta sua strauerunt in uia, alii autem frondes cedebant de arboribus & sternebant in uia. Et qui præibant & qui sequebantur clamabant dicētes. Hosanna: Benedictus qui uenit in nomine domini: benedictum quod uenit regnum patris nostri Dauid, hosanna in excelsis. Et introiuit Hierosolymam in templum & circumspectis omnibus, cum iam uespera esset hora, exiit in Bethaniam cum duodecim. Et alia die cum exirent a Bethania, esuriit. Cumq; uidisset a longe ficum habentem folia, uenit, si quid forte inueniret in ea. Et cum uenisset ad eam, nihil inuenit præter folia: non enī erat tempus ficorum. Et respondens dixit ei: Iam non amplius in æternum ex te fructum quisq̄ manducet. Et audiebant discipuli eius. Et ueniunt Hierosolymā. Et cum introisset in templū, cœpit eiicere uendentes & emētes in tēplo, & mensas numulariorū, et cathedras uendentiū colūbas euertit et non sinebat ut quisquā transferret uas per templum: & docebat dicens eis: Nonne scriptum est: Quia domus mea, domus orationis uocabitur omnibus gentibus? Vos aūt fecistis eā speluncam latronum. Quo audito principes sacerdotū & scribæ

quæ,

quærebant quomodo eum perderent. Timebãt enim eum quoniam uniuersa turba admirabatur super doctriua eius. Et cum uespera facta esset, egrediebatur de ciuitate. Et cum mane trãsirent, uiderunt ficum aridam a radicibus. Et recordatus Petrus, dixit ei: Rabbi ecce ficus cui maledixisti, aruit. Et respondens IESVS, ait illis: Habete fidem dei. Amen dico uobis, quia quicunq; dixerit huic monti: Tollere, et mittere in mare, & non hæsitauerit in corde suo, sed crediderit, quia quodcũq; dixerit, fiat, fiet ei. Propterea dico uobis: Omnia quæcunq; orantes petitis, credite quia accipietis & euenient uobis. Et cũ stabitis ad orandum, dimittite siquid habetis aduersus aliquẽ, ut & pater uester qui in cœlis est, dimittat uobis peccata uestra. Quod si uos non dimiseritis, nec pater uester qui in cœlis est dimittet uobis peccata uestra. Et ueniunt rursum Hierosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes & scribæ & seniores, et dicunt ei: In qua potestate hæc facis? et quis dedit tibi hanc potestatem, ut ista facias? IESVS autem respondens, ait illis: Interrogabo uos & ego unum uerbum, et respondete mihi, & dicã uobis in qua potestate hęc faciã: Baptismus Ioãnis, de cœlo

herde, they sought howe to destroye hym. ffor they feared hym because ꝑ all the people wondered vpon his doctrine. And whã it was become euẽ he wente forth out of ꝑ cytie. * And whã they wente by on the morow, they sawe the fyggetre wythered [euẽ] frõ the roote. And Peter remembrynge, sayde vnto hym: Master, beholde the fyggetre that thou dyddest curse, is wythered awaye. And Jesus answerynge sayde vnto them: * Haue ꝑ fayth of God. + Verely I saye vnto you: that whoso euer sayeth vnto this moũtayn: Auoyde, and cast thy selfe into ꝑ see, and * shall not doute in hys harte, but shall beleue, that what so euer he sayeth that it shall come to passe, it shalbe done vnto hym. Therfore I saye vnto you: * All that ye prayenge do axe, beleue that ye shall receaue them, and they shall befall vnto you. * And whan ye shall stande to praye, forgeue yf ye haue ought agaynst ony man, that your father also that is in heauen maye forgeue you youre synnes. But yf ye forgeue not, youre father that is in the heauẽs shall not forgeue you youre synnes nother. D * And they come agayne to Jerusalẽ, and whan he dyd walke in the temple, the hygh prestes, and scribes and elders come to hym, and saye vnto hym: By what authorite doest thou these thynges: & who gaue thy thys authorite, that thou do these thynges: But Jesus answerynge sayde: And I also wyll demaunde one worde of you, answer me, and I shall tell you by what power I do these thynges. The baptyme of Jhon, was it from heauen,

Mat. 11. b

Math. 17. c
Luce. 17. c

Jaco. 1. a

Johã. 14. b
15. a. 16. c

Math. 6. b
and. 18. c. d
Luce. 17. a

Math. 11. c
Luce. 20. a

heauen, or of men? answer me. But they thought by themselues, sayeng: If we saye from heauen, he shal saye vnto vs: Why dyd ye not than beleue hym. If we saye of men, we feare the people: for euery man helde Jhon as yf he were in dede a prophet. And they answeryng, sayde vnto Jesus: We can not tell. And Jesus answeryng sayde: Nother do I tell you by what power I do these thynges. ✣

cœlo erat, an ex hominibus? Respondete mihi. At illi cogitabant secum, dicentes: Si dixerimus e cœlo, dicet nobis: quare ergo nō credidistis ei? Si dixerimus ex hominibus, timemus populū: oēs enim habebāt Ioannē quia uere propheta esset. Et respondentes dicūt IESV: Nescimus. Et respōdēs IESVS, ait illis: Neq; ego dico uobis qua potestate hęc faciā

The.xii.Chapter.✣

CAPVT. XII.

A

Math. 21. d
Luce. 20. a

AND he beganne to speake vnto them by parables: A certayne man ⋆ planted a vyneyarde, and made a hegge aboute it and dygged a vynepresse, and buylt a tower, and let it out vnto husbandemen, and went into a straunge contry. And whan the tyme was, he sente a seruaunt to the husbandemen, to receaue of the frute of the vyne. The whiche taken hym, bet hym and sent hym awaye empty. Agayne he sente vnto them another seruaunte, and him they wounded in the heade and intreated hym shamefully. And agayne he sente vnto them another, and hym they slewe: & many other, beatyng some of them, but slayenge the other. He haupng therfore yet one moost deare sonne, hym sente he finally vnto them, sayenge: They wyl stand in awe of my sonne. But the husbandmen sayde amonge

Gene. 37. d

themselues: This is ỹ heyre, ⋆ come let vs slaye hym, and the heretage shalbe oures. And takyng hym they slewe hym, and cast hym forth of the vyneyarde. What shall the lorde of the

ET cœpit illis in parabolis loqui. Vineam pasti nauit homo, & circundedit sepem, & fodit lacum, & ædificauit turrim, et locauit eam agricolis, & peregre profectus est. Et misit ad agricolas, in tempore seruum, ut ab agricolis acciperet de fructu uineæ. Qui apprehensum eum cæciderunt, et dimiserunt uacuum. Et iterum misit ad illos alium seruum, & illum in capite uulnerauerunt, & contumeliis affecerūt. Et rursum alium misit, & illum occiderunt: & plures alios, quosdam cædentes, alios uero occidentes. Adhuc ergo unum habens filium charissimum, et illū misit ad eos nouissimū dicens: Quia reuerebuntur filium meum Coloni autem dixerunt ad inuicem: Hic est hæres, uenite, occidamus eum, & nostra erit hæreditas. Et apprehendentes eum occiderunt, & eiecerunt extra uineā. Quid ergo faciet Dominus

ui

uineæ? Veniet & perdet colonos et dabit uineam aliis. Nec scripturam hanc legistis. Lapidē quē reprobauerunt ædificantes, hic factus est in caput anguli. A domino factum est istud, & est mirabile in oculis nostris? Et quærebant eum tenere, & timuerunt turbam, cognouerunt enim quoniam ad eos parabolam hāc dixerit. Et relicto eo, abierūt. Et mittunt ad eum quosdam ex phariſæis & Herodianis, ut eum caperent in uerbo. Qui uenientes, dicunt ei: Magister, scimus quia uerax es, & non curas quemquam: nec enim uides in faciem hominum, sed in ueritate uiam dei doces. Licet dare tributum Cæsari, an non dabimus? Qui sciens uersutiam illorum, ait illis: Quid me tentatis? Afferte mihi denarium ut uideam. At illi obtulerunt ei. Et ait illis: Cuius est imago hæc et inscriptio? Dicunt ei: Cæsaris. Respondens autem IESVS dixit illis: Reddite igitur quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et mirabantur super eo.

Et uenerunt ad eum Saducæi, qui dicunt resurrectionem non esse, et interrogabāt eum dicentes: Magister, Moses nobis scripsit, ut si cuius frater mortuus fuerit & dimiserit uxorem, & filios non reliquerit, accipiat frater eius uxo-

of the vyneyarde therfore do? He shal come and destroye the husbandemen and shall geue hys vyne vnto other haue ye not red the scripture: ✶ The stone the whiche the buylders refused, thys same is become the head stone in the corner. Thys is done of the LORDE, and it is maruaylous in oure eyes? ✶ And they sought to laye holde vpon hym, and feared the people: For they perceaued that he had spoken the parable by them. And hym beynge lefte they wente theyre waye. ✶ And they sēde vnto him some of the Phariſes and Herodes officers to take hym in a worde. Which commynge, sayd vnto hym: Mayster, we knowe that thou arte true, and carest for noman: for thou beholdest not ỹ outwarde appearaunce of men, but teachest the waye of God in truth. Is it lawfull to geue tribute vnto the Emperoure, or shall we not geue it. Who knowynge theyre wylynesse, sayde vnto them: What do ye tempte me? Bryng me a peny that I maye se it. And they brought it hym. And he sayde vnto them: Whose ymage and superscription is thys? They saye vnto hym: The Emperours. But Jesus answerynge them, sayde: ✶ Geue therfore vnto the Emperoure ỹ thyng es that are the Emperours, & that are Gods, vnto God. And they maruayled of hym. ✶ And the Saduces whiche saye ther is no resurrection came to hym, and axed hym, sayenge: Master, ✶ Moses hath wrytten vnto vs, that yf ony mans brother be dead, and leaue a wyfe, and leaue no chylderen, hys brother shall take hys wyfe,

Psal. 117. c

Math. 22. b
Luce. 20. b

Luce. 20. c

Math. 17. b
Rom. 13. b

Math. 22. c
Luce. 20. b
Actu. 23. a

Deut. 15. a

wyfe, and rayse vp sede vnto hys brother. Now were ther seuen brethren, and the fyrste toke a wyfe, and dyed, not leauynge sede. And the seconde toke her and dyed, and thys leste no sede nother, and the thyrde lykewyse. And they seuē had her in lyke maner, and leste no sede. Last of all dyed the woman also. In the resurrection ther fore, whan they shall ryse, whose wyfe shall she be of these? ffor seuen had her to wyfe. And Jesus answerynge
L sayde vnto them: Do not ye erre ther fore, not knowyng the scriptures, nor the power of God? ffor whan they shall ryse from the dead, they shal nother mary, nor be maryed, but they are as the angels of God in the heauens. But of the dead, that they do ryse, haue ye not red in the boke of Moses, howe God in the bushe spake
Exod.3.a Act.7.b vnto hym, sayenge: ✶I ame the God of Abrahām, and the God of Jsaac, & the God of Jacob: he is no God of ỹ dead, but of the lyuynge. Therfore do
Math.22.b ye greatly erre. ✶And ther came vnto hym one of the scribes, that had herde them disputynge, and he sepnge that he had answered them well, he axed which were the chefest commaundemēte of al. But Jesus answered him, that the chefest commaundemente of
Deut.6.b and.10.b all is: ✶Heare Jsraell, the LORDE thy God, is one God, and thou shalt loue the LORDE thy God wyth all thy harte, and wyth all thy soule, and wyth all thy mynde, and wyth all thy power: that is ỹ chefest cōmaūdemēt
Leuit.19.c Rom.13.b But the secōd is lyke vnto it: ✶Thou shalt loue thy nepghbour as thyselfe. There is none other commaundemēt grea-

uxorem ipsius, & resuscitet semen fratri suo. Septem ergo fratres erant, & primus accepit uxorem, & mortuus est non relicto semine. Et secundus accepit eam, et mortuus est, et nec iste reliquit semen. Et tertius similiter. Et acceperūt eā similiter septē, et nō reliquerūt semē. Nouissima oium defuncta est & mulier. In resurrectione ergo cū resurrexerint, cuius de his erit uxor? septē eim habuerūt eā uxorē. Et respōdēs IESVS ait illis: Nonne ideo erratis, non scientes scripturas neq; uirtutem dei? Cum enim a mortuis resurrexerint, neq; nubent neq; nubētur, sed sunt sicut angeli dei in cœlis. De mortuis autem quod resurgant, non legistis in libro Mosi, super rubum quomodo dixerit illi deus, inquiens: Ego sum deus Abraham, & deus Isaac, & deus Iacob? Non est deus mortuorum, sed uiuorum. Vos ergo multum erratis. Et accessit unas de scribis qui audierat illos conquirentes, uidens quoniam bene illis responderit, interrogauit eum quod esset primum omnium mandatum. IESVS autem respōdit ei, quia primū oium mādatum est: Audi Israel, Dñs deus tuus, deus unus est, et diliges dñm deū tuū ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, & ex tota uirtute tua? Hoc est primum mandatum. Secundum autem simile est illi: Diliges proximum tuū tanq̄ teipsum. Maius horū aliud mandatū,

non est. Et ait illi scriba: Bene magister in ueritate dixisti, quia unus est Deus, et non est alius præter eum, et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine: et diligere proximum tanquam seipsum, maius est omnibus holocaustomatibus et sacrificiis. IESVS autem uidēs q̄ sapienter respondisset, dixit illi: Non es longe a regno dei. Et nemo iam audebat eū interrogare. Et respondens IESVS, dicebat docēs in templo: Quomodo dicunt scribæ Christum filium esse Dauid? Ipse enim Dauid dicit in spiritu sancto: Dixit Dominus Domino meo, sede a dextris meis, Donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo Dauid dicit eū Dominum, et unde est filius eius? Et multa turba eum libenter audiuit. Et dicebat eis in doctrina sua: Cauete a scribis, qui uolunt in stolis ambulare, et salutari in foro, et in primis cathedris sedere in synagogis, et primos discubitus in cœnis, qui deuorant domos uiduarum sub obtentu prolixæ orationis: hi accipient prolixius iudicium. Et sedens IESVS contra gazophilacium aspiciebat quomodo turba iactaret æs in gazophilaciū: et multi diuites iactabant multa. Cum uenisset autem uidua una pauper, misit duo minuta, quod est quadrans. Et conuocans

greater than these. And the Scribe sayd vnto hym: Mayster, for a truth thou hast sayd well: ffor ther is one God, and ther is none other beside hym: & þ he be loued wyth þ whole harte, wyth the whole vnderstandynge, and wyth þ whole soule, and wyth the whole strength: & to loue hys neghboure as hymselfe, is more than all the burntofferynges and sacrifices. But Jesus seynge that he had answered wysely, sayd vnto him Thou arte not farre from the kyngdome of God. And noman durste D
now axe hym ony mo. ✶And Jesus Math. 22. b
answerynge sayde teachynge in the Luce. 20. c.
temple: How saye the scribes Christ to be the sonne of Dauid? ffor Dauid hymselfe sayeth in the holy goost
✶ The LORDE sayde vnto my Psal. 109. a
LORDE: syt thou at my ryghte hande, tyll I shal set thyne enemyes a stoole for thy fete. Dauid hymselfe calleth hym LORDE, and whence is he than hys sonne? And much people herde hym gladly. And he sayde vnto them in hys teachynge: ✶Be- Math. 23. a
ware of the Scribes, that loue to go Luce. 20. c
in longe garmentes, and to be saluted in the market, and to syt in the fyrst seates in þ synagoges, and the fyrst rowmes at meales, whych deuoure wedowes houses vnder þ pretence of longe prayer: they shall receaue þ greater iudgemēt. + ✶ And Luce. 21. a
Jesus syttynge ouer against þ ✶ Gods + Reg. 12. b
cheste behelde how the people caste mony in to the Gods cheste: & many rych mē cast much. But whā a poore wedowe was come, she put [in] two mites: þ is, a farthynge. And he cal-

J.i. lynge

his disciples together sayd vnto thē: Verelye I saye vnto you, that thys poore wedowe hath put more in to the Gods cheste, than they all. For they al haue put in of that, that was abundaunt vnto them: but she of hir pouerte, hath put in all that she had, [euen] all hyr lyuynge. ⊢

A The.xiii.Chapter.

Mat.24.a Luce.21.a

AND ⋆whan he wente oute of the temple, one of hys disciples sayd vnto hym: Mayster, loke what stones and what buyldynges? And Jesus answerynge sayd vnto hym: Doest thou se all these greate buyldynges? Ther shall not one stone be lefte vpon another that shall not be destroyed. And whan he sat vpon mount Oliuete ouer agaynst the tēple, Peter and James & Jhon & Andrewe axed hym seuerally: Tell vs, whan shall these be done? and what shalbe the token whan all these shall begyn to be fulfylled? And Jesus answerynge began to saye vnto them: beware that nomā miscary you. For many shall come in my name, sayenge: I am he, & shall miscary many But whan ye shal heare of warres & rumores of warres, be not afrayed for these thynges must be done, but the ende is not yet. ⋆For [one] nacion shal ryse vp agaynst [another] nacion, & kyngdome vpon kyngdome, & ther shalbe earthquakes here & there & honger. These be the begynnynge of sorowes. ⋆Loke ye to your selues. For they shall delyuer you in councels & in synagoges, ye shalbe beatē, & ye shall stande before debites and kynges for my sake in wytnes vnto

Eta.19.a

B

Mat.10.b

uocans discipulos suos, ait illis: Amē dico uobis, quoniam uidua hæc pauper plus omnibus misit, qui miserunt in gazophilacium. Omnes enim ex eo quod abundat illis, miserunt, hæc uero de penuria sua omnia quæ habuit, misit totum uictum suum.

CAPVT XIII.

ET cum egrederetur de templo, ait illi unus ex discipulis suis: Magister aspice quales lapides, & quales structuræ? Et respōdēs IESVS ait illi: vides has oēs magnas ædificationes? Nō relinquetur lapis super lapidem qui non destruatur. Et cum sederet in monte Oliuarum contra templum, interrogabant eum separatim Petrus & Iacobus & Ioannes & Andreas: Dic nobis quādo hec fient? & quod signū erit quando hæc omnia incipient cōsummari? Et respondens Iesus cœpit dicere illis: Videte ne quis uos seducat, multi enim uenient in nomine meo, dicentes: quia ego sum, & multos seducēt. Cum audieritis autem bella, et opiniones bellorum, ne timueritis, oportet enim hæc fieri, sed nondum finis. Exurget eni gens contra gentem, & regnum super regnum, & erūt terrę motus: per loca, & fames. Initium dolorum hæc. Videte autem uosmetipsos. Tradent enim uos in conciliis & in synagogis, uapulabitis, & ante pręsides et reges stabitis propter me, in testimonium

illis. Et in omnes gentes primū oportet prędicari Euangelium. Et cum duxerint uos tradentes nolite præcogitare quid loquamini, ſed quod datum uobis fuerit in illa hora, id loquamini: nō enim uos eſtis loquentes ſed ſpiritus ſanctus. Tradet autem frater fratrem in mortem, et pater filium, et conſurgent filii in parentes, et morte afficient eos. Et eritis odio omnibus propter nomen meum. Qui autem ſuſtinuerit in finem hic ſaluus erit. Cum autem uideritis abominationem deſolationis, ſtantē ubi non debet (qui legit intelligat) tunc qui in Iudæa ſunt fugiant in montes: et qui ſuper tectum, ne deſcēdat in domum, nec introeat ut tollat quid de domo ſua: & qui in agro erit non reuertatur retro tollere ueſtimentū ſuū Væ autem prægnantibus et nutrientibus in illis diebus. Orate uero ut hyeme non fiant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit Deus uſq; nunc, neq; fient. Et niſi breuiaſſet Dominus dies, nō fuiſſet ſalua omnis caro: ſed propter electos quos elegit, breuiauit dies. Et tunc ſi quis uobis dixerit: Ecce hic eſt Chriſtus, ecce illic, ne credideritis. Exurgent enim pſeudoChriſti et pſeudo prophetæ, et dabunt ſigna et portenta ad ſeducendos, ſi fieri poteſt, etiam electos. Vos ergo

them. And amonge all nacīōs muſte fyrſt the Goſpell be preached. * And whā they ſhal leade you delyuerynge you, thynk not ye afore what ye ſhal ſpeake, but whatſoeuer ſhalbe geuen you in ỳ houre, ſpeake that: ffor ye be not ſpeakynge, but the holy gooſt The brother ſhall delyuer ỳ brother vnto death, & the father the ſōne, and the chyldren ſhall aryſe together agaynſt the elders, & ſhal put them to death. And ye ſhalbe hated of all mē for my names ſake. But who ſo ſhal endure vntyl the ende, the ſame ſhal be ſafe. * Whan ye ſhall ſe the abominacion of deſolacīō, ſtādynge where it ought not (who ſo readeth, let him vnderſtande,) than let thē that be in Jewry flye vpon the hylles: & who ſo is vpō the thacke, let hym not come downe in ỳ houſe, nor entre, that he may take ought out of hys houſe: & who ſo ſhalbe in ỳ felde, let hym not turne back to fetch his garmēt: But wo vnto them ỳ are w̄ chylde & geue ſucke in thoſe dayes. Neuertheleſſe praye that they do not befal in wynter. ffor thoſe dayes ſhalbe ſuche tribulacion, as were not from the begynnynge of the creature that God dyd ſhape, vntyll nowe, nor ſhalbe. And wout the LORD had ſhortened the dayes, al fleſh had not ben ſaued but for ỳ choſēs ſake ỳ he hath elect, hath he ſhortened the dayes. * And yf ony mā ſhal thā ſay vnto you: Lo, here is Chriſte: lo, he is there, beleue it not: ffor ther ſhal aryſe falſe Chriſtes and falſe prophetes, & they ſhall worke ſignes & wonders, to myſcarye yf it can be the choſen alſo. Take

Math. 10. c
Luce. 12. b
and. 21. b

Dan. 9. c
Mat. 24. b
Luce. 21. c

Mat. 24. b
Luce. 17. c

¶

J. ii. ther-

therfore hede: beholde I haue tolde
Math. 24. c you al thynges befor. * But in those
Luce. 21. c dayes, after the same tribulation, ẏ
Joel. 2. b Sõne shalbe darkened, & the Moone
shall not geue hir light, & the starres
of heauen shalbe fallynge downe, &
the powers that be in heauen shalbe
Dani. 7. b moued. * And than shall they se the
sõne of mã cõmynge in the cloudes
wyth great power and glory. And
than shall he sende forth hys angels,
and he shall gather hys chosen from
the foure wyndes, from the hyghest
of the earth, vnto the hyghest of hea
D uen. * Learne a similitude of ẏ fygge
Math. 24. c tre: Whan hys braunche is now tẽ-
Luce. 21. d der, & the leaues be spronge, ye shall
knowe that sommer is at hande:
Euen so ye, whã ye se these be done,
be sure that it is nye, [euen] in the
dores: Verely I saye vnto you, that
thys generacion shall not passe, tyll
all these thynges do befall. Heauen
and earth shall passe, but my wor-
Actu. 1. a des shal not passe. * But of that day
or houre, knoweth noman, nother ẏ
angels in heauen, nor the sonne, saue
Math. 24. d the father. * Take hede, watch &
and. 25. a praye, for ye knowe not whan it be
Luce. 12. d tyme. Lyke as a man that wente
and. 19. a in to a straunge contrye, he lefte
hys house, & gaue vnto hys seruañ-
tes authorite of euery worke: and
vnto the porter he commaunded to
watche. Watch ye therfore (for
ye knowe not whan the lorde of
the house wyll come, at euen, or
or at mydnyghte, or at the cock-
crowynge, or in the mornynge) lest
whan he shall come, he synde you
sleppynge. But what I say vnto you,
I say

ergo uidete: ecce prædixi uobis
omnia. Sed in illis diebus post
tribulationem illam, sol conte-
nebrabitur, et luna non dabit
splendorem suum, et stellæ cœ-
li erunt decidentes, et uirtutes
quæ in cœlis sunt mouebuntur:
Et tunc uidebunt filium homi-
nis uenientem in nubibus cum
uirtute multa et gloria. Et tunc
mittet angelos suos, et congre-
gabit electos suos a quatuor uẽ-
tis, a summo terræ, usq; ad sum-
mum cœli. A ficu autem discite
parabolam: Cum iam ramus e-
ius tener fuerit, et nata fuerint
folia, cognoscetis quia in proxi
mo sit æstas: sic et uos, cum uide
ritis hæc fieri, scitote ꝙ in proxi
mo sit in ostiis. Amen dico uo-
bis, quoniam non transibit ge-
neratio hæc, donec omnia ista
fiant. Cœlum et terra transibũt,
uerba autem mea non transibũt
De die autem illo uel hora ne-
mo scit, neque angeli in cœlo,
neque filius, nisi pater. Videte,
uigilate et orate, nescitis enim
quando tempus sit. Sicut homo
qui peregre profectus reliquit
domum suam, et dedit seruis su-
is potestatem cuiusq; operis: et
ianitori præcepit ut uigilet. Vi-
gilate ergo (nescitis enim quã-
do dominus domus ueniat, sero
an media nocte, an gallicantu,
an mane,) ne cum uenerit re-
pente, inueniat uos dormi-
entes. Quod autem uobis dico,
omnibus

omnibus dico: Vigilate.

CAPVT. XIIII.

ERat autem Pascha et azyma post biduum, & quærebant summi sacerdotes et scribæ quomodo eum dolo tenerent & occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cũ esset Bethaniæ in domo Simonis leprosi, et recumberet, uenit mulier habens alabastrum unguenti Nardi pisticæ preciosi: et fracto alabastro, effudit sup caput eius. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ad quid perditio ista unguenti facta est? Poterat em̃ unguentum istud uenũdari plusquam trecentis denariis, et dari pauperibus. Et fremebant in eã IESVS autem dixit: Sinite eam quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis uobiscũ et cum uolueritis potestis illis benefacere, me autem semper non habetis. Quod habuit hæc, fecit: præuenit ungere corpus meum in sepulturam. Amen dico uobis, ubicunq; prædicatum fuerit Euangelium istud in uniuerso mundo, et quod fecit hæc narrabitur in memoriam eius. Et Iudas Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet eũ illis. Qui audi

I saye it vnto all: Watch.

The.xiiii.Chapter. +

AND * after two dayes it was Easter and ẏ dayes of swete bread, and ẏ hygh prestes & ẏ scribes soughte how they myght by deceat laye hold on hym and slaye hym. But they sayd: Not on the holy daye, leste ther happen a rumoure in the people. * And whan he was at Bethany, in the house of Simõ the leper, and sat at the table, ther came a woman hauynge an alabastre boxe wyth pure and precious Nardus oyntmẽt: and the alabastre boxe beynge brokẽ, she poured it vpon hys heade. And ther were some disdaynynge at it wythin themselues and sayenge: Where to is thys waiste of the oyntmente made? For thys oyntment myghte haue ben solde for more than thre hũdreth pens, and geuen to the poore. And they grudged at her But Jesus sayd: Let her be in reste, why are ye troublous vnto her. She hath wrought a good worke vpon me. Ye haue alwayes the poore wyth you, and whan so euer ye wyll, ye maye do good vnto them, but me shall ye not haue alwayes. What she could, that hath she done: she is come before to anoynte my body to the buriall. Verely I saye vnto you, where so euer thys Gospell shall be preached in the whole worlde, shall also be tolde for a remembraunce of her that she hath done. * And Judas Iscariot one of the twelfe, wente to the hyghe prestes that he myghte betray hym vnto them. The which

A Math.26.a Luce.22.a Joh.11.*

Math.26.a Luce.7.b Joh.12.a

B Math.26.b Luce.22.a Johã.13.a

hearynge it, were glad, & promysed to geue hym mony. And he soughte how he myght conuenyently betray hym. * And vpon ỳ fyrst day of swete breade, what tyme they offred the Easter lambe, the disciples say vnto hym: Where wylt thou ỳ we go and prepare for the to eat ỳ Easterlãbe? And he sẽdeth two of his disciples, & sayeth vnto them: Go in to the cytie, and ther shall mete you a man bearynge a pytcher of water, follow hym: and where so euer he shall go in, say vnto the master of the house: The mayster sayeth: where is my place of refreshynge, where I maye eate the Easterlambe wyth my disciples? and he shal shew you a great parloure paued, and there prepare for vs. And hys disciples wente, and cam in to the cytie, and fande as he sayd vnto them, and they made redy the Easterlãbe. * And ỳ euenyng beynge come, he cam wyth ỳ twelfe And as they were syttynge at the table and eatynge, Jesus sayd: Verely I saye vnto you, ỳ one of you that eateth wyth me shall betraye me. But they began to be sory, and to saye vnto hym one after another: Am I it? Who sayd vnto them: One of the twelfe, that dyppeth hys hande with me in the platter. And the sonne of man truely goeth forth as it is wryten of hym: but wo vnto that mã, by whome the sonne of man shalbe betrayed: It had ben better for that mã yf he had not ben borne. * And they eatynge, Jesus toke the bread, & blessynge it brake it, & gaue it them, and sayd vnto them: Take, thys is my body

Exodi. 12. c
Matth. 26. b
Luce. 22. a

Matth. 26. b
Luc. 22. b
Joh. 13. c

Matth. 26. c
Luce. 22. b
1. Cor. 11. c

audientes gauisi sunt, & promi serunt ei pecuniam se daturos Et querebat quõ illum opportune traderet. Et primo die azimorum, quãdo pascha immolabãt, dicũt ei discipuli: quo uis eamus & paremus tibi ut mãduces pascha? Et mittit duos ex discipulis suis & dicit eis: Ite in ciuitatem, & occurret uobis homo lagenã aquæ baiulans, sequimini eum: & quocunq; introierit, dicite domino domus, quia magister dicit: ubi refectio mea, ubi pascha cum discipulis meis manducem? & ipse uobis demonstrabit cœnaculum grande stratum, & illic parate nobis. Et abierunt discipuli eius, & uenerunt in ciuitatẽ & inuenerunt sicut dixerat illis, & parauerunt pascha. Vespere autem facto, uenit cum duodecim. Et discumbẽtibus eis & mãducantibus, ait IESVS: Amen dico uobis quia unus ex uobis tradet me qui mãducat mecum. At illi cœperunt contristari, & dicere ei singulatim: Nunquid ego? Qui ait illis: Vnus ex duodecim, qui intingit mecum manum in catino. Et filius quidẽ hominis uadit sicut scriptum est de eo: Væ autẽ homini illi per quẽ filius hominis tradetur: bonum erat ei, si natus non esset homo ille. Et manducantibus illis, accepit IESVS panem, & benedicens fregit & dedit eis, & ait illis: Sumite, hoc est corpus,

meum

meum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes, et ait illis: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Amē dico uobis quia iam non bibam de genimine uitis usq; in diem illum cum illud bibam nouum in regno dei. Et hymno dicto, exierunt in montem Oliuarum. Et ait eis IESVS: Omnes scandalizabimini in me in nocte ista. Quia scriptum est: Percutiam pastorem, et dispergentur oues. Sed postquam resurrexero, præcedam uos in Galilæam. Petrus autem ait illi: Etsi omnes scandalizati fuerint, sed non ego. Et ait illi IESVS. Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus uocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi nō te negabo. Similiter autē & omnes dicebant. Et ueniunt in prædium cui nomen Gethsemani, et ait discipulis suis. Sedete hic donec orem. Et assumit Petrum et Iacobum et Ioannem secum, et cœpit pauere et tædere. Et ait illis: Tristis est anima mea usq; ad mortem, sustinete hic et uigilate. Et cū processisset paululum procidit super terram, et orabat, ut si fieri posset transiret ab eo hora, et dixit: Abba, pater, omnia tibi possibilia sunt, transfer calicem hunc a me: sed non quod ego uolo, sed quod

body. And the cuppe beynge taken, geuynge thākes, he gaue it vnto thē: and they all dyd drynke of it, and he sayd vnto them: Thys is my blonde of the new testamēt, the whych shall be shed for many. Uerely I say vnto you, ỹ now I shal not drynk of ỹ frut of the vyne, vntyl that daye whan I shall drynke it new in the kyngdom of God. And the grace said, they wēt forth vnto mounte Oliuete. ✶ And Jesus sayd vnto them: All ye shalbe offended at me in thys nyght. ffor it is wrytten: ✶I shall smyte the shepe herd, and the shepe shalbe scattred abrode. But after I shal ryse agayne, ✶I shall go before you in to Galile. Peter sayd vnto hym: Though they shall all be offended, yet shall not I [be so.] And Jesus sayd vnto hym: Uerely I saye vnto the, that to daye in thys nyghte, before the cocke haue crowed twyse, thou shalte denye me thryse. But he sayde moreouer: Though I must dye wyth the, I wyll not denye the. Lykewyse also dyd they all saye. ✶And they come in to the felde called Gethsemani, and he sayeth vnto hys disciples: Syt ye here tyl I praye. And he taketh with hym Peter and James and Jhon, & he began to be abasshed & angryshed And he sayd vnto them: ✶ My soule is heauy vnto ỹ death, tary ye here and watch. And whan he had gone a lytle farther, he fell vpon the earth and prayed, that yf it might be done, the houre shulde passe from hym, & he sayd: Abba, father, al thynges are possible vnto the, take awaye thys cuppe from me: but not what I wyl,

D Matth. 26. c

Zacha. 13. b

Acta. 1. a

Matth. 26. d Luce. 22. c. Joh. 18. a

Joh. 12. c

J.iiii. but

E but what thou. And he came & founde them slepyng, and said vnto Peter: Simon slepest thou? Couldest thou not watch one houre. Watch ye and praye, that ye entre not in temptacion. The spirite truly is ready but the
Math. 26. d flesh is weak. * And he goyng agayn prayed sayenge the same worde. And he beynge returned, he founde them slepyng agayne (for theyr eyes were heuy) and they knewe not what they shuld answere hym. And he came the thyrde tyme and sayd vnto them: slepe on now and take youre reste. It is ynoughe, the houre is come: Beholde the sonne of man shalbe betrayed in the handes of synners. Ryse vp, let vs go, beholde, he that
Math. 26. e Luce. 22. d Johā. 18. a shall betraye me is at hande. * And as he was yet speakynge, Judas Iscariote one of the twelfe came, and wyth hym a greate multitude wyth swearedes and staues, from the hygh prestes and scrybes and elders. But hys traytoure had geuen them a token, sayenge: Whome so euer I shal kysse, that is he, laye holde on hym, and leade [hym] warely. And whan he was come, strayght waye commynge to hym he sayde: Mayster, and kyssed hym. And they layde handes on Jesus and helde hym. But one of them that stode there about, drawynge out a swearde, stroke the seruaunt of the hygh preste, and cut
ff hym of an eare. * And Jesus an-
Math. 26. f Luce. 22. d swered & sayd vnto thē: Ye are come forth as it were to a murtherer with swearedes and staues to take me. I was dayly with you teachyng in the temple, & ye helde me not. But [this is

quod tu. Et uenit, et inuenit eos dormientes, et ait Petro: Simon, dormis? non potuisti una hora uigilare? Vigilate et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro uero infirma. Et iterum abiens orauit eundem sermonem dicens: Et reuersus, denuo inuenit eos dormientes (erant enim oculi eorum grauati) et ignorabant quid responderent ei. Et uenit tertio, et ait illis: Dormite iam & requiescite. Sufficit, uenit hora, ecce filius hominis tradetur in manus peccatorum. Surgite, eamus, ecce qui me tradet prope est. Et adhuc eo loquente, uenit Iudas Iscariotes unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus & scribis et senioribus. Dederat autē traditor eius signum eis, dicens: Quemcunq; osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum uenisset, statim accedens ad eum, ait: Rabbi et osculatus est eum. At illi manus iniecerūt in IESVM, et tenuerūt eū Vnus autem quidam de circunstantibus, educens gladium, percussit seruum summi sacerdotis, et amputauit illi auriculam. Et respondens IESVS ait illis: Tanquam at latronem existis cum gladiis et lignis comprehendere me. Quotidie eram apud uos in templo docens, et non me tenuistis. Sed

ut impleantur scripturæ. Tũc discipuli eius relinquẽtes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amictus syndone super nudo, & tenuerunt eum. At ille relicta syndone nudus profugit ab eis. Et tradiderũt IESVM ad summum sacerdotem, & cõuenerunt omnes sacerdotes & scribæ & seniores. Petrus aũt a longe secutus est eum, usq; intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem & calefaciebat se. Summi uero sacerdotes & omne concilium, quærebant aduersus IESVM testimonium, ut eũ morti traderent, nec inueniebant: Multi autem testimonium falsum dicebant aduersus eum, et conuenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant aduersus eum, dicentes: Quoniam nos audiuimus eum dicentem: Ego dissoluam templũ hoc manufactum, & post triduum aliud non manufactum ædificabo. Et non erat conueniens testimonium illorũ. Et exurgens summus sacerdos interrogauit IESVM, dicens: Non respondes quicq̃ ad ea quæ tibi obiiciuntur ab his? Ille aũt tacebat, & nihil respondit Rursus summus sacerdos interrogabat eũ, et dixit ei: Tu es Christus filius dei benedicti? IESVS aũt dixit illi: Ego sum, & uidebitis filiũ hominis sedẽtẽ a dextris uirtutis, & uenientem cum nubibus cœli. Sũmus aũt sacerdos

is done] that ⋆ the scriptures may be fulfylled. Than dyd all hys disciples flye leaupnge hym. And a ponge mã followed hym, clothed wyth a whyte lynnen vpon the bare [skynne,] and they helde hym. But he the whyte lynnen lefte, fled naked from them. ⋆ And they delyuered Jesus vnto the hygh preste, and all the prestes, and scribes, and elders were come together. But Peter dyd follow hym afarre of, vntyll wythin in the palace of the hyghe preste: and he sat wyth the seruauntes by the fyre, and dyd warme hymselfe. ⋆ But the hygh prestes and all the councell sought wytnesse agaynste Jesu, that they myght brynge hym to death, and found not. Many gaue false wytnesse agaynste hym, and the wytnesses were not agreynge. And some rysynge vp gaue false wytnesse agaynste hym, sayenge: We haue herde hym sayenge: ⋆ I shall breake downe thys temple made wyth handes, and after thre dayes shall I buylde another not made wyth handes. And theyr wytnesse was not agreynge. ⋆ And the hyghe preste rysynge vp in the myddes axed Jesus sayenge: Answerest thou nothynge to those thynges, whych be layed agaynst the of these? But he helde hys peace, and answered nothyng. ⋆ The hygh preste axed hym agayne, and sayde vnto hym: Arte thou Christe, the sonne of ỹ blessed God? But Jesus sayde vnto him: I ame it, ⋆ and ye shall se the sonne of man syttynge at the ryght hande of ỹ power, and cõmynge wyth the cloudes of heauen. ⋆ And the hygh preste ryn-

Esay. 53. b
Marci. 15. c
Matth. 26. f
Luce. 22. d
Joh. 18. b
Matth. 26. f
Joh̃. 2. c
Matth. 26. f
Luce. 22. a
Joh. 6. g
Matth. 26. g

scin

rentynge hys clothes, sayde: What do we requyre ony moze wytnesses: Ye haue herde the blasphemy. What thynke ye: Which all condēned hym [sayenge] hym to be gylty of death. And some beganne to spytte vpō him and to couer his face, and to buffette hym, and to saye vnto hym: Prophecy: and the seruauntes bette hym wyth fystes. And whan Peter was beneth in the palace, one of the maydēs of the hygh preste came, & whan she sawe Peter warmynge hym, lokynge vpon hym she sayde: Were st thou also with Jesu of Nazareth: But he denyed it, sayenge: I know hym not, nother wote I what thou sayest. And he went forth in the forecourte, and the cock crewe. And agayn whā the mayde sawe hym, she beganne to saye vnto them that stode there aboute: Thys is one of them. And he denyed it agayne. And after a lytle whyle, they that stode by sayde vnto Peter: Truly thou arte one of them for thou arte a Galilean. But he beganne to curse and to swear: I know not the man that ye speake of. And forthwith dyd the cock crowe agayn. And Peter remēbred the worde that Jesus sayde vnto hym: Before the cocke haue crowed twyse, thou shalt denye me thryse. And he beganne to wepe.

3. Reg. 22. d
Johā. 16. b
mat. 26. g
Luce. 22. d
Joh. 18. b

The. xv. Thapter.

A Psal. 2. a
Math. 27. a
Luce. 23. a
Joh. 18. d

AND soone in the mornynge the hygh prestes holdynge a counsel with the elders, & scribes and ỹ whole coūcel, bynդynge Jesus led & delyuered hym vnto Pilate. And Pilate axed him:

Math. 27. d

Arte scindens ueſtimēta ſua, ait: Quid adhuc deſyderamus teſtes? Audiſtis blaſphemiam. Quid uobis uidetur? Qui omnes condemnauerunt eum eſſe reum mortis. Et cœperunt quidam conſpuere eum, & uelare faciem eius, & colaphis eum cœdere: & dicere ei: Prophetiza: & miniſtri alapis eum cædebant. Et cum eſſet Petrus in atrio deorſum, uenit una ex ancillis ſummi ſacerdotis & cum uidiſſet Petrum calefacientem ſe, aſpiciens illum, ait: Et tu cum IESV Nazareno eras? At ille negauit, dicens: Neq; ſcio neq; noui quid dicas. Et exiit foras ante atrium, & gallus cantauit. Rurſus autem cum uidiſſet ancilla, cœpit dicere circumſtātibus: Quia hic ex illis eſt. At ille iterum negauit. Et poſt puſillum rurſus qui aſtabant dicebant Petro: Vere ex illis es, nam & Galilæus es. Ille autem cœpit anathematizare & iurare: Quia neſcio hominem iſtum quem dicitis. Et ſtatim gallus iterum cantauit. Et recordatus eſt Petrus uerbi quod dixerat ei IESVS: priuſquam gallus cantet bis, ter me negabis. Et cœpit flere.

CAPVT. XV.

ET confeſtim mane conſilīū faciētes ſummi ſacerdotes cum ſenioribus & ſcribis & uniuerſo cōcilio, uincientes IESVM duxerunt & tradiderūt Pilato. Et interrogauit eū Pilatus:

Tu

Tu es rex Iudæorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogauit eum, dicens: Non respondes quicq̃? Vide in quantis te accusant. IESVS autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex uinctis, quemcunq; petiissent. Erat autem qui dicebatur Barrabas, qui cum seditiosis erat uinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit: Vultis dimittam uobis regem Iudæorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitauerunt turbam, ut magis Barrabam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo uultis faciam regi Iudæorum? At illi iterum clamauerunt: Crucifige eum. Pilatus uero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem uolens populo satisfacere, dimisit illis Barrabam: & tradidit IESVM flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, & conuocant totam cohortem, & induunt eum purpura, & imponunt ei plectẽtes spineam coronam. Et cœperunt salutare eum: Aue rex Iudæorum,

Arte thou the kynge of the Jewes? But he answerynge, sayd vnto hym: Thou sayest it. And the hygh prestes accused hym of many thynges. And Pilate axed hym agayne, sayenge: Answerest thou nothynge? Beholde of how many thynges they accuse ẏ. But Jesus gaue no more answer, in somuche that Pilate maruayled.

*Nowe was he wonte at ẏ feast day to let lowse vnto them one of the presoners whome they dyd desyre. Ther was one prisoner with the sedicious, which was called Barrabas, ẏ which had committed manslaughter in the vproure. And whan the people was come vp, they beganne to praye hym [to do] as he alwaye dyd vnto them. But Pilate answered them, & sayd: Wyl ye that I shal let louse vnto you the kynge of ẏ Jewes? For he knew, that the hyghe prestes had delyuered hym of enuy. *But the hygh prestes had moued the people [to saye,] ẏ he shulde rather let Barrabas lowse vnto thẽ. *Pilate answerynge agayne sayde vnto them: What wyll ye thã that I shall do vnto the kynge of the Jewes. But they cryed agayne: Crucifye hym. But Pilate sayde vnto them: What euell hath he done? But they cryed more: Crucifye hym. Pilate wyllynge to satisfye ẏ people, let lowse vnto thẽ Barrabas, & delyuered Jesus beynge scourged to be crucifyed. *And the souldyers led him in the cõmune hall, & dyd cal the whole company, and clothe hym with a purple, and platynge a crowne of thornes set it vpon his heade, and begãne to salute hym: Hayle kynge of the Jewes,

Math. 27. b
Math. 27. c
B
Math. 27. c
Luce. 23. b
Math. 27. d
Joh. 19. a

Jewes. And smote hym on the heade
wyth a rede, and spytted vpon hym, &
Joh.19.b knelynge worshypped hym. ✶ And af-
ter they had mocked hym, they stry-
ped hym out of the purple, and put
on hys owne clothes, and ledde hym
out that they myghte crucifye hym:
L ✶ And they compelled one Simon of
Math.27.b Cyrene that passed by, commyng frō
Luce.23.c the felde, the father of Alexaunder &
Rufus, that he shuld beare his crosse
And they ledde hym to the place Gol
gotha, which interpreted is, ỹ place
of skulles, & they gaue hym to drynk
wyne myrte wyth myrrhe, and he
Psal.21.b toke it not. ✶ And crucifyenge hym
Math.27.b they parted hys garmentes, castyng
Joh̄.19.c lotte vpon thē, what euery one shuld
take. It was ỹ thyrde houre and they
crucifyed hym. And the title of hys
cause was wrytte: Kynge of ỹ Jewes
And they crucify with hym two mur
therers: the one at his ryght hande, &
the other at the left hande. And the
scripture is fulfylled, which sayeth:
Esay.53.b ✶ And he was counted with the euel
Math.14.f doers. ✶ And they that went by blas
Marc.27.c phemed hym, waggyng theyr heades
Luce.23.b and sayenge: Ffy one the that destroy
est the temple of God, and buyldeste
it agayne in thre dayes? Saue thyselfe
commynge downe from the crosse.
Lyke wyse the hygh prestes wyth the
scribes mockynge sayde to ech other:
He hath saued other hymselfe can he
not saue. Christe the kynge of Israel,
let hym nowe come downe from the
crosse, that we maye se and beleue.
D They that were crucifyed with hym
Math.27.c reuyled hym also. ✶ And whan the
Luce.23.b fyrte hour was come, ther was dark-
nesse

dæorum. Et percutiebant caput
eius arundine, & conspuebant
eum, & ponentes genua, adora-
bant eum. Et postq̄ illuserunt ei,
exuerunt illum purpura, & indu-
erunt eum uestimentis suis, & e-
ducunt illum ut crucifigerent e-
um. Et angariauerunt prætere-
untem quempiā Simonem Cy-
renæum uenientem de uilla, pa-
trem Alexandri & Rufi, ut tolle-
ret crucem eius. Et perducunt il-
lum in Golgotha locū: quod est
interpretatū caluariæ locus. Et
dabant ei bibere myrrhatum ui-
num, & non accepit. Et crucifigē-
tes eum, diuiserunt uestimenta
eius: mittentes sortem super eis
quis quid tolleret. Erat autem
hora tertia, & crucifixerūt eum.
Et erat titulus causæ eius inscrip-
tus: Rex Iudæorū. Et cum eo cru
cifigunt duos latrones: unum a
dextris, & alium a sinistris eius.
Et impleta est scriptura, quæ di-
cit: Et cum iniquis reputatus est.
Et prætereuntes blasphemabāt
eum, mouentes capita sua, & di-
centes: Vah qui destruis templū
dei, & in tribus diebus reædifi-
cas? Saluum fac temetipsum de-
scendens de cruce. Similiter &
summi sacerdotes illudentes,
ad alterutrum cum scribis dice-
bant: Alios saluos fecit, seipsum
non potest saluum facere. Chri-
stus rex Israel, descendat nunc
de cruce, ut uideamus & creda-
mus. Et qui cum eo crucifixi erāt
conuiciabantur ei. Et facta ho-
ra sexta, tenebræ factæ sunt
per-

per totã terrã usq; in horã nonam Ethora nona exclamauit IESVS uoce magna, dicens: Eloi, Eloi, lamma a zabathani, quod est interpretatum, Deus meus, deus meus, ut quid dereliquisti me? Et quidam de circũstantibus audientes, dicebant: Ecce Eliam uocat. Currens aũt unus, & implẽs spongiã aceto, circũponensq; calamo potum dabat ei dicens: Sinite, Videamus si uenit Elias ad deponendum eum. IESVS autem emissa uoce magna, expirauit. Et uelũ templi scissum est in duo, a summo usq; deorsum. Videns autem Centurio qui ex aduerso stabat, quia sic clamans expirasset, ait: Vere, hic homo filius dei erat. Erant autem & mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria Iacobi minoris & Ioseph mater, & Salome. Et cum esset in Galilæa, sequebantur eum, & ministrabãt ei, & aliæ multæ quæ simul cum eo ascenderant Hierosolymam. Et cum iam sero esset factum, (quia erat parasceue, quod est ante sabbatum) uenit Ioseph ab Arimathæa nobilis decurio, qui & ipse erat expectans regnum dei, et audacter introiuit ad Pilatum, et petiit corpus IESV. Pilatus autem mirabatur, si iam obiisset. Et accersito Centurione, interrogauit eũ, si iam mortuus esset? Et cũ cognouisset a cẽturione, donauit corpus IESV Ioseph

Ioseph

neſſe ouer the whole earth. And in ỹ
nyneth hour dyd Jeſus crye out with
a loude voyce, sayenge: ✱Eloi, eloi, lã ma a zabathani? the which interpzeted is, My God, My God, why haſt thou forzſaken me? And ſome of them that ſtode there aboute hearynge it, ſayd: Beholde he calleth Elias ✱But one runnynge, and fyllynge a ſponge with vynegre, and puttynge it about a rede, gaue hym to drynke, sayenge: Let ye hym alone, let vs ſe whether Elias wyll come to take him downe. But Jeſus cryenge loude, gaue vp the gooſt. And the vayle of the tẽple was rente in two, from aboue tyl beneth. ✱But ỹ Centurio, which ſtode ouer agaynſt hym, as he was ſeynge that Jeſus had geuen vp the gooſt cryenge ſo, he sayde: Truly thys mã was ỹ ſonne of God. ✱And ther were alſo women afarre of, beholdynge, amonge whome was Mary the Magdalene, and Mary of James ỹ leſſer and the mother of Joſeph & Salome. And whã he was in Galile, ✱they folowed hym, and miniſtred vnto him: and many other, which came alſo vp to Jeruſalẽ with him. ✱Whan it was now become euẽ (becauſe it was the daye of prparynge, which is befoze ỹ ſabbat) ther came one Joſeph of Arimathea, a noble ſenatoure, which alſo was lokynge foz the kyngdome of God, & boldely went in vnto Pilate, and axed ỹ body of Jeſu. But Pilate maruayled, that he was dead alreadȳ, & Centurio beyng called, he axed hym, yf he were deade alreadȳ. And whã he had knowlege of the Cẽturio he gaue vnto Joſeph the body of Jeſu.

Pſa. 21. a

Math. 27. c
Joh. 10. c

Math. 27. c
Luce. 23. c

Joh. 19. c

Luc. 8. a

Math. 27. g
Luce. 23. c
Joh. 19. d

But

But Joseph boughte a lynnen cloth, and takynge hym downe, wounde hym therin, and layd hym in a graue that was hewen out of the rocke, and he rolled a stone to the mouth of
Math. 27. g the sepulchre. ⋆ Mary Magdalene and Mary Joseph beheldе where he shulde be layde. ✠

The. xvi. Chapter. ✠

A
Math. 28. a
Luce. 24. a
Joh. 20. a
ND ⋆ whan the sabbat was past, Mary Magdalene, & Mary James, & Salome bought spices, that they cõ mynge myght anoynte Jesu. And on one daye of the sabbates, very early, whã the Sõne was now ryssen they come to the graue, & they sayd to ech other: Who shal remoue vs the stone from the doze of the graue: And they lokynge, they sawe the stone rolled awaye: ffoz it was a very great one. And they goyng into the graue, they sawe a ponge man syttynge at the ryght hande, clothed wyth a whyte longe garment, & they were abashed.
Math. 28. a
Luce. 24. a
⋆ Who sayeth vnto them: Be not afrayed, ye seke Jesus of Nazareth ỹ was crucifyed, he is ryssen, he is not here: Beholde ỹ place were they had layed hym. But go ye, tell his disciples & Peter, ỹ he shall go before you
Actu. 1. a
& mar. 14 d
into Galile: ⋆ there shall ye se hym as he sayde vnto you. ✠ But they goynge forth, fled awaye from the graue: ffoz a tremblynge and feare was come vpon them, and they sayde
B nothynge to ony man, foz they were
Math. 28. a
Luce. 24. a
& 1. cor. 15 a
afrayed. ✠ ⋆ But Jesus ryssynge early on the fyrst daye of the sabbat, & he appeared fyrste vnto Mary Magdalene, out of the whiche he had caste seuen

Ioseph autem mercatus est syndonẽ, & deponens eum inuoluit syndone, & posuit eum in monumento, quod erat excisum de petra, & aduoluit lapidem ad ostiũ monumenti. Maria Magdalene & Maria Ioseph aspicebant ubi poneretur.

CAPVT. XVI.

ET cum transisset sabbatum, Maria Magdalene, & Maria Iacobi, & Salome emerunt aromata, ut uenientes ungerent IESVM. Et ualde mane una sabbatorum, ueniunt ad monumentum orto iam sole, et dicebant ad inuicem: Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes, uiderunt reuolutum lapidem: Etat quippe magnus ualde. Et introeuntes in monumentum, uiderunt iuuenem sedentẽ in dextris, coopertũ stola candida, et obstupuerũt. Qui dicit illis: Nolite expaueſcere, IESVM quęritis Nazarenum crucifixum, surrexit, non est hic: ecce locus ubi posuerũt eum. Sed ite, dicite discipulis eius & Petro, q̃ præcedet uos in Galilæam: ibi eum uidebitis, sicut dixit uobis. At illæ exeuntes, fugerũt de monumento: Inuaserat enim eas tremor & pauor, & nemini quicq̃ dixerunt, timebant enim. Surgens autem IESVS mane prima sabbati, apparuit primo Mariæ Magdalenæ, de qua eiecerat

septẽ

septem dæmonia. Illa uadens, nunciauit his qui cum eo fuerãt, lugentibus & flentibus. Et illi audientes quia uiueret, & uisus esset ab ea, non crediderunt. Post hæc autem, duobus ex his ambulantibus ostensus est in alia effigie euntibus in uillam: & illi euntes nunciaueruut cæteris, nec illis crediderunt. Nouissime autẽ recumbentibus illis undecim, apparuit, & exprobrauit incredulitatem eorum, & duritiam cordis, quia his qui uiderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum uniuersum, prædicate euangelium omni creaturæ. Qui crediderit & baptizatus fuerit, saluus erit: qui uero non crediderit, condemnabitur. Signa autem eos qui crediderint, hæc sequentur: In nomine meo dæmonia eiicient, linguis loquentur nouis, serpentes tollent: Et si mortiferum quid biberint, nõ eis nocebit: Super ægros manus imponent, & bene habebũt. Et dominus quidem IESVS postquam locutus est eis, assumptus est in cœlnm, & sedet a dextris dei. Illi autem profecti, prædicauerunt ubique, domino cœperante, et sermonem confirmãte sequentibus signis.

¶ Finis euangelii secundum Marcum.

(*)

seuen deuels. She goynge, told it vnthem mournynge and weppynge that had bẽ with hym. And they hearynge that he lyued & was sene of her, dyd not beleue it. * But after thys was he shewed in an other figure vnto two of these goynge vpon the felde: & they goynge tolde it to the other, nother dyd they beleue them. † * But at the laste he appeared to the eleuẽ, syttynge at the table, and vpbrayded them theyr vnbelefe, and ỹ hardnesse of harte, because they beleued not them, that had sene that he was rysẽ. And he sayd vnto them: * Ye goynge in all the worlde, preach the gospel vnto euery creatur. Whoso shal beleue and shall be baptysed, shalbe saued: but whoso shal not beleue, shalbe dãned. But vnto them that shall beleue shall these tokens followe: * In my name shall they caste oute deuels, ✠ they shall speake wyth newe tunges, * they shall dryue awaye serpentes: And yf they drynke onp deadly thynge, it shall not hurt thẽ: * They shall laye [theyr] handes vpon the sycke, and they shalbe well. * And the LORDE Jesus, after that he had spoken vnto thẽ, he is taken vp into heauen, and sytteth at the ryght hand of God. But they goynge theyr waye preached euery where, * ỹ LORDE worckynge wyth thẽ, and confirmynge the worde wyth tokens followynge. †

Luce. 24. b

Luce. 24. c

Math. 28. c
Joh. 20. c

¶
Actu. 5. b
8. a. 16. c. 19 a
✠ Actu. 2. a
Luce. 10. b
Actu. 28. a
Actu. 14. b and. 28. a
Luce. 24. d
Actu. 1. b and. 7. g

Hebre. 2. a

¶ The ende of the gospell after Marke.

(*)

¶ The holy Gospell of IESV CHRISTE after Luke.

The Prologe.

FOr asmuch as many haue endeuoured to set in order the wordes of ỹ actes, that are come to passe amõge vs, lyke as they delyuered them vnto vs, that fyrst saw thẽ theyrselues, & were ministres of ỹ word: I thought it good also (after that I had gotten the knowelege of all from the begynnynge) to wryte them diligently vnto the in order (good Theophile,) that thou mayest knowe the truth of those wordes, wherof thou arte enfourmed.

The fyrste Chapter.

THer was in the dayes of Herode kynge of ỹ Jewes a preste, by name Zachary, of the course of Abia, and his wyfe of the doughters of Aaron, and hyr name Elizabeth. They were both ryghteous before God, and walkynge wythoute blame in all the commaundementes and iustifications of the LORDE. And they had no chylde, because that Elizabeth was baren, and they both well gone forth in theyr dayes. And it came to passe, whan Zachary executed the presthode before God, in ỹ order of hys course, (after ỹ costume of the presthode,) by lot he wente forth

A

1. Par. 25. b

Exod. 30. b
Hebr. 9. a

¶ SANCTUM IESV CHRISTI Euangelium secundũ Lucã

PRAEFATIO.

QVoniam quiden multi conati sunt ordinare narrationẽ quæ in nobis completæ sunt rerum, sicut tradiderunt nobis qui ab initio ipsi uiderunt & ministri fuerunt sermonis: uisum est & mihi assequuto omnia a principio, diligenter ex ordine tibi scribere optime Theophile, ut cognoscas eorum uerborum, de quibus eruditus es ueritatem.

CAPVT PRIMVM.

FVit in diebus Herodis regis Iudeæ sacerdos quidã nomie Zacharias de uice Abia, & uxor eius de filiabus Aaron, et nomen illius Elizabeth. Erant autem iusti ambo ante deum, & incedentes in omnibus mandatis et iustificationibus domini sine querela: & non erat illis filius, eo quod esset Elizabeth sterilis, & ambo processissent in diebus suis. Factũ est aũt cũ sacerdotio fungeretur Zacharias, in ordine uicis suę ante deũ (secũdũ consuetudinẽ sacerdotii) sorte exiit ut

vt incensum poneret, ingressus in templum domini: & omnis multitudo populi erat orans foris hora incensi. Apparuit autē illi angelus domini, stans a dextris altaris incensi. Et Zacharias turbatus est videns, & timor irruit super eum. Ait autem ad illū angelus: Ne timeas Zacharia, quoniam exaudita est deprecatio tua, & vxor tua Elizabeth pariet tibi filium, & vocabis nomen eius Ioannem, & erit gaudium tibi & exultatio: & multi in natiuitate eius gaudebunt: erit enim magnus coram Domino. Vinum & siceram nō bibet, & spiritu sācto replebitur adhuc ex vtero matris suæ. Et multos filiorū Israel cōuertet ad Dominum Deum ipsorum, & ipse præcedet ante illum in spiritu & virtute Elię, vt conuertat corda patrum in filios, & incredulos ad prudentiam iustorū, parare Domino plebem perfectam. Et dixit Zacharias ad angelum: Vnde hoc sciam? ego enim sum senex, & vxor mea processit in diebus suis. Et respondens angelus, dixit ei: Ego sum Gabriel, qui asto ante Deum, & missus sum loqui ad te, & hæc tibi euāgelizare. Et ecce eris tacēs & nō poteris loquivsq; in diē quo hęc fiāt, pro eo q̄ nō credidisti verbis meis, quę implebūtur in tempore suo. Et erat plebs expectās

forth to laye in the incense, entryng in the temple of the LORD: and all the multitude of ỳ people was prayenge wythout at the houre of incēse And the angell of the LORDE appeared vnto hym, standynge at the ryght hande of the altare of incēse. And Zacharp seynge hym, was abashed, and a feare came vpon hym. But the angel sayd vnto hym: ffeare not Zachary, for thy prayer is herd, and thy wyfe Elizabeth shall brynge forth vnto the a sōne, and thou shalt call hys name Jhon, and thou shalte haue ioye and gladnesse: and many shall haue ioye at hys natiuite: for he shalbe great before the LORDE. Wyne and stronge drynke shall he not drynke, and he shalbe fylled with the holy gooste, yet in hys mothers wōbe. And he shal turne many of the chyldren of Israel vnto the LORDE theyr God, & he shal go before him in the spyrete & power ✶ of Elias, that he may turne the hartes of the fathers vnto the chyldrē, & the vnbeleuynge to the wysedome of ỳ ryghteous, to make ready a perfecte people vnto the LORD. And Zachary sayd vnto ỳ angel: Wherby shall I know this? ✶ ffor I am olde, & my wyfe is well gone forth in hyr dayes. And ỳ angel answeryng sayd vnto hym: I am Gabriel, ỳ stande before God, & am sent to speake vnto ỳ, & to shew these gladtydynges vnto the. And beholde ỳ shalt be dōme & not able to speake, vntyll these thynges shall come to passe, because ỳ ✶ dyddest not beleue my wordes ỳ shalbe fulfilled at their tyme. And ỳ people was waiting for

Psal. 131. c
Malach. 3 d
Math. 11. b

Gene. 17. c and. 18. b
Judi. 13. b

4. Reg. 7. a

Zachary, and maruayled that he tarryed in the temple. But he beynge gone out could not speake vnto thē, and they perceaued that he had sene a vision: and he was beckenyng vnto them, and he abode domme. And it is chaunced as the dayes of his office were fynyshed, he is departed into hys house. And after those dayes Elizabeth hys wyfe dyd conceaue, and hyd herselfe fyue monethes, sayenge: Thys wyse hath the LORDE done vnto me in ỹ dayes in ỹ which he hath loked to take awaye my rebuke amonge men. + * And in the
Math. 1. c
fyxt moneth is ỹ angel Gabriel sent frō God in ỹ cytie of Galile, whose name is Nazareth, vnto the virgine spoused vnto a mā, whose name was Joseph, of the house of Dauid: & the name of the virgine [was] Mary. And the angell beynge gone in vnto her, sayd: Hayle full of grace, ỹ LORDE is wyth the, blessed arte thou amonge wemen. The which whā she had herde, she was troubled at hys wozde, and thought, what maner of salutacion thys shuld be. And the angel sayd vnto her: Feare not Mary, foz thou hast founde grace by God.
Esay. 7. c
* Beholde, thou shalt conceaue in thy wombe, and shalte bzynge fozth a sonne, * and thou shalte call hys name IESVS: he shalbe great, & shall be called the sonne of the moost hyghest, and the LORD god shal geue hym the seate of Dauid hys father,
Math. 1. c
Luc. 2. c
* And he shall raygne foz euer in the house of Jacob, * and thez shalbe no ende of hys raygne. And Mary sayd vnto the angel: How shall thys be, seynge

Zachariam, & mirabātur quod tardaret ipse in templo. Egressus autem non poterat loqui ad illos, & cognouerunt quod visionem vidisset in templo. Et ipse erat innuens illis, & permansit mutus. Et factum est, vt impleti sunt dies officii eius, abiit in domum suam. Post hos autem dies cōcepit Elizabeth vxor eius, & occultabat se mensibus quinque dicens: Quia sic fecit mihi dominus in diebus quibus respexit auferre opprobriū meum inter homines. In mēse autem sexto, missus est angelus Gabriel a Deo in ciuitatem Galilææ, cui nomē Nazareth, ad uirginem desponsatam viro, cui nomen erat Ioseph, de domo Dauid: & nomen virginis Maria. Et ingressus angelus ad eam, dixit: Aue gratia plena dominus tecum, benedicta tu in mulieribus. Quę cū audisset, turbata est in sermone eius, & cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas Maria, inuenisti enim gratiam apud deum: Ecce concipies in vtero, & paries filium, & vocabis nomen eius Iesum: hic erit magnus, & filius altissimi vocabitur: & dabit illi dominus deus sedem Dauid patris eius, & regnabit in domo Iacob in æternum, & regni eius nō erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud quoniam

niam virum non cognosco? Et respõdens angelus dixit ei: Spiritus sanctus superueniet in te, & virtus altissimi obũbrabit tibi. Ideoq; & quod nascetur ex te sanctum, vocabitur filius Dei. Et ecce Elizabeth cognata tua, & ipsa concepit filium in senectute sua: & hic mẽsis sextus est illi quę vocatur sterilis, quia nõ erit impossibile apud deum omne uerbum. Dixit autem Maria: Ecce ancilla domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus. Exurgens autem Maria in diebus illis, abiit in montana cum festinatione in ciuitatem Iuda: & intrauit in domum Zachariæ, & salutauit Elizabeth. Et factum est vt audiuit salutationem Mariæ Elizabeth, exultauit infans in vtero eius, & repleta est spiritu sancto Elizabeth, & exclamauit voce magna, & dixit: Benedicta tu inter mulieres, & benedictus fructus ventris tui. Et vnde hoc mihi, vt veniat mater domini mei ad me? Ecce enim vt facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo: & beata quæ credidisti, quoniam perficientur ea quę dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea dominum. Et exultauit spiritus meus, in Deo salutari meo. Quia respexit humilitatem ancillæ suæ, ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui

ynge I know no man? And ỳ angell answeryng sayd vnto her: The holy goost shall come frõ aboue in the, & ỳ power of the mooste highest shal ouershadowe the. And therfore ỳ holy that shalbe borne of the, shalbe called the sonne of God. And beholde, Elizabeth thy cosin, & she also hath conceaued a sonne in hir olde age, & thys is the syxte moneth of her ỳ is called baren, * ffor euery thyng shal not be impossible wt God. But Mary sayd: Behold, [here am I] ỳ hand mayden of LORDE, be it vnto me, as ỳ hast sayd. And the angel departed frõ her. ✠ ✠ * And Mary rysynge in those dayes, went into the mountaynes wyth haist into the cytie of Jewry, & entred in ỳ house of Zachary, & saluted Elizabeth. And it befel as Elizabeth herde the salutacion of Mary, ỳ chylde lept in hir wõbe, & she was fylled with the holy goost, & she cryed wt loude voyce and sayd: Blessed art ỳ amõge wemen, and blessed is the frute of thy wõbe. And whence cõmeth that vnto me, that the mother of my LORD shuld come vnto me? ffor beholde, as the voyce of thy salutacion happened in myne eares, the babe lepte for ioye in my wombe: and happy arte thou that hast beleued, for ỳ thynges shall be fulfylled, whych were tolde from the LORDE. And Mary sayd: * My soule magnifyeth the LORDE. And myspryte reioyceth in God my saueoure. ✠ ffor he hath beholdẽ ỳ lowe degre of hys handemayden, beholde fromhence forth shall all generaciõs cal me blessed. ffor he that is mighty

Marci. 9. c. Luce. 18. c

D

Mary. 6. b

hath done great thynges vnto me, & holy is his name. And his mercy [endureth] from progeny to progeny, vpon them that feare hym. He hath wrought strengthe in hys arme, he hath scattered the proude in the imaginacion of theyr harte. * He hath set downe the myghty from ỹ seate, and hath exalted them of lowe degre. He hath fylled the hongry wyth good thynges, and left the rych empty. He hath taken vp Israel hys seruaunte, beynge remembred of hys mercy. Euen as he hath sayde vnto our fathers * Abraham, and hys sede for euer. And Mary remayned with her about thre monethes, and returned agayne in to hyr house. ✣ And Elizabethes tyme to bringe forth is fulfylled, & she brought forth a sonne And hyr neghboures and kynssolkes herde that God dyd magnifye hys mercy wyth her, and they reioyced wyth her. And it fortuned vpon the eyght daye, they came * to circũcyse the chylde, and they called hym by ỹ name of hys father Zachary. And hys mother answerynge, sayd: Not so, but he shalbe called Jhon. And they sayd vnto her: Ther is noman in thy kynred that is called by that name. And they made sygnes vnto hys father howe he wolde haue hym called. And he arynge for wrytynge tables, wrote sayenge: Jhon is hys name. And they dyd all maruayle. But hys mouth was forthwyth opened and hys tunge, and he spake, blessynge God. And ther happened a feare vpon all

1. Reg. 2. a
Eccli. 10. c
Gene. 22. c
Gal. 17. b
Leui. 12. a

qui potens est, & sanctum nomẽ eius. Et misericordia eius a progenie in progeniem, timẽtibus eum. Fecit potẽtiam in brachio suo, dispersit superbos mẽte cordis sui. Deposuit potentes de sede, & exaltauit humiles. Esurientes impleuit bonis, & diuites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordiæ suæ. Sicut locutus est ad patres nostros, Abraham & semini eius in secula. Mãsit autem Maria cum illa quasi mensibus tribus, & reuersa est in domum suam. Elizabeth autem impletum est tempus pariendi, & peperit filium. Et audierunt vicini & cognati eius, quia magnificauit dominus misericordiam suam cum illa, & congratulabantur ei. Et factum est, in die octauo venerunt circuncidere puerum, & vocabant eum nomine patris sui Zachariam. Et respondens mater eius, dixit: Nequaquam, sed vocabitur Ioannes. Et dixerunt ad illam: Quia nemo est in cognatione tua qui vocetur hoc nomine. Innuebant autem patri eius quem vellet vocari eum. Et postulans pugillarem, scripsit dicens: Ioannes est nomẽ eius. Et mirati sunt uniuersi. Apertum est autem ilico os eius, & lingua eius, et loquebatur benedicens deum. Et factus est timor super

omnes

omnes uicinos eorum, & super omnia mōtana Iudææ diuulgabantur omnia uerba hæc, & posuerūt omnes qui audierāt in corde suo, dicētes: Quisputas puer iste erit? Etenim manus domini erat cum illo. Et Zacharias pater eius repletus est spiritu sancto, & prophetauit, dicens: Benedictus dominus deus Israel, quia uisitauit & fecit redēptionē plebis suæ. Et erexit cornu salutis nobis, in domo Dauid pueri sui. Sicut locutus est per os sanctorū qui a seculo sunt prophetarū eius: Salutē ex inimicis nostris, et de manu oīm qui oderūt nos. Ad faciendā misericordiā cū patribus nostris, et memorari testamenti sui sancti. Iusiurandū quod iurauit ad Abraham patrē nostrū daturū se nobis. Vt sine timore de manu inimicorum nostrorū liberati seruiamus illi. In sāctitate et iustitia corā ipso oībus diebus nr̄is. Et tu puer propheta altissimi uocaberis: preibisem̄ ante faciē dn̄i parare uias eius. Ad dādā scientiā salutis plebi eius, in remissionē peccatorū eorū. Per uiscera misericordiæ Dei nostri, in quibus uisitauit nos oriēs ex alto. Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in uiam pacis. Puer autē crescebat, et confortabatur spiritu, et erat in desertis usq; in diem ostensionis suæ ad Israel.

CAPVT. II.

Factum

all theyr neyghboures, and vpon all the hyll contryes of Jewry were all these wordes noysed. And all they that herde [them] layed them vp in theyr harte, sayenge: What trowe ye wyll thys chylde be? For ẏ hande of the LORDE was wyth hym. And Zachary hys father was fylled with the holy goost, & prophecyed, sayeng: Blessed be ẏ LORD God of Israel, for he hath visited & made a redēpcion of hys people. ⊢ And hath set vp vnto vs ⋆ an horne of saluaciō in ẏ house of Dauid hys seruaūte. As he hath spoken by ẏ mouth of hys prophetes, whych were sence the world began: [namely] The saluacion frō our enemyes, & from the hande of al them ẏ hated vs. To do mercy with our fathers, & to thynke vpon hys holy ⋆ conuenaunte. The othe that he dyd sweare vnto our father Abrahā for to geue vs. ⋆ That we delyuered out of the hāde of our enemys, may serue hym wythout feare, in holynesse & ryghteousnesse before hym, all our dayes. And thou chylde shalt be called a prophete of the moost hyghest: for ẏ shalt go before the face of the LORDE, to prepare hys waye. to geue ẏ knowlege of saluaciō vnto his people, for ẏ remissiō of theyr sinnes. Thorow ẏ tender mercy of our God, in ẏ whych ẏ daye sprynge frō on hygh hath visited vs. To lyghten thē ẏ syt in darkenesse, & in ẏ shadow of death, to gyde our fete in ẏ waye of peace. ⊢ And ẏ chylde grewe and was strengthed in sprete, & was in ẏ wyldernesse tyl ẏ tyme of his shewynge to Israel. ¶ The. ii. Chap. ⊢

F

Psal. 151. b

Gene. 22. a.

Esay. 38. d
Hebre. 9. c

A AND it befell in those dayes that ther wente out a cõmaundement from Augustus the Emperoure that the whole worlde shulde be tared. This taxynge was fyrst made vnder Cyrinus the debite of Syria. And they wente all to be tared, euery one in hys cytie. And Joseph also wente vp from Galile, out of the cytie Nazareth into Jewry to the citie of Dauid, * whych is called Bethleẽ because that he was of the house and lynage of Dauid, that he myghte be tared wyth Mary hys spoused wyfe bepnge wyth chylde. * And it fortuned whyle they were there, that the dayes that she shulde brynge forth were fulfilled: And she brought forth hyr fyrst begotten sonne, & she wrapped hym in clothes, and layd hym in a maunger: for ther was no rowme for them in the inne. And ther were shepeherdes in ỹ same region watchynge and heppng the nyghtwatches ouer theyr flocke. And beholde, * the angell of the LORD stode by them, and ỹ brightnesse of God dyd shyne rounde aboute them, and they were abashed for great feare. And the angell sayd: & feare not. Beholde, I brynge you glad tydynges of greate ioye, the whych shalbe vnto all people: for vnto you is thys daye borne a saueoure, in the cytie of Dauid, whych is Chriſte the LORDE. And thys shalbe a tokẽ vnto you: Ye shall fynde the babe wounde in clothes, & layed in a maunger. And sodenly was wyth the angell a multitude of the heauenly hoost, prayspnge God and

1. Reg. 15. 16. a. 20. b

Math. 1. c

1. Tim. 3. b

FActum est autẽ in diebus illis, exiit edictum a Cæsare Augusto, ut describeretur uniuersus orbis. Hæc descriptio prima facta est a præside Syriæ Cyrino. Et ibant omnes ut profiterẽtur, singuli in suam ciuitatem. Ascendit autem et Ioseph a Galilæa de ciuitate Nazareth in Iudæam ciuitatem Dauid, quæ uocatur Bethleem, eo quod esset de domo et familia Dauid, ut profiteretur cum Maria desponsata sibi uxore prægnante. Factum est autẽ cum esset ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum inuoluit, et reclinauit eum in præsepio: quia non erat eis locus in diuersorio. Et pastores erant in regione eadem uigilantes et custodientes uigilias noctis super gregem suum. Et ecce angelus Domini stetit iuxta illos, et claritas dei circumfulsit illos, et timuerunt timore magno. Et dixit angelus: Nolite timere. Ecce, euangelizo uobis gaudium magnũ, quod erit omni populo: quia natus est uobis hodie Saluator, qui est Christus Dominus, in ciuitate Dauid. Et hoc uobis signum: Inuenietis infantem pannis inuolutum, et positum in præsepio. Et subito facta est cum angelo multitudo militiæ cœlestis, laudantium Deum, et

dicen

dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonæ uoluntatis. Et factum est, ut discesserunt ab eis angeli in cœlum, pastores loquebantur ad inuicem: Transeamus usq; ad Bethleem, et uideamus hoc uerbum quod factum est, quod fecit Dominus, et ostendit nobis. Et uenerunt festinantes, et inuenerunt Mariam et Ioseph et infantem positum in præsepio. Videntes autem cognouerunt de uerbo, quod dictum erat illis de puero hoc. Et omnes qui audierant, mirati sũt et de his quæ dicta erant a pastoribus ad ipsos. Maria autem conseruabat omnia uerba hæc, conferens in corde suo. Et reuersi sunt pastores glorificantes et laudantes Deum in omnibus quæ audierãt et uiderant sicut dictum est ad illos. Et postquã consummati sũt dies octo, ut circumcideretur puer, uocatum est nomen eius IESVS, quod uocatũ est ab angelo priusquam in utero conciperetur. Et postquam impleti sunt dies purgationis eorum secundum legem Mosi, tulerunt illum in Hierusalem, ut sisterent eum Domino, sicut scriptum est in lege Domini: Quia õne masculinum adaperiens uuluam, sãctum Domino uocabitur: et ut darent hostiã secundũ quod dictum est in lege Domini, par turturũ aut duos pullos colũbarũ. Et ecce homo erat in Hierusalẽ cui nomẽ Simeon, & homo iste iustus

and sayenge: Glory be vnto God in the mooste hyghest, & in earth peace vnto men of a good wyll. ✣ And it fortuned, as the angels wente from them into heauen, ✣ the shepherdes spake to eche other: Let vs go ouer vnto Bethleem, & let vs se ỹ thynge that is happened, the whych ỹ LORDE hath done, and hath shewed it vnto vs. And they cam wyth haist, and they founde Mary and Joseph, and the chylde layed in the maunger. And they seynge, remẽbred ỹ thynge that was tolde them of thys chylde. And all they that herde it, maruayled of the thynges that were tolde them of the shepeherdes. But Mary kepte all these sayenges, ponderyng them in hyr harte. And the shepeherdes returned glorifienge and prayspynge God in all that they had herde and sene, as it was tolde them. ✣

✣ ✶ And whan eyghte dayes were come that the chylde shulde be circũcised, hys name was called Jesus, ✶ the whych was called of the angel, before he was cõceaued in ỹ wõbe. ✣ Gene. 17. b Luce. 1. c

✣ And whan the dayes of theyr purifienge were fulfylled, ✶ after ỹ law of Moses, they ✶ brought hym in to Jerusalem, that they myght present hym vnto the LORDE, as it is writ ten in the lawe of the LORDE: that ✶ Euery manchylde ỹ fyrst is borne, shalbe called halowed vnto ỹ LORDE: & that they myght geue the offerynge, as it is wrytten in the lawe of the LORDE, a pare of turtel doues, or two ponge pygeons. And beholde, ther was a mã in Jerusalem, whose name was Simeon, & thys D Leui. 12. b ✶ 1. Re. 1. d Exod. 13. a Num. 8. c

man was ryghteous and fearynge [God], longyng for the consolacion of Israel, & the holy goost was wyth in hym. And he had receaued an answere of ỹ holy goost, ỹ he shulde not se death, wythout he had fyrste sene
℣ the Anoynted of the LORDE. And he came in the temple by the spyrete. And whan hys elders brought in the chylde Jesus, that they shulde do for
Louit. 12. b hym after the costume of ✶the lawe, he toke hym also in hys armes, & blessed God, & sayd: LORD now lettest thou thy seruaũt departe in peace, accordynge to thy worde: ffor myne eyen haue sene thy saufynge healthy, the which ỹ hast prepared before the
Esay. 49. b face of all people. ✶ A lyghte for the
Actu. 13. e lyghtenynge of ỹ Heithen, & a prayse of thy people Israel. ✝ ✣ And hys father & mother were maruaylynge at the thynges that were sayd of hym. And Symeon blessed them, and sayd vnto Mary hys mother: Beholde, thys [chylde] is set to the fall and ryssynge agayne of many in Israel, & to a sygne, whych shalbe spokẽ agaynst. And the swearde shal pearse thorow thyne owne soule, that the thoughtes of many hartes may be opened
ff And ther was a prophetisse, Anna ỹ doughter of Phanuel of the tribe of Aser: the same was well aged, & had lyued seuẽ yeare frõ hyr virginite wyth hyr husbande. And ỹ same was wedowe vntyl foure score & foure yeare the whych departed not frõ the temple, seruynge God nyght & day with fastinges & prayers. And ỹ same cam forth the same houre, praised ỹ LORDE and spake of hym vnto all them that

iustus & timoratus, expectans cõsolationem Israel, & spiritus sanctus erat in eo. Et responsum acceperat a spiritu sancto, non uisurum se mortem, nisi prius uideret Christum domini. Et uenit in spiritu in templum. Et cum inducerent puerum Iesum parẽtes eius, ut facerent secundum consuetudinem legis pro eo, et ipse accepit eum in ulnas suas, & benedixit deum, & dixit: Nũc dimittis seruum tuũ domine, secundum uerbum tuum in pace: Quia uiderũt oculi mei salutare tuum, quod parasti ante faciem omnium populorum. Lumen ad reuelationem gentium, & gloriam plebis tuæ Israel. Et erant pater eius & mater eius mirantes super his quæ dicebantur de illo. Et benedixit illis Simeon, & dixit ad Mariã matrẽ eius: Ecce positus est hic in ruinam, & in resurrectionẽ multorũ in Israel, & in signũ cui contradicetur: Et tuam ipsius animã pertransibit gladius ut reuelẽtur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel de tribu Aser: hęc processerat in diebus multis, & uixerat cum uiro suo annis septem a uirginitate sua. Et hęc uidua usque ad annos octoginta quatuor quæ non discedebat de tẽplo, ieiuniis & obsecrationibus seruiens nocte ac die. Et hęc ipsa hora supueniens, cõfitebatur dño, & loq̃batur de illo õnibus

qui

qui expectabant redemptionem Israel. Et ut perfecerunt oia secũ dum legem domini, reuersi sunt in Galilæam ciuitatem suam Nazareth. Puer autem crescebat & confortabatur spiritu, plenus sapientia, & gratia dei erat in illo. Et ibant parentes eius per omnes annos in Hierusalẽ in die solemni Paschæ. Et cum factus esset ānorum duodecim, ascendẽtibus illis Hierosolymam secundum cõsuetudinem diei festi, consũmatisq; diebus cum redirent, remansit puer IESVS in Hierusalem, & non cognouerunt parentes eius, existimãtes autem illum esse in comitatu, uenerunt iter diei, & requirebant eum inter cognatos & notos. Et non inuenientes, regressi sunt in Hierusalem, requirentes eum. Et factũ est post triduum inuenerunt illum in tẽplo sedentem in medio doctorum, audientem illos, & interrogantem eos. Stupebant autem omnes qui eum audiebant super prudentia & responsis eius. Et uidentes admirati sunt. Et dixit mater eius ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus & ego dolentes quærebamus te. Et ait ad illos: Quid est quod me quærebatis? nesciebatis quia in his quæ patris mei sunt oportet me esse? Et ipsi non intellexrunt uerbum quod locutus est ad eos. Et descendit cum eis et uenit Nazareth, et erat subditus illis. Et mater eius conseruabat omnia uerba hæc in corde suo,

that wayted for the redẽption of Israel. And whan they had performed al thynges accordynge to the lawe of ỹ LORDE, they dyd returne agayn to Galile, into theyr cytie Nazareth. And the chylde grewe, and waxed stronge in spyrete, full of wysdom, and the grace of God was wyth hym. ✝ And hys elders went euery yeare to Jerusalem, at the feaste daye of Easter. ✝ And whã he was twolue yeare olde they wente vp to Jerusalẽ ✶ after the cõstume of the feaste, & whan the dayes were finyshed, as they returned agayne, ỹ chylde Jesus remayned at Jerusalẽ, and hys elders knew it not. But they thynkyng hym to be in the cõpany, came back one dayes tournye, and sought hym amonge the kynsfolkes and acquayntaũces. And not fyndynge hym, they went agayn to Jerusalẽ, sekyng hym. And it fortuned, that after thre dayes they fande hym in the temple, syttynge in ỹ myddest of the doctores, hearynge them, and apposyng thẽ. ✶ And all they that herde hym were astõnyed at his wysdome and answers. And they seynge [hym,] maruayled. And hys mother sayd vnto hym: My sonne, why haste thou done so vnto vs? Behold, thy father and I sorowyng sought the. And he sayd vnto them: ✶ What is it that ye sought me? knewe ye not that I must be in those [thynges] that be my fathers? ✶ And they vnderstode not ỹ sayenge that he spake vnto thẽ. And he wente downe wyth them and came to Nazareth, and was obedient vnto them. ✶ And hys mother kepte all these sayenges in hyr harte,

Exod. 23. b and. 34. c Leui. 23. a

Math. 7. c Marci. 1. b Luce. 4. b

Johã. 2. a

Luce. 9. c and. 18. d

Gene. 37. b

1.Regū.1.c harke.* And Jesus increased in wyse dome, and age, and grace wyth God and men. ✣

The.iii.Chapter. ✣

IN the fyfteneth yeare of ꝑ Empyre of Tiberius the Emperoure, Pontius Pilate beynge lewtenaunte
Luca.23.a in Jewry, * and Herode one of the foure princes in Galile, and Philippe hys brother one of the four princes in Jturia, and the region Trachonitis, and Lysanias one of the foure princes in Abiline, vnder Annas and Caiphas the chefe of the prestes, dyd the worde of the LORDE happen vpon Jhon the sonne of Za-
Math.3.a charye in the wylderneſſe. * And he
Marci.1.a came in all the coastes of Jordane,
Joh.1.b preachynge the baptyme of penaūce for the remission of synnes, as it is wrytten in ꝑ boke of the sayenges of
Esay.40.a Esaye the prophete, [sayeng:] * The voyce of a cryer in the deserte: Prepare the waye of the LORDE, make hys pathes strayghte. Euery valley shalbe fylled, and euery mountayne and hyll shalbe brought lowe: and ꝑ croked shalbe made strayght, and the rough shalbe turned into smooth wayes: and all flesh shall se the saufynge
B health of God. * Therfore sayde he
Math.3.a vnto the people that wente out to be baptysed of hym: Ye generation of vipers, who shewed you to flye from ꝑ wrath to come? Worke therfore frute worthy of penaunce, and begynne not to saye: We haue Abraham to our father. ffor I saye vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. ffor euen now

suo. Et IESVS proficiebat sapiētia & ætate & gratia apud deū & homines.

CAPVT. III.

ANno autem quintodecimo imperii Tyberii Cesaris, procurāte Pōtio Pilato Iudeam, Tetrarcha autem Galileæ Herode, Philippo autem fratre eius Tetrarcha Iturēæ & Trachonitidis regionis, & Lysania Abilinæ Tetrarcha, sub principibus sacerdotum Anna & Caipha factum est uerbum Domini super Ioannem Zacharię filium in deserto. Et uenit in omnem regionem Iordanis prædicans baptismum pœnitētiæ in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiæ prophetæ. Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Omnis uallis implebitur, & omnis mons & collis humiliabitur: & erunt praua in directa, & aspera in uias planas: & uidebit omnis caro salutare dei. Dicebat ergo ad turbas quæ exibant ut baptizarētur ab ipso: Genimina uiperarū, quis ostendit uobis fugere a uētura ira? Facite ergo fructus dignos pœnitentiæ, & ne cœperitis dicere: patrē habemus Abraham. Dico enim uobis quia potens est deus de lapidibus istis suscitare filios Abrahæ. Iam enim

enim securis ad radicem arboris posita est. Omnis ergo arbor nō faciens fructum bonum excidetur, & in ignem mittetur. Et interrogabant eum turbæ dicentes: Quid ergo faciemus? Respōdens aūt dicebat illis. Qui habet duas tunicas det nō habenti: & qui habet escas similiter faciat. Venerūt aūt & publicani ut baptizarentur & dixerunt ad illum: Magister, quid faciemus? At ille dixit ad eos: Nihil amplius quam quod constitutum est uobis, faciatis. Interrogabant autem eum & milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutiatis, neq; calumniam faciatis, et contenti estote stipendiis uestris. Existimante autem populo et cogitātibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respōdit Ioānes dicens omnibus: Ego quidē aqua baptizo uos, uenit aūt fortior me post me, cuius nō sum dignus soluere corrigiam calciamentorum eius, ipse uos baptizabit in spū sancto & igne, cuius uentilabrū in manu eius, & purgabit aream suā, & congregabit triticū in horreū suū, paleas aūt comburet igni inextinguibili. Multa quidē & alia exhortans euangelizabat populo. Herodes aūt Tetrarcha cū corriperetur ab illo de Herodiade uxore fratris sui, & de omnibus malis quæ fecit Herodes: adiecit & hoc super oia, inclusit Ioannē in carcerē. Factū est aūt cū baptizaretur ois populus, & IE-

now is the axe layde to the roote of the tre. ✶ Euery tre therfore not bryngynge forth good frute, shalbe hewen downe, and cast in the fyre. And the people axed hym sayenge: ✶ What shall we do than: he answeryng sayd vnto them: he that hath two coates, let hym geue vnto hym that hath none: and he that hath meate, let him do lykewyse. The publicans came also, that they myght be baptysed, and they sayde vnto hym: Mayster, what shall we do? And he sayde vnto them: Do nomore than is appoynted you. And the souldyours axed hym also, sayenge: And what shall we do: And he sayde vnto them: Do violence vnto noman, nor do wronge, and be content wyth your wages. The people ℒ surmysynge and thynkynge euery one in their hartes of Jhon whether happely he were Christ, dyd Jhon answere sayenge vnto them all: ✶ I verely baptyse you wyth water, but after me shall one come stronger thā I, whose shue lachet I ame not worthy to lowse, ✶ he shall baptyse you with the holy goost and fyre: ✶✶ whose fanne is in hys hande, and he shall pourge hys floure, and he shall gather the wheate into hys barne, but the chafe shall he burne wyth vnquēcheable fyre. And many other thynges exhortynge preached he vnto the people. ✶ But Herode one of ỹ foure princes, whā he was rebuked of hym of Herodias hys brothers wyfe, and of all the euels that Herode dyd, he added thys also aboue all, and shut Jhon in preson. ✶ And it fortuned as all the people was baptysed, and Je-

Math. 3. a and. 7. b
Actu. 2. d
Math. 3. b Marc. 1. a Johā. 1. c
Ezech. 36. D and. e
✶✶ Mat. 3. b
Math. 14. a
Math. 3. b Marc. 1. a Johā. 1. D

ſus beynge baptyſed and prayenge, ẏ heauen was opened, and the holy gooſt came downe in a bodyly ſhape lyke a doue vpon hym, and a voyce happened from heauen: Thou arte my beloued ſonne, in the haue I a delyte. And Jeſus hymſelfe was begynnynge nearehande thyrty yeare olde

Math. 13. g
Marci. 6. a
Luce. 4. c
Johā. 1. e

*ẏ ſōne as it was ſuppoſed of Joſeph,
Whych was the ſonne of Heli,
Whych was the ſonne of Mathat,
Whych was the ſonne of Leui,
Whych was the ſonne of Melchi,
Whych was the ſonne of Janne,
Whych was the ſonne of Joſeph,
Whych was the ſōne of Mathatias,
Whych was the ſonne of Amos,
Whych was the ſonne of Naum,
Whych was the ſonne of Heſly,
Whych was the ſonne of Nagge,
Whych was the ſonne of Maath,
Whych was ẏ ſonne of Mathathias,
Whych was the ſonne of Semei,
Whych was the ſonne of Joſeph,
Whych was the ſonne of Juda,
Whych was the ſonne of Joanna,
Whych was the ſonne of Rheſa,
Whych was the ſonne of Zorobabel,
Whych was the ſonne of Salathiel,
Whych was the ſonne of Neri,
Whych was the ſonne of Melchi,
Whych was the ſonne of Addi,
Whych was the ſonne of Coſam,
Whych was the ſonne of Helmadam
Whych was the ſonne of Her,
Whych was the ſonne of Jeſo,
Whych was the ſonne of Heliezer,
Whych was the ſonne of Joram,
Whych was the ſonne of Mattha,
Whych was the ſonne of Leui,
Whych was the ſonne of Symeon,

SV baptizato, & orante apertū eſt cœlum, & deſcendit ſpiritus ſanctus corporali ſpecie ſicut columba in ipſum, & uox de cœlo facta eſt: Tu es filius meus dilectus, in te complacuit mihi. Et ipſe IESVS erat incipiens quaſi annorum triginta, ut putabatur filius Ioſeph,
Qui fuit Heli,
Qui fuit Mathat,
Qui fuit Leui,
Qui fuit Melchi,
Qui fuit Ianne,
Qui fuit Ioſeph,
Qui fuit Matthathiæ,
Qui fuit Amos,
Qui fuit Naum,
Qui fuit Heſli,
Qui fuit Nagge,
Qui fuit Maath,
Qui fuit Mathathiæ,
Qui fuit Semei,
Qui fuit Ioſeph,
Qui fuit Iuda,
Qui fuit Ioanna,
Qui fuit Rheſa,
Qui fuit Zorobabel,
Qui fuit Salathiel,
Qui fuit Neri,
Qui fuit Melchi,
Qui fuit Addi,
Qui fuit Coſam,
Qui fuit Helmadam,
Qui fuit Her,
Qui fuit Ieſo,
Qui fuit Heliezer,
Qui fuit Ioram,
Qui fuit Mattha,
Qui fuit Leui,
Qui fuit Symeon,

Qui fuit Iuda, Whych was the ſonne of Juda,
Qui fuit Ioſeph, Whych was the ſonne of Joſeph,
Qui fuit Ionam. Whych was the ſonne of Jonam,
Qui fuit Eliachim, Whych was the ſonne of Heliachim
Qui fuit Melcha, Whych was the ſonne of Melcha,
Qui fuit Menna, Whych was the ſonne of Menna,
Qui fuit Mattatha, Whych was the ſonne of Mattatha
Qui fuit Nathan, Whych was the ſonne of Nathan,
Qui fuit Dauid, Whych was the ſonne of Dauid,
Qui fuit Ieſſe, Whych was the ſonne of Jeſſe,
Qui fuit Obed, Whych was the ſonne of Obed,
Qui fuit Booz, Whych was the ſonne of Boos,
Qui fuit Salmon, Whych was the ſonne of Salmon,
Qui fuit Naaſſon, Whych was the ſonne of Naaſſon,
Qui fuit Aminadab, Whych was the ſõne of Aminadab,
Qui fuit Aram, Whych was the ſonne of Aram,
Qui fuit Eſrom, Whych was the ſonne of Eſrom,
Qui fuit Phares, Whych was the ſonne of Phares,
Qui fut Iudæ, Whych was the ſonne of Juda,
Qui fuit Iacob, Whych was the ſonne of Jacob,
Qui fuit Iſaac, Whych was the ſonne of Iſaac, ff
Qui fuit Abrahæ, Whych was the ſonne of Abraham,
Qui fuit Thare, Whych was the ſonne of Thare,
Qui fuit Nachor, Whych was the ſonne of Nachor,
Qui fuit Saruch, Whych was the ſonne of Saruch,
Qui fuit Ragau, Whych was the ſonne of Ragau,
Qui fuit Phalech, Whych was the ſonne of Phalech,
Qui fuit Heber, Whych was the ſonne of Heber,
Qui fuit Sale, Whych was the ſonne of Sale,
Qui fuit Chainan, Whych was the ſonne of Chainan,
Qui fuit Arphaxat Whych was the ſonne of Arphaxat,
Qui fuit Sem, Whych was the ſonne of Sem,
Qui fuit Noe, Whych was the ſonne of Noe,
Qui fuit Lamech, Whych was the ſonne of Lamech,
Qui fuit Mathuſala, Whych was ỹ ſonne of Mathuſala,
Qui fuit Enoch, Whych was the ſonne of Enoch,
Qui fuit Iareth, Whych was the ſonne of Jareth,
Qui fuit Malalehel, Whych was the ſõne of Malalehel,
Qui fuit Cainan, Whych was the ſonne of Cainan,
Qui fuit Enos, Whych was the ſonne of Enos,
Qui fuit Seth, Whych was the ſonne of Seth,

Whych was the sonne of Adam,
Whych was the sonne of God.

The.iiii.Chapter.

A IEsus full of the holy goost dyd come agayne frō Jordane, and ⋆was dryuen in sprete in the deserte forty dayes, and was tempted of the deuel. ⋆And he dyd eate nothynge in those dayes, and whan they were finyshed, he hungred afterwarde. And ẏ deuell sayde vnto hym: Yf thou be the sonne of God, commaunde thys stone that it be breade. And Jesus answered to hym: It is wrytten: ⋆ Man lyueth not by bread only, but by euery word of God. And the deuell brought hym on a hygh mountayne, and shewed hym all ẏ kyngdomes of the earthes compasse, in the twynklynge of an eye, and sayde vnto hym: I wyl geue the all thys power, and the glory ther of: for they be geuen vnto me, and I geue thē vnto whome I wyll. Yf thou therfore fallynge downe wylt worshyppe before me, they shal al be thyn And Jesus answerynge, sayde vnto hym: It is wrytten ⋆ Thou shalt worshyp thy LORD God, and hym only shalt thou serue. And he brought hym to Jerusalem, and set hym vpon the pinnacle of the temple, and sayde vnto hym: Yf thou art the sonne of God cast thyselfe downe. For it is wryttē: ⋆ He hath geuen hys angels charge of the, that they kepe ẏ, and that they shall beare the vp in [theyr] handes, lest happely thou dash thy foote agaynst a stone. And Jesus answeryng sayde vnto hym: It is sayde: ⋆ Thou shalt not tempte thy LORDE God.

Math.4. a
Marci.1. b
Exod.34. d
3.Reg.19. b
Deut.8.b
Deut.6.c
and.10.d
B
Psa.90.b
Deut.6.c

And

Qui fuit Adam,
Qui fuit Dei.

CAPVT. IIII.

IESVS autem plenus spiritu sancto, regressus est a Iordane, & agebatur in spiritu in deserto diebus quadraginta, & tentabatur a diabolo. Et nihil manducauit in diebus illis, & consummatis illis postea esuriit. Dixit autē illi diabolus: Si filius Dei es dic lapidi huic, ut panis fiat. Et respondit ad illū IESVS: Scriptū estem̄: Quia nō in pane solo uiuit homo, sed in omni uerbo dei Et duxit illum diabolus in montem excelsum, & ostendit illi omnia regna orbis terræ in momento temporis, & ait illi: Tibi dabo potestatē hanc uniuersam & gloriam illorum, quia mihi tradita sunt, & cui uolo do illa. Tu ergo procidens si adoraueris coram me, erunt tua omnia. Et respondens IESVS, dixit illi: Scriptum est: Dominum Deum tuum adorabis, & illi soli seruies. Et duxit illū in Hierusalē, & statuit eum super pinnam templi, & dixit illi: Si filius dei es, mitte te hic deorsū Scriptum est enim: Quod angelis suis mandauit de te, ut cōseruent te, & quia in manibus tollent te: ne forte offendas ad lapidem pedem tuum. Et respondens IESVS, ait illi: Dictum est: non tentabis Dominum Deum tuum.

Et

Et consummata omni tentatiõe, diabolus recessit ab illo, usque ad tempus Et regressus est IESVS in uirture spiritus in Galilęam, & fama exiit per uniuersam regionem de illo. Et ipse docebat in synagogis eorum, & magnificabatur ab omnibus. Et uenit Nazareth, ubi erat nutritus, & intrauit secundum consuetudinem suã die sabbati in synagogam, & surrexit legere. Et traditus est illi liber Isaiæ prophetæ. Et ut reuoluit librum, inuenit locum, ubi scriptum erat: Spiritus Domini super me, propter quod unxit me, euangelizare pauperibus misit me, sanare contritos corde, prædicare captiuis remissionem, & cæcis uisum, dimittere confractos in remissionem, prædicare annum domini acceptum, & diem retributionis. Et cum plicuisset librum, reddidit ministro, et sedit: et omnium in synagoga oculi erant intendentes in eum. Cœpit autẽ dicere ad illos: Quia hodie impleta est hæc scriptura in auribus uestris. Et omnes testimonium illi dabant, & mirabãtur in uerbis gratiæ, quæ procedebant de ore ipsius, & dicebãt: Nonne hic est filius Ioseph? Et ait illis: Vtiq; dicetis mihi hanc similitudinem: Medice, cura teipsum: quanta audiuimus facta in Capernaum, fac & hic in patria tua. Ait autem: Amen dico uobis quia nemo propheta acceptus est in patria sua, Amen dico uobis

And all the temptation beynge fynysshed, the deuel departed from hym for a tyme. + ✶ And Jesus went forth in to Galile by the power of the spyrete, and the fame of hym wente thorowe out al the same region. And he taught in theyr synagoges, and was magnifyed of euery man. ✶ And he came to Nazareth where he was norysshed, & he entred into the synagoge vpon the sabbat as hys maner was, and he rose to read. And ✶ the boke of the prophet Esaye was taken him. And as he had turned ouer the boke, he fande the place, where it was wrytten: ✶ The spyrete of the LORDE is vpon me, wherfore he hath anoynted me, to preach glad tydynges vnto ỹ poore hath he sente me, to heale the broken harted, to preach delyueraũce to the presoners, and syght vnto the blynde, to set at liberte them that are bruised, to preach the acceptable yeare of ỹ LORDE, and the daye of rewarde. And ℒ whan he had closed the the boke, he toke it agayne vnto the ministre and set hym downe: and the eyes of all thẽ that were in the synagoge, were fastened vpon hym. And he beganne to saye vnto thẽ. Thys daye is thys scrypture fulfylled in youre eares. ✶ And euery man gaue hym wytnesse, and wondered at the wordes of grace whiche proceded out of hys mouth, & sayde: ✶ Is not this the sonne of Joseph? And he sayde vnto them: Ye shall in dede saye thys prouerbe vnto me: Physician, heale thyselfe. As greate thynges as we haue herde to be done in Capernaum do also here in thy contry. Verely I say vnto

Math. 4. b Marc. 1. b
Math. 4. g Marc. 6. a
Esay. 8. b
Esay. 61. b
Math. 13. g Mar. 6. a
Joh. 6. e

Math.13. g
Marc.6. a
Joh.4. e
✠3. reg.17a
Jaco.5. c

*Uerely I say vnto you, that no prophete is accepte in hys contry. I saye vnto you for a truth: ✠ Ther were many wedowes in Israel in ẏ dayes of Elias, whan the heauen was shut thre yeare and syxe monethes, and whan ther was a great derth vpon al the earth: and to none of them was Elias sente, saue vnto a womā a wedowe in Sarepta of the Sidonians. And ther were many lepers in Israel in the tyme of Heliseus the prophete and none of them was clensed, saue

D Naamā the Syrian. And al they in ẏ synagoge, hearing it, were filled with wrath. And they rose and thrust hym out of the cytie, and led him vnto the toppe of the hyll, whereon theyr citie was buylt, that they myght cast hym down headlynges. But he passynge, wente thorowe the myddeste of them. ✠ ✠ *And he came downe to Capernaum, a cytie of Galile, and taught there on the sabbates, & they were astonnyed at hys doctrine:

Math.4. b
Mar.1 b
Joh.2. b

*for his preachyng was with power. ✠And in ẏ synagoge ther was a mā hauynge a foule deuel, and he cryed out wyth loude voyce, sayenge: Let [me] alone, what vnto vs and to the Jesu of Nazareth? Arte thou come to destroye vs? I knowe that thou arte the holy one of God. And Jesus rebuked hym, sayenge: Holde thy peace, & go forth of hym. And whan the deuell had throwen hym in the myddes, he wente out of hym, and hurte him not. And ther came a feare ouer thē al, & they spake to ech other saieng: What thynge is thys? for by authoryte and power doth he commaunde the foule spretes

Math.7. c
Luce.2. g
✠Mar.1. c

uobis: Quia nemo propheta acceptus est i patria sua. In ueritate dico vobis: Multę viduę erāt in diebus Eliæ in Israel, quando clausum est cœlū annis tribus & mensibus sex, cum facta esset fames magna in omni terra: & ad nullam illarum missus est Elias, nisi in Sarepta Sidonis ad mulierem viduam. Et multi leprosi erant in Israel sub Eliseo propheta, & nemo eorum mundatus est, nisi Naaman Syrus. Et repleti sunt omnes in synagoga ira, hæc audientes. Et surrexerunt, & eiecerunt illum extra ciuitatem, & duxerunt illum usq; ad supercilium montis, super quem ciuitas illorum erat ædificata: vt præcipitarent eum. Ipse autem transiens, per medium illorum ibat. Et descendit in Capernaum ciuitatem Galilææ, ibique docebat illos sabbatis, & stupebant in doctrina eius, quia in potestate erat sermo ipsius. Et in synagoga erat homo habens dæmonium immundum, & exclamauit uoce magna, dicēs: Sine, quid nobis & tibi Iesu Nazarene? Venisti perdere nos? Scio te quia sis sanctus Dei. Et increpauit illum IESVS, dicēs: Obmutesce, & exi ab eo. Et cū proiecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit. Et factus est pauor in omnibus, & colloquebantur ad inuicem, dicentes: Quod est hoc uerbum? quia in potestate & uirtute imperat immūdis spiri-

ſpiritibus,& exeunt. Et diuulgabatur fama de illo in omnem locum regionis. Surgens autem IESVS de ſynagoga introiuit in domum Simonis. Socrus autem Simonis tenebatur magnis febribus, & rogauerunt illum pro ea. Et ſtans ſuper illam imperauit febri, & dimiſit illam. Et continuo ſurgens miniſtrabat illis. Cum autem ſol occidiſſet,ōnes qui habebant infirmos uariis languoribus, ducebant illos ad eum. At ille ſingulis manus imponens, curabat eos. Exibant autem dæmonia a multis clamantia & dicentia: Quia tu es filius Dei. Et increpans non ſinebat ea loqui: quia ſciebant ipſum eſſe Chriſtum. Facta autem die egreſſus ibat in deſertū locum: & turbæ requirebant eū, & uenerūtuſque ad ipſum,& detinebant illum,ne diſcederet ab eis.Quibus ille ait:Quia & aliis ciuitatibus oportet me euangelizare regnum Dei, quia ideo miſſus ſum. Et erat prædicans in ſynagogis Galilææ.

CAPVT. V.

EFactum eſt aūt, cū turbæ irruerēt in eū,ut audirent uerbum Dei, & ipſe ſtabat ſecus ſtagnum Geneſareth. Et uidit duas naues ſtantes ſecus ſtagnum: piſcatores autem deſcenderant, & lauabant retia. Aſcendens aūt in u-

ſpretes,and they departe. And the fame of hym was noyſed thorow euery place of the region. ✝ + ⋆ And Jeſus ryſynge out of the ſynagoge, he entred into the houſe of Simon. But Simons mother in lawe was taken wyth great feuers, and they beſought hym for her. And ſtandyng ouer her,he commaunded the feuer, and it lefte her. And ſhe ryſynge forthwyth myniſtred vnto hym. E matth.8.b marci.1.c

⋆ And whan the Sonne was gone downe, all they that had ſycke of diuerſe diſeaſes, they brought them to hym. And he layeng[hys]handes vpon euery one of thē,he healed thē matth.8.b marci.1.c

⋆ And the deuels wente out of many cryenge and ſayenge: Thou arte the ſonne of God. And he rebukyng them, ſuffered them not to ſpeake: for they knewe hym to be Chriſte. marci.3.b

Whan it was become dayr, he beynge gone forth,went into a deſerte place: and the people ſoughte hym, and came vntyl hym, and helde hym leſt he ſhulde go from them. Unto whome he ſayde: I muſte preache the Goſpell of the kyngdome vnto other cyties alſo: ✝ for thereto am I ſente. And he was preachynge in the ſynagoges of Galile.

The.v.Chapter. ✝

IT ⋆came to paſſe whan ỳ A people preaſſed vpon him, that they myght heare the worde of God, and he ſtode by the lake of Geneſareth. And he ſawe two ſhippes ſtandynge by the lake: and the fyſhers were gone downe and dyd waſhe[theyr] nettes, And he goynge vp into one matth.4.c marci.1.b

of the shippes, the whych was Simõs, he prayed hym to thrust a lytle from the lande. And syttynge he taughte the people out of the lytle shippe. And as he lefte speakynge, he sayd vnto Simon: Launch oute into the depe, and let shippe youre nettes to make a draught. And Simon answerynge sayd vnto hym: Mayster, we labourynge al ȳ nyght haue caught nothynge, but vpon thy worde wyll we lowse the nette.

And whan they had done that, they incloſed a great multitude of fyshes Theyr net dyd breake, & they made sygnes to theyr fellowes that were in ȳ other shippe ȳ they shuld come & helpe them. And they came & fylled both the lytle shippes, insomuch

B that they sanke nearehande. The whych whan Simon Peter saw, he fell downe at Jesus knyes, sayenge: Go fro me LORDE, for I am a synfull man. For he was astonnyed, and all they that were wyth hym, at the draughte of the fyshes that they toke: lykewyse also [were] James & Jhon, the chyldren of Zebede, which were Simons fellowes. And Jesus sayde vnto Simon: Feare not, from henceforth shalte thou be takynge of men. And the shippes be-

Math. 4. c pynge brought to lande, ⋆ all thynges beyng left, they followed him.

Math. 8. a Marc. 1. d ⋆ And it fortuned as he was in one of the cyties, and beholde a man full of lepry, and he seynge Jesus, and fallynge downe vpon hys face besought hym, sayenge: LORDE, yf thou wylte, thou canst clense me. And he stretchynge out hys hande, touched

in vnam nauim, quæ erat Simonis, rogauit eũ a terra reducere pusillũ. Et sedẽs docebat de naicula turbas. Vt cessauit autẽ loqui, dixit ad Simonem: Duc in altum, & laxate retia uestra in capturam. Et respõdens Simon, dixit illi: Præceptor, per totam noctem laborantes nihil cœpimus, in uerbo autem tuo laxabo rete. Et cum hoc fecissent, concluserunt piscium multitudinem copiosam. Rumpebatur autem rete eorum, & annuerũt sociis qui erant in alia naui, ut uenirent & adiuuarent eos. Et uenerunt, & impleuerunt ambas nauiculas, ita ut pene mergerentur. Quod cum uideret Simon Petrus, procidit ad genua IESV, dicens: Exi a me Domine, quia homo peccator sum. Stupor enim circundederat eũ, & omnes qui cum illo erant in captura piscium quam ceperant Similiter autem Iacobum & Ioannem filios Zebedęi qui erant socii Simonis. Et ait ad Simonem IESVS: Noli timere, ex hoc iam homines eris capiens. Et subductis ad terram nauibus, relictis omnibus secuti sunt eũ. Et factum est cum esset in una ciuitatum, & ecce uir plenus lepra, & uidens IESVM, & procidens in faciẽ suam, rogauit eũ, dicens: Domine, si uis potes me mundare. Et extendens manũ, tetigit

tetigit eum, dicens: Volo, mundare. Et confestim lepra discessit ab illo. Et ipse præcepit illi, ut nemini diceret: sed uade ostende te sacerdoti, & offer pro emundatione tua, sicut præcepit Moses, in testimonium illis. Perãbulabat aũt magis sermo de illo, & conueniebant turbæ multæ ut audirent, & curarẽtur ab infirmitatibus suis. Ipse autem secedebat in desertum, & orabat. Et factum est in una dierum, & ipse sedebat docens, et erant pharisæi sedentes & legis doctores, qui uenerũt ex õni castello Galilęę & Iudęæ & Hierusalem, & uirtus Dñi erat ad sanandum eos. Et ecce uiri portantes in lecto hominem, qui erat paralyticus, & quærebant eum inferre, & ponere ante eum: & non inuenientes qua parte illũ inferrent præ turba, ascenderũt supra tectum, & per tegulas submiserunt eum cum lecto in medium ante IESVM. Quorum fidem ut uidit, dixit: Homo, remittuntur tibi peccata tua. Et cœperunt cogitare scribæ & pharisęi, dicentes: Quis est hic qui loquitur blasphemias? Quis potest dimittere peccata, nisi solus deus? Vt cognouit autem IESVS cogitationes eorum, respondens, dixit ad illos: Quid cogitatis in cordibus uestris? Quid est facilius dicere: Dimittuntur tibi peccata, an dicere: Surge, & ambula? Vt autem sciatis quia filius hominis habet

touched hym, saynge: I wyll be clensed. And immediatly the leprosy departed from hym. And he cõmaũded hym that he shulde tel it vnto nomã, but go, shewe thyselfe vnto the prestes, and offer for thy clensynge as ⋆ Moses hath commaunded, for a wytnesse vnto them. And the noyse of hym wente farther abrode, & ther came much people that they myght heare [hym,] and be healed of theyr diseases, but he wente asyde into the wyldernesse and prayed. ✠ ⋆ And it befell vpon a daye and he sat teachyng, and ther were Pharises and doctours of the lawe syttyng, which were come out of euerye towne of Galile, and Jewry, and Jerusalem, and the power of the LORDE was [vpon hym] to heale them. And beholde [certayne] men bryngynge in a bed a man that had the palsye, and they sought to brynge hym in, and to laye before hym: and not fyndynge whych waye they myght bryng him in for the people, they clymmed vp vpõ the thacke, & thorow ẏ tylynges they let hym downe wyth the bedde in the myddes before Jesus. Whose fayth as he dyd se, he sayd: Man, thy synnes are forgeuen the. And ẏ scribes & pharises began to thynke, sayenge: What is he thys that speaketh blasphemy? ⋆ Who can forgeue synnes saue only God? But whã Jesus knewe theyr thoughtes, he answerynge sayd vnto them: What thynke ye in your hartes? What is easyer to say: Thy synnes are forgeuẽ the, or to saye: Ryse vp & walke? ⋆ But ẏ ye may knowe that the sonne of mã

Leuit. 14. a
C
Math. 9. a
Marci. 2. a
Eac. 45. d
and. 44. d
math. 9. a
marc. 2. a
Luce. 5. a

hath power in earth to forgeue synnes, he sayd vnto the sycke of the palsye: I saye vnto the: Aryse, take vp thy bed, and go into thy house. And strayghte waye he rysynge afore them all, toke vp hys bedde wherein he laye, and wente into hys house praysynge God. And they were all astonnyed, and praysed God, and were fylled wyth feare, sayenge: We haue sene maruaylous thynges to daye. ✝ ⋆ And after thys he wēte forth, and he sawe a publicane by name Leui, syttynge at the receate of custome, and he sayd vnto hym: Followe me. And all thynges beynge lefte, rysynge, he followed hym. And Leui made hym a great feast in hys house, and ther was a great multytude of publicanes and other that were wyth them at the table. And theyr scrybes and Pharises murmured, saynge to hys disciples: ⋆ Why do ye eate and drynke wyth ẏ publicanes and synners? And Jesus answerynge sayde vnto them: They that be whole nede no phisician, but they ẏ be sycke. ⋆ for I am not come to call the ryghteous, but synners to repentaunce. ⋆ But they sayde vnto hym: Wherfore do the disciples of Jhon fast ofte, and praye: and [the disciples] of the pharises lykewyse, but thyne do eate and drynke? Unto whome he sayde: Can ye make the chyldren of the brydegrome to fast, so longe as the brydegrome is wyth them? But the dayes shal come, and whā the brydegrome shalbe takē frō thē thā shal they fast in those dayes. And he sayde also a similitude vnto thē: No

D

math. 9. a
marc. 2. b
Luce. 15. a

Luce. 7. c
and. 15. a

1. Timo. 1. c

E

math. 9. b
marc. 2. b

habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico: surge, tolle lectum tuum & uade in domum tuam. Et confestim consurgens coram illis, tulit lectum in quo iacebat, & abiit in domum suam magnificans Deum. Et stupor apprehendit omnes, & magnificabant Deum, & repleti sunt timore, dicentes: quia uidimus mirabilia hodie. Et post hæc exiit, & uidit publicanū noīe Leui, sedentē ad teloniū, & ait illi: Sequere me. Et relictis omnibus, surgens secutus est eum. Et fecit ei conuiuium magnum Leui in domo sua, & erat turba multa publicanorum & aliorum qui cum illis erāt discumbentes. Et murmurabant pharisæi & scribæ eorum, dicentes ad discipulos eius: Quare cū publicanis & peccatoribus manducatis & bibitis? Et respōdens IESVS, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non ueni uocare iustos, sed peccatores ad pœnitentiam. At illi dixerunt ad eum? Quare discipuli Ioannis ieiunant frequenter, & obsecrationes faciunt: similiter & pharisæorum, tui autem edunt & bibunt? Quibus ipse ait: Nunquid potestis filios sponsi dum cum illis est sponsus, facere ieiunare? Venient autem dies, & cum ablatus fuerit ab illis sponsus, tunc ieiunabunt in illis diebus. Dicebat autē & similitudinē ad illos: Quia

Quia nemo commissuram a uestimento nouo immittit in uestimentum uetus, alioqui & nouũ rumpit, & ueteri non conuenit cõmissura a nouo. Et nemo mittit uinum nouum in utres ueteres, alioquin rumpet uinum nouum utres, & uinum effundetur, & utres peribunt: sed uinum nouum in utres nouos mittendum est, & utraque conseruantur. Et nemo bibens uetus, statim vult nouum, dicit enim: uetus melius est.

Noma̅ putteth a pece of a new garmente into an olde garment, for els he breaketh both the new, and the pece of the new agreeth not wyth ỹ olde. And noman putteth new wyne into olde bottels, or els shal the new wyne burst the bottels, and it shall runne out, and the bottels shall perysh: but new wyne must be put in new bottels, & they are both saued. And noman drynkyng the olde, wyl strayght waye haue the new, for he sayeth: The olde is better.

CAPVT. VI.

The.vi. Chapter.

Factum est autẽ in sabbato secundo primo, cum transiret per sata vellebant discipuli eius spicas, & manducabant confricantes manibus. Quidam autem phariseorum dicebant illis: Quid facitis quod non licet in sabbatis? Et respondens IESVS ad eos, dixit: Nec hoc legistis quod fecit Dauid, cum esuriisset ipse, & qui cum illo erant: quomodo intrauit in domũ Dei, & panes propositionis sumpsit, & manducauit, & dedit his qui cum ipso erant, quos non licebat manducare, nisi tantum sacerdotibus? Et dicebat illis: Quia dominus est filius hominis etiã sabbati. Factum est autẽ in alio sabbato, ut intraret in synagogam, & doceret. Et erat ibi homo, & manus eius dextra erat arida. Obseruabãt autẽ scribę & pharisęi, si in sabbato curaret, ut inue-

And it fortuned vpon an after principall sabbat, whã he wente thorowe ỹ corne felde, hys disciples plucked vp the eares of corne, and dyd eate rubbynge them wyth theyr handes. But some of the Pharises sayd vnto them: What do ye that is not lawfull on the sabbates? And Jesus answerynge, sayd vnto them: Haue ye not red it * that Dauid dyd, whã he was anhũgered, and they that were wyth hym: howe he entred into the house of God, and toke * the shewebreades, and dyd eat them, and gaue vnto them ỹ were wyth hym, whych were not lawfulll to eate, saue only to the prestes? And he sayd vnto thẽ: The sonne of man is lorde also of ỹ ‡ sabbat. ‡ * And it fortuned vpon another Sabbat daye that he entred into the Synagoge and taught, and ther was there a man, and hys ryghthãd was wythered. And ỹ scribes & Pharyses watched, whether he wold heale hym on the Sabbat, ỹ they

Math. 12. a
Marc. 2. c
1. Reg. 21. b
Exod. 25. c
Math. 12. b
Marc. 3. a

In one of ỹ Greek coppies this fo
‡ IESVS seem
cert
man
Working
Sabbath day
unto him. O m
if thou dideſt
indeed what t
doeſt thou wer
happie but if

thou knowest not thou art accursed & a transgressor of the law. bide the end

they myght fynde wherof to accuse hym. But he knew theyr thoughtes, and sayd vnto the man that had the wythered hande: Aryse, and stande in the myddes. And he rysyng stode vp. And Jesus sayd vnto them: I axe at you: Is it lawfull to do good vpō the Sabbat, or euell? to saue lyfe, or to destroye? And them all loked vpō rounde about, he sayd vnto the mā: Stretch out thyne hande. And he
3. Reg. 13. b stretched it out, ⋆ and hys hāde was restored. But they were fylled wyth madnesse, and spake vnto ech other what they myght do vnto Jesu. ✝

B

Math. 14. c ⋆ And it fortuned in those dayes, ẏ
Marci. 6. c he wente vp in to a mountayne to praye, & he was abydyng al nyght in
Math. 10. a the prayer to God. ⋆ And whan it
Marci. 3. b was waxen daye, he called hys disci
and. 6. a ples, and he dyd chose twelfe of thē,
Luca. 9. a whom he called Apostels: Simon,
Actu. 1. b whome he surnamed Peter, and Andrew hys brother, James, and Jhon, Philippe and Bartholomew, Mathew, and Thomas, James ẏ sōne of Alpheus, and Simon whyche is called Zelotes, and Jude the sonne of James, and Judas Iscariot which was the traytoure. ✝ And cōmynge downe wyth them, he stode vpon a playne felded place, and the cōpany
Math. 4. c of hys disciples, ⋆ and a great multi
Mar. 3. a tude of people from al Jewry and Jerusalem, and from the see coast, and from Tyre and Sidon, whych were come that they myght heare hym, & myght be healed of theyr diseases: And they that were vexed of vncleane spretes, were healed. And al the people sought to touche hym: for

ther

inuenirent unde accusarent eū. Ipse uero sciebat cogitationes eorum, & ait homini qui habebat manū aridam: Surge, & sta in medium. Et surgens stetit. Ait autem ad illos IESVS: Interrogo uos: Silicet sabbatis benefacere, an male: animam saluam facere, an perdere? Et circunspectis omnibus, dixit homini: Extende manum tuam. Et extēdit, & restituta est manus eius. Ipsi autem repleti sunt insipientia, & colloquebātur ad inuicē quid nam facerent IESV. Factum est autē, in illis diebus exiit in montē orare, & erat pernoctās in oratiōe dei. Et cū dies factus esset uocauit discipulos suos, & elegit duodecim ex ipsis, quos Apostolos nominauit: Simonem quem cognominauit Petrum, & Andream fratrem eius, Iacobum, & Ioannem, Philippum & Bartholomęum, Matthæum, & Thomam, Iacobum Alphæi, & Simonem qui uocatur Zelotes, & Iudam Iacobi, & Iudam Iscariotem, qui fuit proditor. Et descendēs cum illis, stetit in loco cāpestri, & turba discipulorum eius, & multitudo copiosa plebis ab omni Iudæa, et Hierusalem, et maritima, et Tyri, et Sidonis, qui uenerant ut audirent eum, et sanarentur a lāguoribus suis, Et qui uexabātur a spiritibus immundis, curabantur. Et omnis turba quęrebat eū tangere, quia

uirtus

uirtus de illo exibat, & sanabat omnes. Et ipse eleuatis oculis in discipulos suos, dicebat: Beati pauperes, quia uestrum est regnũ dei. Beati qui nunc esuritis, quia saturabimini. Beati qui nũc fletis, quia ridebitis. Beati eritis cum uos oderint homines, & cũ separauerint uos, & exprobrauerint, & eiecerint nomen uestrum tanquam malum propter filium hominis. Gaudete in illa die & exultate, ecce enim merces uestra multa est in cœlo. Secundum hæc enim faciebãt prophetis patres eorum. Veruntamen uæ uobis diuitibus, qui habetis consolationem uestram. Væ uobis qui saturati estis, quia esurietis. Væ uobis qui ridetis nunc, quia lugebitis & flebitis. Væ cum benedixerint uobis omnes homines: secundũ hęc enim faciebant pseudoprophetis patres eorum. Sed uobis dico, qui auditis: Diligite inimicos uestros, benefacite his qui uos oderunt, benedicite maledicentibus uobis, & orate pro calumniantibus uos. Et qui te pcutit in maxillam unã, prębe illi & alteram. Et ab eo qui aufert tibi uestimẽtũ, etiã tunicã noli prohibere. Omni aũt petẽti te tribue: & q aufert quę tua sũt, ne repetas. Et prout uultis ut faciãt uobis homies, & uos facite illis similiter. Et si diligitis eos q uos diligũt, q uobis est grã? nã & pctores diligẽtes se diligũt. Et si bñfeceritis his q uobis bñfaciũt, quę uobis est gra-

ther wente power from hym, and he healed them all. ✶ And he hys eyes lyfted vpon hys disciples, sayd: Blessed are ye poore, for youres is the kyngdome of God. Blessed are ye that now hunger, for ye shalbe satisfyed. Blessed are ye that wepe now, for ye shall laugh. Blessed shall ye be whã men shal hate you, & whan they shall separate you and reuyle you, & cast awaye your name as euell, for the sonne of mans sake. Reioyce ye than and be glad, for lo, your reward is plenteous in heauen. † And thys wyse dyd theyr fathers vnto the prophetes. ✶ Neuertheles wo vnto you rych, whyche haue your consolacion [here.] Wo vnto you ỹ be ful, for ye shall hunger. Wo vnto you ỹ laughe now, for ye shall wayle and wepe. Wo vnto you whan all men blesse you: for thys wyse dyd theyr fathers vnto the false prophetes. But I saye vnto you that heare: Loue your enemyes, do well vnto them that hate you, blesse them that curse you, and prayse for them that wrongfully trouble you. And who so smyteth the on the one cheke, offer hym the other also. ✶ And of hym that taketh awaye thy garment, forbyd not the coate also. And vnto euery one that axeth of the, geue: & he ỹ taketh away ỹ thyn ges that thyne be, axe hym thẽ not a gayne. ✶ And as ye wyl that men do vnto you, do ye so vnto them lykewyse. ✶ And yf ye loue them ỹ loue you, what thanke haue ye? for synners loue theyr louers also. And yf ye shall do good vnto them that do you good, what thanke haue ye? for

L Math. 5. a

Amos. 6. a

Math. 5. a

Tobi. 4. c
Eccli. 31. b
Math. 7. a

D ✶ Mat. 5. a

synners do that also. And yf ye lende vnto them, of whome ye hope to receaue agayn, what thanke haue ye? for synners lēde vnto synners ẏ they may receaue somuch agayne. Neuer thelesse loue ye youre enemyes, do well and lende, hoppynge nothnge agayne for it, and your rewarde shall be greate, and ye shalbe the chyldren of the moost hyghest: for he is kynde
Math.18. c vpon the vnthākful and euel. + ⋆ Be ye therfore mercyfull, as youre fa-
Math.7. a ther also is mercyfull. ⋆ Judge not, and ye shall not be iudged: cōdemne not, and ye shall not be condemned. Forgeue, and ye shalbe forgeuen.
Pro.11.c ⋆ Geue, and you shalbe geuen. A good measure, & preassed down, and shaken together, and ouerflowynge shall they gene in youre bosome.
Math. 7. a Marc.4.c ⋆ For with the same measure that ye shall meete shall it be measured
Math.5. b you agayne. ⋆ And he sayde a similitude vnto thē: Can the blynde leade the blynde? do not they both fall in ẏ
Math.10. c Joh.13.b dych? ⋆ The discipell is not aboue the mayster: but euery one shalbe perfecte, yf he be as his mayster.
Math.7.a ⋆ But why seyst thou a moat in thy brothers eye, and cōsyderest not the beame that is in thyn owne eye? Or how cāst thou say vnto thy brother. Brother, let alone, I shall caste the moate out of thine eye, and thou thy selfe seyst not a beame in thyn owne eye? Thou ypocryte, cast out fyrste the beame oute of thyne owne eye, and than shalt thou se to pul out the moate out of thy brothers eye. +
E
Math.7. b and.12.d ⋆ For it is no good tre that bryngeth forth euell frutes, nother is it an

est gratia? siquidem et peccatores hoc faciūt. Et si mutuum dederitis his a quibus speratis recipere, quæ gratia est uobis? nā peccatores peccatoribus fœnerantur, vt recipiant æqualia. Veruntamen diligite inimicos vestros, benefacite & mutuum date, nihil inde sperantes, & erit merces uestra multa, & eritis filii altissimi: quia ipse benignus est super ingratos & malos. Esto te ergo misericordes, sicut & pater uester misericors est. Nolite iudicare, & non iudicabimini, nolite condemnare, & non condemnabimini. Dimittite, et dimittemini. Date, & dabitur uobis. Mensuram bonam & confertam, & coagitatam, & superflutem dabunt in sinū uestrum. Eadem quippe mensura qua mensi fueritis, remetietur uobis. Dicebat autem illis & similitudinem: Nunquid potest cœcus cœcum ducere? nonne ambo in foueam cadunt? Non est discipulus super magistrum: perfectus autem omnis erit, si sit sicut magister eius. Quid autem uides festucā in oculo fratris tui, trabem autē quæ in oculo tuo est, non consyderas? Aut quomodo potes dicere fratri tuo: Frater, sine, eiiciam festucā de oculo tuo, ipse in oculo tuo trabem non uides? Hypocrita eiice primum trabē de oculo tuo, & tunc perspicies, ut educas festucā de oculo fratris tui. Non est enim arbor bona, quæ facit fructus malos, nec arbor

arbor mala faciens fructum bonum. Vnaquæq; enim arbor de fructu ſuo cognoſcitur. Neq; eñ de ſpinis colligunt ficus, neq; de rubo uindemiant uuam. Bonus homo de bono theſauro cordis ſui profert bonũ, malus homo de malo theſauro profert malum. Ex abũdantia cordis os loquitur. Quid aũt uocatis me Domine Domine, & nõ facitis quæ dico? Omnis qui uenit ad me, & audit ſermones meos, & facit eos, oſtendam uobis cui ſimilis ſit: Similis eſt homini ædificanti domum, qui fodit in altum, & poſuit fundamentum ſupra petram: inundatione autem facta, illiſum eſt flumen domui illli, & non potuit eam mouere, fundata enim erat ſupra petram. Qui autem audit & non facit, ſimilis eſt homini ædificanti domum ſuam ſupra terram ſine fundamentis, in quam illiſus eſt fluuius, & continuo cecidit, & facta eſt ruina domus illius magna.

an euel tre that bryngeth forth good frute. Euery tre is knowen by hys frute. ffor [men] gather not fygges of thornes, nother do they gather a grape of the buſh. A good man out of the good treaſure of hys harte bryngeth forth ẏ whych is good, & an euel man out of the euell treaſure bryngeth forth euell: ✶ ffor of the abundaunce of the harte doth the mouth ſpeake. ✶ But why call ye me LORD LORDE, and do not thoſe thynges that I ſaye? ✶ Who ſo euer cõmeth vnto me, and heareth my wordes, & doeth them, I ſhall ſhewe you whom he is lyke: he is lyke vnto a mã buyldynge a houſe, whych dygged depe, and layed the fundacyõ vpõ a rocke: but the water beynge ryſen, ẏ floude bet vpon that houſe, and it could not moue it, for it was buylded vpon a rocke. But who ſo heareth and doth [them] not, he is lyke vnto a man buyldynge hys houſe vpon a groũde wythout fundacions agaynſte the whych the floude bet, and it fell anone, and the fall of that houſe became great.

Math. 12. b
Mal. 1. a
Math. 7. b and. 25. a
Math. 7. c
Jacob. 1. c

CAPVT VII.

CVm autem impleſſet omnia verba ſua in aures plebis, intrauit Capernaum. Centurionis autẽ cuiuſdã ſeruus male habẽs erat moriturus, qui illi erat precioſus. Et cum audiſſet de Ieſu, miſit ad eum ſeniores Iudæorũ, rogans eũ ut ueniret & ſaluaret ſeruũ eius. At illi cũ ueniſſẽt ad IE-

The. vii. Chapter.

WHan he had ended all hys wordes in the peoples eares, he entred into Capernaum. And a certaine Centurions ſeruaunte, whome he loued, beynge ſycke was dyenge. And whan he herde of Jeſu, he ſent vnto to hym the elders of the Jewes, prayenge hym ẏ he wold come & ſaue hys ſeruaũt. But whan they were come to Jeſu

A
Math. 8. A
Joh. 4. E

Jesu, they besought hym instantlye, sayenge vnto him: he is worthy that thou do thys vnto hym, for he loueth our people, and he hath buylded vs a synagoge. And Jesus wente wyth them. And whan he was not farre from the house, the Centurio sente frendes vnto hym, sayenge: LORDE, be not troubled, for I am not worthy, that thou entre vnder my roofe, wherfore I thought my selfe vnworthy also to come vnto the, but speake the worde, and my seruaunte shalbe healed. For I am a man also vnder power, hauyng souldyers vnder me, and I saye vnto thys: go, & he goeth, and vnto another: come, and he cõmeth: and vnto my seruaũt: do that: and he doth it. The which Jesus hearyng, he maruayled, and beynge turned, he sayd vnto the people that followed hym: Verely I saye vnto you I haue not founde so great fayth, no not in Israel. And they beynge returned home that were sente, they fand the seruaunte ỳ had ben syck, whole.

B + And it fortuned afterwarde that Jesus wente vnto a cytie called Nain, and hys disciples wente wt hym, and much people. But whan they came neare to the gate of the cytie, beholde, ther was caryed out a dead the only sõne vnto hys mother, (and she was a wedowe,) and much people of the cytte wyth her. The which whan the LORDE saw, beynge moued wyth compassion vpon her, he sayd vnto her: Wepe not. And he came nye and touched the coffyn. And they that dyd beare [hym] stode styll. And he sayd: yonge man, I saye vnto

IESVM, rogabant sollicite, dicẽtes ei: Quia dignus est ut illi hoc præstes, diligit enim gentẽ nostram, & synagogam ipse ædificauit nobis. IESVS autem ibat cum illis. Et cum iam non longe esset a domo, misit ad eũ Centurio amicos, dicens: Domine, noli uexari. Non enim sum dignus ut sub tectum meum intres, propter quod & meipsum non sum dignum arbitratus, ut uenirem ad te, sed dic uerbo, & sanabitur puer meus. Nam & ego homo sum sub potestate constitutus, habens sub me milites, & dico huic: uade, et uadit: & alio: ueni, & uenit: & seruo meo: fac hoc, et facit. Quo audito IESVS miratus est, & conuersus, sequentibus se turbis dixit: Amen dico uobis: nec in Israel tantam fidem inueni. Et reuersi qui missi fuerant domum, inuenerunt seruum qui languerat sanum.

Et factum est deinceps ibat IESVS in ciuitatem, quæ uocatur Naim, & ibant cum eo discipuli eius, & turba copiosa. Cum autem appropinquaret portæ ciuitatis, ecce defunctus efferebatur, filius unicus matri suæ, (et hæc uidua erat) & turba ciuitatis multa cum illa. Quam cum uidisset Dominus, misericordia motus super eam, dixit illi: Noli flere. Et accessit, et tetigit loculum. Hi autem qui portabãt, steterunt, Et ait: Adolescens tibi dico

dico surge. Et resedit qui erat mortuus, & cœpit loqui. Et dedit illum matri suæ. Accepit autem omnes timor, & magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, & quia Deus uisitauit plebem suam. Et exiit hic sermo in uniuersam Iudæam de eo, & omnem circa regionem. Et nunciauerũt Ioanni discipuli eius de omnibus his. Et conuocauit duos de discipulis suis Ioannes, & misit ad IESVM, dicens: Tu es qui uenturus es? an alium expectamus? Cum autem uenissent ad eum uiri, dixerunt: Ioannes Baptista misit nos ad te, dicens: Tu es qui uenturus es? an alium expectamus? In ipsa autẽ hora curauit multos a languoribus suis, & plagis, & spiritibus malis, & cœcis multis donauit uisum. Et respondens, dixit illis: Euntes renunciate Ioanni quæ audistis & uidistis, quia cœci uident, claudi ambulant, leprosi mũdantur, surdi audiunt, mortui resurgunt, pauperes euangelizãtur: & beatus est quicunq; non fuerit scandalizatus in me. Et cum discessissent nuncii Ioannis, cœpit de Ioanne dicere ad turbas: Quid existis in desertum uidere? arundinem uento agitatam? Sed quid existis uidere? hominem mollibus uestimentis indutum. Ecce qui in ueste preciosa sunt & deliciis, in domibus regũ sũt. Sed quid existis uidere? prophetam?

vnto the, Aryse. * And the dead sat vp, and began to speake. And he toke hym to hys mother. And ther came a feare vpon them all, and they magnifyed God, sayenge: *A great prophete is ryssyn vp amonge vs, & God hath visited hys people. † + And thys sayenge of hym went thorow all Jewry, and all the region there aboute. And the disciples of Jhon shewed vnto hym of all these thynges. *And Jhon called to hym two of his disciples, and sente them vnto Jesus, sayenge: Arte thou he whych art to come? or shall we loke for another? But whan the men were come vnto hym, they sayde: Jhon the baptyst sente vs vnto the, sayenge: Arte thou he that shall come? or shall we loke for another? And in the same houre healed he many of they sycknesses, and plages, and wycked spretes, & he gaue syght to many blynde. And he answeryng sayd vnto them Ye goynge shewe Jhõ what ye haue herde and se ne, that *the blynde se, the halte go, the lepers are clensed, the deafe heare, the dead aryse, *the Gospell is preached vnto the poore: and blessed is he who so is not offended at me. * And whan the messaũgers of Jhon were departed, he began to saye vnto the people of Jhon: What are ye gone forth in the wylderneſſe to se? A rede shaken wyth ỹ wynde? But what are ye gone forth for to se? A man clothed wyth softe raymente? Beholde they that are in precious raymente, and pleasures, are in kynges houses. But what are ye gone forth for to se? a prophete?

1. Reg. 17. c
4. Reg. 4. c
Actu. 9. f and. 20. b
Joh. 4. c and. 6. b
Math. 11. a
Esay. 35. a
Esay. 61. a
Math. 11. a

Yee

Yee I saye vnto you, and more than a prophete. Thys is he of whome it
Mala. 3. a. Mar. 1 a is wrytten: ✶Beholde I sende myne angell before thy face, whyche shall prepare thy waye before the. ffor I saye vnto you: A greater prophete than Jhon the baptyste, is ther not amonge wemens chyldren: but he ꝑ is lesser in the kyngdome of God, is greater than he. ✝And all the people hearynge [it,] & the publicanes iustified God, beynge baptysed wyth the baptyme of Jhon. But the Pharises and the lawers despysed the counsel of God agaynst themselues, not be-
D ynge baptised of hym. But the LORDE
Math. xi. c sayd: ✶Where vnto shall I saye the men of thys generacion to be lyke? and whom are they lyke? They are lyke chyldren syttynge in ꝑ market, speakyng to ech other, & sayeng: We haue pyped vnto you, & ye haue not daūsed: We haue mourned, and ye wepte not. ffor Jhon the baptyste
Math. 3. a ✶cam nother eating bread nor drynkynge wyne, and ye saye: he hath ꝑ deuell. The sonne of man is come eatynge and drynkynge, and ye say: Behold, a gluttonous man, & wyne bybber, a frende of publicans & synners. And wysedome is iustifyed of
Math. 16. a Mar. 14. a all hyr chyldren. ✝ ✶ And one of the Pharises desyred hym, that he wold eate wyth hym. And he beynge gone in to the Pharises house, sat downe at meate. And behold ther was a woman in the cytie whych was a synner, as she knewe that Jesus sat at meate in the Pharises house, she brought an alabaster boxe of oyntemente, and standynge behynde by hys

tam? Vtiq; dico uobis, & plusquā prophetam. Hic est de quo scriptum est: Ecce mitto angelum meum ante faciem tuā, qui præparabit uiam tuam ante te. Dico enim uobis: Maior inter natos mulierum propheta Ioanne baptista nemo est: qui autem minor est in regno dei, maior est illo. Et omnis populus audiens & publicani iustificauerunt deū, baptizati baptismo Ioānis. Pharisæi autem & legisperiti consiliū dei spreuerūt in semetipsos, non baptizati ab eo. Ait autem dominus: Cui ergo similes dicā homines generationis huius, & cui similes sunt? Similes sunt pueris sedentibus in foro, & loquētibus ad inuicem, & dicentibus: Cantauimus uobis tibiis, & non saltastis: lamentauimus, & non ploraſtis. Venit autem Ioannes Baptista, neq; manducans panē, neque bibens uinū, & dicitis: Dæmonium habet. Venit filius hominis manducans & bibens, & dicitis: Ecce homo deuorator, & bibens uinum, amicus publicanorum & peccatorum. Et iustificata est sapientia ab omnibus filiis suis. Rogabat autem illum quidam de pharisæis ut manducaret cum illo. Et ingressus domum pharisæi discubuit. Et ecce mulier quæ erat in ciuitate peccatrix, ut cognouit ꝙ IESVS accubuit in domo pharisæi, attulit alabastrū unguēti, & stans retro

secus

secus pedes eius, lachrymis cœpit rigare pedes eius, & capillis capitis sui tergebat, & osculabatur pedes eius, & unguento ungebat. Videns autem pharisæus qui uocauerat eum, ait intra se, dicens: Hic si esset propheta, sciret utique quæ & qualis mulier est, quæ tangit eum: quia peccatrix est. Et respondens IESVS dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister dic. Duo debitores erant cuidam fœneratori, unus autem debebat denarios quingentos, & alius quinquaginta. Non habentibus uero illis unde redderent, donauit utrisque. Quis ergo eum plus diliget? Et respondēs Simon, dixit: Aestimo quia is cui plus donauit. At ille dixit: Recte iudicasti. Et conuersus ad mulierē, dixit Simoni: Vides hāc mulierem? Intraui in domum tuam, aquam pedibus meis non dedisti, hæc autem lachrymis rigauit pedes meos, & capillis suis tersit. Osculum mihi non dedisti, hæc autem ex quo intrauit, non cessauit osculari pedes meos. Oleo caput meum non unxisti, hæc autē unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cœperunt qui simul accum-

hys fete, she beganne to wette hys fete wyth teares, and wyth the heeres of hyr heade to drye them, and kyssed hys fete, and anoynted them wyth oyntmente. ⋆ The Pharise that hadde bydden hym seynge it, he spake wythin hymselfe, and sayde: Yf thys were a prophete, he shulde surely knowe who and what womā thys is, whych toucheth hym, for she is a synner. And Jesus answerynge sayd vnto hym: Simon I haue somwhat to saye vnto the. But he sayde: Mayster saye on. A certayne lender hadde two detters, the one dyd owe [hym] fyue hundreth pens, and the other fyfty. But they not hauynge wherewyth to geue agayne, he forgaue vnto both. Who wyll therfore loue hym moost? And Simon answerynge, sayde: I suppose that he whom he forgaue most. But he sayde: Thou hast iudged ryghte. And beynge turned to the woman, he sayde vnto Simon: Seyste thou thys woman? I entred into thy house, and thou gaueste my fete no water: but she hath wetted my fete wyth teares, and dryed them wyth hyr heeres. Thou haste geuen me no kysse: but she sence she came in ceassed not to kysse my fete. Thou hast not anoynted my heade wyth oyle: but she hath anoynted my fete wyth oyntmente. Wherfore I saye vnto the: Many synnes are forgeuen her, for she loued much But whome soeuer is lesse forgeuē, [the same] loueth lesse. And he sayd vnto her: Thy synnes are forgeuen the. And they that sat wt hym at bord

E Luce. 15. d

began

began to saye wythin themselues: Who is thys that forgeueth synnes also? And he sayd vnto the woman: Thy sayth hath made the safe: Go thy waye in peace.

The.viii.Chapter.

AND it fortuned afterward, that he wente thorow cyties & townes, preachynge and shewynge the kyngedome of God, and the twelfe wyth hym, * and some wome, whych were healed of wycked spretes and diseases: * Mary that was called Magdalene, out of the whych he cast seuē deuels, and Joāna the wyfe of Chusa Herodes stewarde, and Susanna, and many other whyche ministred vnto hym of theyr substaunce.

Luc.23.c

Luce.24.a

Math.13.a
Marci.4.a

+ * Whan muche people came together, and haisted vnto hym from the cyties, he spake by a similitude: Ther wente oute he that soweth to sowe hys sede: and whyle he soweth, some fel by the way syde, and it was trodē, and the byrdes of the ayre dyd eate it. And some fell vpon a stone, and it beyng growen vp, wythered: for it had no moystnesse. And some fell amōge thornes, and the thornes beynge growen vp wyth it, choked it. And some fel vpon good grounde, and it beynge growen vp, gaue fruite an hundreth folde. He sayenge thys, B cryed: Who so hath eares to heare

Math.13.b
Marci.4.a

let hym heare. * And hys disciples axed him, what similitude this were To whome he sayd: Vnto you it is geuen to knowe the mysterye of the kyngdome of God, but vnto ꝑ other in parables, that * they seynge se not

Esaie.6.b

and

ET factū est deinceps, & ipse iter faciebat per ciuitates & castella, prædicās & euāgelizās regnū Dei, & duodecim cū illo, & mulieres aliquæ, quæ erāt curatæ a spiritibus malignis & infirmitatibus: Maria, quæ uocabatur Magdalene, de qua septē dæmonia eiecerat, & Ioāna uxor Chusæ procuratoris Herodis, & Susanna, & aliæ multæ, quæ ministrabant ei de facultatibus suis. Cum autem turba plurima conueniret & de ciuitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat seminare semen suum: & dum seminat, aliud cecidit secus uiam, & conculcatum est, & uolucres cœli comederūt illud. Et aliud cecidit supra petrā, & natum aruit, quia non habebat humorē. Et aliud cecidit inter spinas, & simul exortæ spinæ suffocauerunt illud. Et aliud cecidit in terram bonam, & ortum fecit fructum centuplum. Hæc dicēs, clamabat: Qui habet aures audiendi audiat. Iuterrogabant autem eum discipuli eius, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysteriū regni Dei, cæteris autē in parabolis, ut uidētes nō uideāt,

CAPVT VIII.

& au

& audientes non intelligant. Est autem hæc parabola: Semẽ est uerbum Dei. Qui autem secus uiam, hi sunt qui audiunt, deinde uenit diabolus &, tollit uerbum de corde eorum, ne credentes salui fiant. Nam qui supra petram, qui cum audierint, cum gaudio suscipiunt uerbum, & hi radices non habent, quia ad tempus credunt, & in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, & a sollicitudinibus & diuitiis & uoluptatibus uitæ euntes suffocantur, & non referũt fructum. Quod autẽ in bonam terram, hi sunt qui in corde bono & optimo audiẽtes uerbũ, retinent, & fructum afferunt in patientia. Nemo autem lucernã accendens, operit eam uase, aut subtus lectum ponit, sed supra cãdelabrum ponit, ut intrantes uideant lumen. Non est enim occultum, quod non manifestetur: neque absconditum quod non cognoscatur, & in palam ueniat. Videte ergo quid audiatis. Qui enim habet, dabitur illi: & quicunque non habet, etiam quod putat se habere, auferetur ab illo. Venerunt autem ad illum mater et fratres eius, & non poterant adire eum præ turba. Et nunciatum est illi: Mater tua et fratres tui stant foris, uolentes te uidere. Qui respondens, dixit ad eos: Mater mea et fratres mei hi sunt, qui uerbum Dei audiunt & faciũt. Factum est autem in

and hearynge do not vnderstande. But thys is ỳ parable: The sede is ỳ word of god. But they ỳ [are] by ỳ way syde are they ỳ hear, afterward cõmeth the deuel, & taketh awaye ỳ worde out of theyr hart, lest they beleuynge be saued. But they vpon ỳ stone [are they,] whych whan they haue herde, they receaue the worde wyth ioye, and they haue no rootes, because they beleue for a tyme, and in tyme of temtacion, they go backe. But it that fel amonge thornes, are they that haue herde, & they goynge are choked of the cares, and ryches, and pleasures of thys lyfe, & brynge no frute. But it that fell in the good grounde, are they that in a good and best harte hearynge the worde kepe it, and brynge forth frute in pacience. ✝ ⋆ Noman lyghtynge a candle, couereth it wyth a vessell, or putteth it vnder a table, but setteth it vpon a candelsticke, that the commers in maye se lyght. ⋆ ffor ther is nothynge hyd that shal not be manifest: nother secrete, that shall not be knowen and come openly. Take hede therfore what ye heare. ⋆ ffor who so hath, vnto hym shalbe geuẽ: and who so hath not, that also that he thynketh to haue, shalbe takẽ frõ hym. Ther came vnto hym hys mother & brethrẽ, & coulde not come to him for ỳ people. And it was shewed hym: Thy mother and thy brethren stande wythout, wyllynge to se the. Whych answeryng sayd vnto them: My mother and my brethren are these, whyche heare the worde, and do it. ✝ ⋆ And it fortuned on one

Math. 5. b
Marci. 4. b
Luce. 11. c
Math. 10. b
Marci. 4. b
math. 13. b
and. 25. c
marci. 4. c
Luce. 19. c
L
math. 8. c
marci. 4. d

of

of the dayes, that he and hys disciples went vp into a lytle shippe, and he sayd vnto them: Let vs go ouer the lake. And they wente vp. And as they sayled, he slepte, and ther came downe a storme of wynde in ỹ lake, and they were fylled [wyth water] and were in ieopardy. And they cõmyng neare, waked hym vp, sayeng: Mayster we perysh. But he rysyng vp rebuked the wynde and the tempest of water, and it ceassed, and it waxed calme. But he sayd vnto thẽ: Where is your fayth? The whyche beynge afrayed marueyled, sayenge to ech to other: What trowe ye thys be, for he commaundeth the wyndes and the see, and they obey hym? †

math. 8. d
Marc. 5. c

*And they sayled vnto the regyon of the Gerasenites, whych is ouer agaynst Galile. And whan he was gone out of the shippe vpõ the lãde, ther met hym a man, whyche had a deuell longe tyme, and was not clothed wyth ony rayment, nother taryed he in a house, but in graues. The same whan he sawe Jesus, he fell downe before hym, and cryenge out wyth loude voyce, sayd: What is it vnto me and the thou Jesu sõne of the mooste hyghest? I beseke the tormente me not. For he commaũded the foule spyrete, that he shuld go out of the mã. For he dyd catch hym many tymes, and he was bounde wyth cheynes, and was kepte wyth fetters: and the bondes beyng burst in sunder, he was dryuen in the deserte. And Jesus axed hym, sayenge: What is thy name? But he sayd Legio, for ther were many deuels entred

tem in una dierum, & ipse ascendit in nauiculam & discipuli eius, & ait ad illos: Trãsfretemus trans stagnum. Et ascenderunt. Et nauigantibus illis, obdormiuit, & descendit procella uẽti in stagnũ & cõplebãtur, & periclitabãtur. Accedẽtes autẽ suscitauerunt eum, dicentes: Præceptor, perimus. At ille surgens, increpauit uentum et tempestatem aquæ, & cessauit, & facta est trãquillitas. Dixit autem illis: Vbi est fides uestra? Qui timentes mirati sunt, ad inuicem dicentes: Quis putas hic est, quia uentis & mari imperat, & obediunt ei. Et nauigauerũt ad regionem Gerasenorum, quæ est cõtra Galilæam. Et cum de naui egressus esset ad terram, occurrit illi uir quidam, qui habebat dæmoniũ iam temporibus multis, & uestimento non induebatur, neque in domo manebat, sed in monumentis. Is cum uidisset IESVM, procidit ante illum, & exclamans uoce magna, dixit: Quid mihi & tibi est IESV fili Dei altissimi? obsecro te ne me torqueas. Præcipiebat enim spiritui immundo, ut exiret ab homine. Multis enim temporibus arripiebat illum, & uinciebatur catenis, & compedibus custoditus, & ruptis uinculis agebatur a dæmonio in deserto. Interrogauit autem illum IESVS dicens: Quod est tibi nomen? At ille dixit: Legio, quia intrauerunt dæmonia multa in eum.

Et ro

Et rogauerunt illum, ne imperaret illis, ut in abyssum irent. Erat autem ibi grex porcorum multorum pascentium in monte, & rogabant eum ut permitteret eis in illos ingredi: & permisit illis. Exierunt ergo dæmonia ab homine & intrauerunt in porcos, & impetu abiit grex perpræceps in stagnum, & suffocatus est. Quod ut uiderunt factum qui pascebant, fugerunt in ciuitatem & in uillas. Exierunt autē uidere quod factum est, & uenerunt ad IESVM: & inuenerunt hominem sedentem a quo dæmonia exierant, uestitum ac sana mente ad pedes eius, & timuerunt. Nunciauerunt autem illis & qui uiderant, quomodo sanus factus fuisset a legione. Et rogauerunt illum omnis multitudo regionis Gerasenorum, ut discederet ab ipsis: quia magno timore tenebantur. Ipse autem ascendens nauim, reuersus est. Et rogauit illum uir a quo dæmonia exierant, ut cum eo esset: Dimisit autem eum IESVS, dicens: Redi in domum tuam, & narra quanta tibi fecit Deus. Et abiit per uniuersam ciuitatem, prædicans quanta illi fecisset IESVS. Factū est autē, cum rediisset IESVS, excepit illum turba: erant autem omnes expectātes eū. Et ecce uenit uir cui nomen Iairus, & ipse

tred into hym. And they prayed hym that he wolde not commaūde them that they shulde go into the depe.

*But ther was there a heerd of many swyne, fedyng in the moūtayne, and they prayed hym, that he wolde permytte them to entre into them: and he gaue them leue. Than departed the deuels out of the man, & entred into the swyne, and with a rush wente the heerde headlynges into the lake, and was drowned. The whyche whan they that fedde them sawe to be done, they fled and shewed it into the cytie and in villages. And they wente out to se what was done, and came to Jesus: and they fande the man out of whom the deuels were departed, syttyng clothed at hys fete, and in hys ryght mynde and they feared. And they that had sene it tolde also how he was made whole of the Legion. And all the multitude of the contry of the Gerasenites besoughte hym, that he wolde departe from them: for they were taken wyth great feare: *And he goynge vp into the shippe, turned agayne. And the man out of whome þ deuels were departed prayed hym, that he myght be wyth hym. But Jesus lefte hym, sayenge: Go agayn into thy house, and shewe how great thynges God hath done vnto the. And he wente thorow the whole cytie, preachynge how great thynges Jesus had done vnto hym. * And it fortuned, whā Jesus came agayne, þ people receaued him: for they al waited for hym. And behold, ther was a man whose name was Jairus, and

Math. 8. b
Marc. 5. b
Marci. 5. c
Math. 9. c
Marc. 5. c

he was a prynce of the synagoge, & [the same] fell at Jesus fete, prayenge hym that he wolde entre into hys house, for he had an only doughter nearehande twelfe yeare of age and she laye adyenge. And it fortuned as he wente, that he was thronged of the people. And a womã that had a bloudye yssue twelfe yeares, whych had spente all hyr substaunce vpon phisictans, nother coulde she be healed of ony man: came behynd, and touched the hemme of hys garmente, and strayght waye stauched
ff the yssue of hyr bloude. And Jesus sayd: Who is it that touched me? And whan euery mã denyed it, syd Peter and they that were with him saye: Mayster, the people thronge ỹ and trouble the, & sayest thou: Who touched me? And Jesus sayd: Some body hathe touched me, for I perceaue a power to be gone fro me. And the womã seynge that she was not hyd, she came tremblynge & fell downe at hys fete, and shewed before al the people, for what cause she touched hym, and how she was continently healed. But he sayd vnto her: Doughter thy fayth hath made the whole, go thy waye in peace.

Math. 9. c
Marci. 5. d
*As he was yet speakyng, ther cam one frõ the prince of the Synagoge, sayenge vnto hym: Thy doughter is dead, trouble hym not. But that worde beynge herde, Jesus answered vnto the father of the damsel: ffeare not, beleue only, and she shal be safe. And whan he came to the house, he suffred not ony mã to entre with hym, saue Peter, & James, and

ipse princeps synagogæ erat, & cecidit ad pedes IESV, rogãs eum, ut intraret in domum eius, quia unica filia erat ei fere annorum duodecim, & hæc morieba-tur. Et contigit dum iret, a turbis comprimebatur. Et mulier quædam erat in fluxu sanguinis ab annis duodecim, quæ in medicos erogauerat omnem substantiam suam, nec ab ullo potuit curari: accessit retro, & tetigit fimbriam uestimenti eius, & confestim stetit fluxus sanguinis eius. Et ait IESVS: Quis est qui me tetigit? Negantibus aũt omnibus, dixit Petrus, & qui cum illo erant: Præceptor, turbæ te comprimunt & affligunt, & dicis: Quis me tetigit? Et dixit IESVS: Tetigit me aliquis: nam & ego noui uirtutem de me exisse. Videns autem mulier quia non latuit, tremens uenit & procidit ante pedes eius, & ob quã causam tetigerit eum, indicauit coram omni populo, & quemadmodum confestim sanata sit. At ipse dixit ei: Filia, fides tua te saluam fecit, uade in pace. Adhuc illo loquente, uenit quidam a principe synagogæ, dicens ei: Quia mortua est filia tua, noli uexare illum. IESVS autem audito hoc uerbo, respondit patri puellæ: Noli timere, crede tantum, & salua erit. Et cum uenisset domum, non permisit intrare secum quenquam, nisi Petrum, & Iacobum,

& Ioānem,& patrem,& matrem puellæ. Flebant autem omnes & plangebant illam. At ille dixit: Nolite flere, Non est mortua puella, sed dormit. Et deridebant eum, scientes quod mortua esset. Ipse autem tenens manum eius, clamauit dicens: Puella, surge. Et reuersus est spiritus eius, & surrexit continuo. Et iussit illi dare manducare. Et stupuerunt parentes eius, quibus præcepit, ne alicui dicerēt, quod factū erat.

CAPVT. IX.

CONuocatis autem IESVS duodecim Apostolis, dedit illis uirtutem & potestatem super omnia dæmonia, & ut languores curarēt. Et misit illos prędicare regnum Dei, & sanare infirmos, & ait ad illos: Nihil tuleritis in uia, neque uirgam neque perā, neq; panē, neq; pecuniā, neque duas tunicas habeatis. Et in quācunq; domū intraueritis, ibi manete, & inde non exeatis. Et quicunque non receperit uos, exeuntes de ciuitate illa, etiam puluerem pedum uestrorum excutite in testimonium supra illos. Egressi autem circumibant per castella, euangelizantes & curantes ubique. Audiuit autem Herodes Tetrarcha omnia quæ fiebant ab eo, & hæsitabat, eo q̄ diceretur a quibusdam: Quia Ioannes surrexit a mortuis: a quibusdam uero, quia Elias apparuit: ab aliis autem, quia propheta unus de antiquis surrexit. Et ait

and Jhō, & the father and mother of the damsell. And they all wepte and bewayled her. But he sayd: Wepe not, for the damsell is not dead, but ✶slepeth. And they laughed hym to scorne, knowynge well that she was dead. But he holdynge hyr hande cryed out sayenge: Damsell, aryse. And hyr spryte came againe, and she rose continently. And he bad to geue her to eate. And hyr elders were astonnyed, vnto whom he commaunded that they shulde tell vnto noma it that was done. ✶Joh.11.b

The.ix. Chapter. ✣

THe ✶twelf apostles beyn called together, Jesus gaue them power & authorite ouer al deuels, & that they shulde heale diseases. And he sente them to preach the kyngdome of God, & to heale the sycke, & he said vnto them: ✶Ye shall take nothynge wyth you by the waye, nother staffe nother wallet, nother bread, nother mony, nother haue ye two coates. And in what soeuer house ye entre, remayne there, & go not frō thence. ✶And who so receaueth you not, ye goynge out of the same cytie, shake of euen the dust from your fete, in wytnesse ouer thē. And they goynge forth, wente about the townes, preachynge and healyng euery where. ✣ ✶And Herode one of the foure princes herde of all thynges that were done by hym, and he douted, because it was sayde of some: Jhon is rysen from the deade: but of some, that Elias is appeared: and of other, that one of the olde prophetes is rysen.

A ✶Math.10.a Mar.3.b and.6.a Luce 6.b

✶Mar.6.b Luce.10.a

✶Math.10.b Marci.6.b Actu.13.c

✶Math.14.a Marc.6.b

W.ii. And

And Herode sayde: Jhon haue I beheaded, but who is he thys of whom
B I heare such thynges? And he sought
Math.14.b to se hym. * And the apostles beynge
Marc.6.b come agayne, shewed hym what so
Joha.6.a euer they had done. And them taken wyth hym, he wente aside into a deserte place of [the cytie] Bethsaida. The whych whan the people knew, they followed hym, and he receaued them, and spake vnto them of ỹ kyngdome of God, and them that hadde nede of a cure, healed he: But ỹ day had begonne to wende awaye. And the twelfe commynge neare sayde, vnto hym: Let go the people, that they goynge in the townes and villages that are here about, may lodge and fynde meates, for we are here in the wyldernesse. But he sayd vnto them: Geue ye them to eate. But they sayd: we haue nomore but fyue loaues, and two fyshes, wythout we shall go and bye meates for all this people: for ther were nearehande fyue thousande men. And he sayde vnto hys disciples: Cause them to syt downe by fyftyes in a company. And they dyd so, and they all were set. And the fyue loaues beynge taken and the two fyshes, he loked vp vnto heauen, & blessed them, & brake them, & gaue thē vnto hys disciples, that they shulde set thē before ỹ people. And they dyd all eate & were satisfyed. And ther was takē vp of that remayned to them, twelfe basshettes
L of broken peces. * And it fortuned
Math.16.a whan he was alone prayenge, hys
Marc.8.d. disciples were also wyth hym, and he axed them sayeng: Whom do the people

Et ait Herodes: Ioannem ego decollaui, quis est aũt iste de quo ego talia audio? Et quærebat uidere eum. Et reuersi Apostoli narrauerunt illi quæcunque fecerunt. Et assumptis illis secessit seorsum in locum desertum, qui est Bethsaidæ. Quod cum cognouissent turbæ, secutæ sunt illum, & excepit eos, & loquebatur illis de regno Dei, & eos qui cura indigebant, sanabat. Dies autem cœperat declinare. Et accedentes duodecim, dixerunt illi: Dimitte turbas, ut eũtes in castella uillasque quæ circa sunt, diuertãt & inueniant escas, quia hic in loco deserto sumus. Ait autem ad illos: Vos date illis manducare. At illi dixerunt: Non sunt nobis plus quam quinque panes & duo pisces, nisi forte nos eamus & emamus in omnem hanc turbam escas. Erant autem fere uiri quinque milia. Ait autem ad discipulos suos: Facite illos discumbere per conuiuia quinquagenos. Et ita fecerunt. Et discubuerunt omnes. Acceptis autem quinque panibus & duobus piscibus, suspexit in cœlum, & benedixit illis, & fregit, & distribuit discipulis suis, ut ponerent ante turbas. Et manducauerunt omnes, & saturati sunt. Et sublatum est quod superfuit illis, fragmentorum cophini duodecim. Et factum est cum solus esset orans, erant cum illo & discipuli, & interrogauit illos, dicens: Quem me dicunt

esse

esse turbæ? At illi respondérunt, & dixerunt: Ioannem Baptistam alii autem Eliam, alii uero quia unus propheta de prioribus surrexit. Dixit autē illis: Vos autem quē me esse dicitis? Respondēs Simō Petrus, dixit: Christū Dei. At ille increpans illos, præcepit ne cui dicerēt hoc, dicens: Quia oportet filiū hominis multa pati, & reprobari a senioribus & principibus sacerdotū & scribis, & occidi, & tertia die resurgere. Dicebat autē ad omnes: Si quis vult post me uenire, abneget se metipsum, & tollat crucē suā quotidie, & sequatur me. Qui enim uoluerit animā suam saluam facere, perdet illam: nam qui perdiderit animam suā propter me, saluā faciet illā. Quid enim proficit homini, si lucretur uniuersū mundum, seipsum autē perdat, & detrimentū sui faciat? Nā qui me erubuerit & meos sermones hūc filius hominis erubescet cū uenerit in maiestate sua, & patris, & sanctorū angelorum. Dico autem uobis uere, sunt aliqui hic stantes, qui non gustabunt mortem, donec uideāt regnum Dei. Factum est autem post hæc uerba fere dies octo, & assūpsit Petrum & Iacobum & Ioannē & ascendit in montem ut oraret. Et factū est dū oraret, species vultus eius altera, & uestitus eius albus & refulgens. Et ecce duo uiri loquebantur cum illo: erant autem Moses & Elias, uisi in maiestate, & dicebant excessum

people saye me to be? But they answered and said: Jhon baptiste, some Elias, but some [saye] that one of ye olde prophetes is rysen. And he sayd vnto them: But whome do ye saye me to be? Simon Peter answeryng sayd: ✶The Christ of God. But he rebukynge them, charged them that they shulde tell it vnto noman, sayenge: ✶That the sonne of man must suffre many thynges, and be repro- ued of the elders and hygh prestes & scrybes, & be put to death, & to ryse a gayne the thyrde daye. And he sayde vnto all: ✶ Who so wyll come after me, let hym denye hymselfe, & take vp hys crosse dayly, and follow me. ✶For who so wyll saue hys lyfe, shall lose it: but who so shall lose hys lyfe for my sake, shall saue it. For what doeth it profyte a man, yf he dydde wynne ye whole worlde, but lose hym selfe, and runne in damage of hymselfe? ✶For he that is ashamed of me and of my wordes, of the same shall the sonne of man be ashamed whan he shall come in hys maieste, and of the father, and of the holy angels.

✶ But truely I saye vnto you, ther be some standynge here, whych shall not tayst of death, tyl they se ye kyng dō of God. ✶And it happened neare hande eyght dayes after these wordes, that he toke to hym Peter, and James, & Jhon, & wēt vp into a mou tayne to pray. And as he prayed, ✶ ye fashion of hys coūtenaūce was chaūged, & his apparel whyte & shyninge. And beholde two mē spake wt hym & they were Moses and Elias whych wer sene in maiesty, & they told him

Joha. 6. g

Math. 16. c and. 10. b Marci. 8. d 9. d. 10. d Luce. 18. b

Marci. 8. c.

Luce. 17. d.

Math. 10. d Marci. 8. e Luce. 12. a

math. 16. d Marci. 8. e

D Math. 17. a Marci. 9. a

2. Pet. 1. d

W. iii. hys

departynge, whych he shulde fulfyll at Jerusalem. But Peter and they they that were wyth hym, were heuy of slepe. And awakyng, they saw hys maiesty, & the two men ẏ stode wyth hym. ⋆ And it fortuned whan they departed frõ hym, Peter sayde to Jesu: Mayster it is good for vs to be here, & let vs make thre tabernacles, one for the, one for Moses, and one for Elias, not knowynge what he sayd. And he speakynge thys, ther came a cloude & ouershadowed thẽ, & as they entred into the cloud, they feared. And ther happened a voyce out of the cloude, sayenge: Thys is my welbeloued sonne, ⋆ heare hym. And whã the voyce happened, Jesus was foũd alone. And they held theyr peace, & sayd nothynge to ony man in those dayes of the thynges ẏ they had sene. ⋆ And it chaunched on the nexte daye, as they came downe frõ the mount, a great people met hym. And beholde, a man of the company cryed out sayeng: Mayster I beseke the loke vpon my sõne, for he is myn only sonne, & beholde, a sprete taketh hym, & sodenly he cryeth out, and he knocketh and teareth hym w̃ fome, and tearynge hym he doth scarcely departe: and I prayed thy disciples to cast hym out, and they could not And Jesus answerynge, sayd: O vnfaythfull & croked generacion, howe longe shall I be wyth you, & suffre you? Brynge hether thy sonne. And whan he came neare, the deuell dyd rente and teare hym. And Jesus rebuked the foule sprete, and healed the chylde, & toke hym to hys father agayne.

Math. 17. a
Marc. 19. a
Deut. 18. c
Math. 17. b
Mar. 9. b

cessum eius quem completurus erat in Hierusalem. Petrus uero & qui cum illo erant grauati erant somno. Et euigilantes, uiderunt maiestatem eius, & duos uiros qui stabant cum illo. Et factum est cum discederent ab illo, ait Petrus ad IESVM: Præceptor, bonum est nos hic esse, & faciamus tria tabernacula, unum tibi, & unum Mosi, & unum Eliæ, nesciens quid diceret. Hęc autem illo loquente facta est nubes, & obumbrauit eos, & timuerunt intrantibus illis in nubem. Et uox facta est de nube, dicẽs: Hic est filius meus dilectus, ipsum audite. Et dum fieret uox, inuentus est IESVS solus. Et ipsi tacuerunt, & nemini dixerunt in illis diebus quicquam ex his quæ uiderant. Factum est autem in sequenti die, descendentibus illis de monte, occurrit illi turba multa. Et ecce uir de turba exclamauit, dicens: Magister, obsecro te, respice in filiũ meũ, quia unicus est mihi, & ecce, spiritus apprehẽdit eũ, & subito clamat, & elidit & dissipat eum cũ spuma, & uix discedit dilaniãs eũ, & rogaui discipulos tuos ut eiicerent illud, & non potuerunt. Respondens autem IESVS, dixit: O generatio infidelis & peruersa, usquequo ero apud uos, & patiar uos? Adduc huc filiũ tuum. Et cũ accederet, elisit illum dæmoniũ & dissipauit. Et increpauit IESVS spiritum immundũ, & sanauit puerum, & reddidit illum patri eius

eius. Stupebãt aũt oẽs in magnitudine Dei, oĩbusq; mirãtibus in oĩbus quę faciebat, dixit ad discipulos suos: Ponite uos in cordibus uestris sermones istos. Filius enim hominis futurum est ut tradatur in manus hominum. At illi ignorabant uerbum istud, & erat uelatum ante eos, ut non sentirent illud, & timebant eum interrogare de hoc uerbo. Intrauit autem cogitatio in eos, quis eorum maior esset. At IESVS uidens cogitationes cordis illorum, apprehendit puerũ, & statuit illum secus se, & ait illis: Quicunque susceperit puerũ istum in nomine meo, me recipit: & quicunque me receperit, recipit eum qui me misit. Nam qui minor est inter uos omnes, hic maior est. Respondens autem Ioannes, dixit: Præceptor, uidimus quẽdam in nomine tuo eiicientem dæmonia, & prohibuimus eum, quia non sequitur nobiscũ. Et ait ad illos IESVS: Nolite prohibere: qui enim non est aduersum uos pro uobis est. Factum est autem, dum complerentur dies assumptionis eius, & ipse faciem suam firmauit ut iret in Hierusalẽ. Et misit nũcios ãte cõspectũ suũ, & eũtes intrauerunt in ciuitatẽ Samaritanorum, ut pararẽt illi. Et nõ receperũt eũ quia facies eius erat eũtis in Hierusalẽ. Cum uidissẽt aũt discipuli eius, Iacobus & Ioãnes, dixerũt: Dñe, uis dicamus, ut ignis descen-

agayn. *And they were al astõyed at ỹ greatnesse of God. And whyle they al maruayled at al thinges ỹ he dyd, he sayd vnto hys disciples: Laye ye vp these wordes in your hartes: *The sõne of mã shalbe betraied in ỹ handes of mẽ. But they perceaued not thys sayenge, and it was hyd frõ them, that they shuld not vnderstãde it, and they feared to axe him of that saynge. *And ther entred a thought amonge them whych of them shulde be greater. But Jesus seynge the thought of theyr harte, he toke a chylde and set hym by hymselfe and sayd vnto them: *Who so receaueth thys chylde in my name, receaueth me: & who so shall receaue me, he receaueth hym that sente me. *For he that is the leest amonge you all, the same is the greateste. Jhon answerynge, sayde: Mayster, we sawe one castyng out deuels in thy name and we forbad hym, because he followeth not wyth vs. And Jesus sayd vnto them: Forbyd [hym] not: for who so is not agaynst you, is wyth you. And it fortuned whan the dayes of hys takynge vp were fulfylled, and he hadde fyxed hys face to go to Jerusalem. And he sente messaungers before hys syghte, and they goynge entred into a towne of the Samaritanes, that they shuld prepare [lodgynge] vnto hym. And they receaued hym not, because hys face was as of one goynge to Jerusalem. But whan hys disciples, James and Jhon sawe it, they sayde: LORDE, wylt thou that we cõmaũde fyre to come

Marc. 1. c Luce. 4. b

Math. 16. c and. 10. b Mar. 8. b and. 9. d Luce. 2. g and. 18. d

math. 18. a Mar. 9. d Luca. 22. b

Math. 10. a Mar. 9. d Luce. 10. b Joha. 13. c

Math. 20. b Mar. 9. d and. 10. c Luce. 22. b.

M. iiii. downe

downe from heauen, & consume thē? And he beynge turned rebuked thē, sayenge: Ye knowe not of whose spyrete ye be. The sonne of man cam not to destroye soules, but to saue. And they wente in another towne.

Math. 8. c + * And it chaunced them walkyng by the way, that one sayd vnto him: I wyll followe ỳ where so euer thou shalte go. Jesus sayd vnto hym: The foxes haue holes, and the byrdes of the ayre nestes, but the sonne of mā hath not where on to laye hys head.

Math. 8. c *And he sayd vnto another: followe me. But he sayd: LORDE, suffre me fyrst to go and to bury my father.

Leui. 21. b And Jesus sayde vnto hym: *Let the dead bury theyr dead, but go thou & preach ỳ kyngdom of God. And another sayd: LORDE, I wyl follow the,

3. Reg. 19. d but *suffre me fyrste to byd thē fare well ỳ be at home. Jesus sayd vnto

2. Pet. 2. d him: * Nomā layenge hys hāde to ỳ plough, & lokynge backe, is mete for the kyngdome of God. +

The .x. Chapter. +

AFter thys appoynted the LORDE other two and seuenty also, and sent them two and two before hym into euery cytie and place, where he hymselfe was cōmynge, & sayd vnto

Marci. 9. b thē: * The haruest verely is great, but the labourers [are] fewe. Pray therfore the LORDE of the haruest that he sende labourers into hys haruest. * Go your way, behold, I sende

Math. 10. b you as lābes amōge wolues. * Bear

Math. 10. a no wallet, nor scrippe, nor shewes, &

Marci. 6. a *salute nomā by ỳ way. In what so

Luce. 9. a euer house ye entre, fyrst say: Peace

4. Reg. 4. d be

cēdat de cœlo & cōsumat illos? Et cōuersus increpauit illos, dicēs Nescitis cuius spūs estis Filius hois nō uenit aias perdere, sed saluare. Et abierūt in aliud castellū. Factū est aūt ambulātibus illis in uia, dixit quidam ad illū: Sequar te quocunq; ieris. Dicit illi IESVS: Vulpes foueas habent, & uolucres cœli nidos, filius autē hominis non habet ubi caput suum reclinet. Ait autē ad alterū: Sequere me. Ille autē dixit: Domine, permitte me primū ire, & sepelire patrem meū. Dixitq; ei IESVS: Sine ut mortui sepeliāt mortuos suos: tu autē uade, & annuncia regnū Dei. Et ait alter: Sequar te Domine, sed permitte mihi primū renūciare his qui domi sūt. Ait ad illū IESVS: Nemo mittens manum ad aratrum, & aspiciens retro, aptus est regno Dei.

CAPVT X.

POst hæc autem dessignauit Dominus & alios septuaginta duos & misit illos binos ante faciem suam in omnem ciuitatem & locū, quo ipse erat uenturus, & dicebat illis: Messis quidē multa, operarii autem pauci. Rogate ergo Dñm messis, ut mittat operarios in messem suā. Ite, ecce, ego mitto uos sicut agnos inter lupos. Nolite portare sacculum, neq; perā, neq; calciamēta, & neminē per uiā salutaueritis. In quācunq; domū intraueritis, primū dicite: Pax huic domui. Et

si ibi

si ibi fuerit filius pacis, requiescet super illum pax uestra: sin autem, reuertetur ad uos. In eadē autem domo manete, edētes & bibentes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcunq; ciuitatē intraueritis, & susceperint uos, manducate quæ apponūtur uobis, & curate infirmos qui in illa sunt, & dicite illis: Appropinquauit in uos regnū Dei. In quācunq; autem ciuitatem intraueritis, & non susceperint uos, exeūtes in plateas eius, dicite: Etiam puluerem qui adhæsit nobis de ciuitate uestra, extergimus in uos: tamen hoc scitote, quia appropinquauit regnum Dei. Dico uobis, quia Sodomis in illa die remissius erit, quam illi ciuitati. Væ tibi Chorozaim, uę tibi Bethsaida, quia si in Tyro & Sidone factæ fuissent uirtutes, quæ factæ sunt in uobis, olim in cilicio & cinere sedentes pœniterent. Veruntamen Tyro & Sidoni remissius erit in iudicio, quam uobis. Et tu Capernaum usque ad cœlum exaltata, usque ad infernum demergeris. Qui uos audit, me audit: & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me. Reuersi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam dæmonia nobis subiiciuntur in nomine tuo. Et ait illis: Videbam satanam sicut fulgur de cœlo cadentem.

Ecce

be vnto this house. And yf there be ẏ chylde of peace, your peace shal rest vpon hym: yf not, it shall returne vnto you agayne: But tary ye in the same house, eatynge and drynkynge such as they haue: For a labourer is worthy of hys rewarde. ✝ Go not from house to house. And into what soeuer cytie ye shall entre, and they receaue you, eate suche thynges as be set afore you, and heale the sycke that be therin, and saye vnto them: The kyngdome of God is come nye vpon you. * But into what soeuer cytie ye shall entre, and they shall not receaue you, ye goynge out into the cytie of the same, saye: Euen the dust of your cytie that clyueth vnto vs, do we wepe of agaynst you: Neuerthelesse be sure of thys, that the kyngdome of God is come nye. I saye vnto you: It shalbe easyer for Sodome in ẏ daye, thā vnto ẏ cytie. * Wo vnto ẏ Chorozaim, wo vnto ẏ Bethsaida, for yf ẏ miracles had ben done in Tyre & Sidon ẏ haue bene done amonge you, they had done penaūce lōge ago syttyng in sackcloth & ashes. Neuerthelesse it shalbe easyer for Tyre & Sidō at ẏ iudgemēt thē vnto you. And ẏ Capernaum be ynge exalted vntyl heauē, vntyl hell shalt ẏ be thrust downe. * He ẏ heareth you, heareth me: & he ẏ despyseth you, despyseth me: but who so despyseth me, despyseth hym ẏ sente me. And the .lxxii. came agayne w̄ ioye sayenge: LORD the deuels are also subdued vnto vs in thy name. And he sayd vnto thē: * I saw Satā fal down frō heauē lyke lyghtenyng

Math. 10. b
Marci. 6. b
Luce. 9. a
Actu. 13. c
and. 18. a
B
Math. 11. b
Math. 10. b
Marc. 9. d.
Johā. 13. c
Esay. 14. b.
Apoc. 12. c

Behold

marc.16.c Acto.28.a Beholde, ⋆ I haue geuen you power to treade vpon serpentes and scorpions, and vpon al the power of the enemy, and nothynge shall hurt you. Neuerthelesse reioyce not in that ẏ the spretes are subdued vnto you: but reioyce ẏ ⋆ your names are wrytten in heauēs. ✠ At ẏ same houre reioyced Jesus in ẏ holy goost, & said: I prayse the father, LORD of heauē & earth, that thou hast hyd these thynges from the wyse and prudent, and hast opened thē vnto the lytleones. Euen so father, for so pleased it the. ⋆ All thynges are geuen me of my father, ✠ & nomā knoweth who be ẏ sōne, saue ẏ father: & who be ẏ father saue the sōne, & to whō the sōne wyl shewe it. ⋆ And beynge turned vnto hys disciples he sayde. ✝ Blessed are the eyen whych se that ye do se. For I saye vnto you, that many prophetes & kynges wold haue sene the thynges that ye do se, & they haue not sene them: and heare that ye do heare, and haue not herde them. ⋆ And beholde, ther rose a lawer, temptynge hym, and sayenge: Mayster, wyth doynge of what shall I possesse lyfe euerlastynge? But he sayd vnto hym: What is wrytten in the lawe? How doest thou reade? He answerynge, sayd: ⋆ Thou shalt loue the LORDE thy God wyth all thy harte, wyth all thy soule, & wyth all thy strengthe, and wyth all thy mynde, and ⋆ thy neghboure as thy selfe. And he sayd vnto hym: Thou hast answered ryght, do that & thou shalte lyue. ✝ But he wyllynge to iustifye hymselfe, sayde vnto Jesus

Phil.4.a. Apoc.14.b ✠ mat.11.c Math.28.c Johā.13.a ✠ mat.11.c Joh.7.c 8.b and.10b ✠ mat.13.c Math.22.b Marc.12.c Deu.6.b Leuit.19.e Roma.13.b

And

Ecce dedi uobis potestatem calcandi supra serpentes & scorpiones, & super omnem uirtutem inimici, & nihil uobis nocebit. Veruntamen in hoc nolite gaudere, quia spiritus uobis subiiciuntur: gaudete autem quod nomina uestra scripta sunt in cœlis. In ipsa hora exultauit in spiritu sancto, & dixit: Confiteor tibi pater Domine cœli & terræ, quod abscondisti hæc a sapientibus & prudentibus, & reuelasti ea paruulis. Etiam pater quoniam sic placuit ante te. Omnia mihi tradita sunt a patre meo, & nemo scit quis sit filius, nisi pater: & quis sit pater, nisi filius, & cui uoluerit filius reuelare. Et conuersus ad discipulos suos, dixit: Beati oculi qui uident quæ uos uidetis. Dico enim uobis, quod multi prophetæ & reges uoluerunt uidere quæ uos uidetis, & non uiderunt: & audire quæ auditis, & nō audierūt. Et ecce qdā legisperitus surrexit, tentans illum, & dicens: Magister, quid faciendo uitam æternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens, dixit: Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex omnibus uiribus tuis, & ex omni mente tua: & proximum tuum sicut teipsum. Dixitque illi: Recte respondisti, hoc fac, & uiues. Ille autem uolens iustificare seipsum, dixit ad IE-

SVM:

SVM: Et qs est meus proximus? Suspiciens autē IESVS, dixit: Homo quidā descēdebat ab Hierusalē in Hiericho, & incidit in latrones, qui etiā despoliauerūt eum: & plagis impositis abierūt semiuiuo relicto. Accidit autem ut sacerdos quidam descenderet eadem uia, & uiso illo prætereiuit. Similiter & leuita, cum esset secus locum & uideret eum, pertransiit. Samaritanus autem quidam iter faciens, uenit secus & uidens eum, misericordia motus est. Et appropians, alligauit uulnera eius, infundens oleum & uinum: & imponens illum in iumentum suum, duxit in stabulum, & curam eius egit. Et altera die protulit duos denarios, & dedit stabulario, & ait: Curam illius habe, & quodcunque supererogaueris, ego cum rediero, reddam tibi. Quis horum trium uidetur tibi fuisse proximus illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi IESVS: Vade, & tu fac similiter. Factum est autē dum irēt, & ipse intrauit in quoddam castellum, & mulier quædā Martha nomine, excepit illum in domum suam: & huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini, audiebat uerbum illius. Martha autem satagebat circa frequens ministerium, quæ stetit, & ait: Domine, nō est tibi curę qp soror mea relinquit me solam ministrare?

And who is my neghboure? And Jesus lokynge vp, sayde: ✣ A certayne man wente downe from Jerusalem to Hierico, and fell amonge murtherers, which also spoiled him: and after they had layed stryppes on hym, they wente awaye, hym beyng lefte halfe dead. And it chaunced that a preest wente downe that same waye, and seynge hym, he wente by. Lykewyse also a Leuite, whan he was by the place, and sawe hym, he wente by. But a Samaritane your nyenge came by hym, and seynge hym, he was moued with pytie. And cōmyng neare, he bounde vp hys woūdes, pourynge oyle and wyne in the, and layenge hym vpon hys beast he brought hym in an ynne, & prouyded for hym. And the nexte daye he toke out two pens, & gaue them vnto the hooste, & sayde: Take hede to hym, & what so euer thou layest out more, whan I come agayne, I shal restore it the. Whych of these thre thynkest thou to haue bene neyghboure vnto hym, that fell amonge the murtherers? And he sayd: He that shewed mercy to hym. And Jesus sayd vnto hym: Go thy waye and do thou lykewyse. ✣ ✣ It fortuned as they wente, that he entred into a certain towne, & a certayne womā, Martha by name, receaued him in hyr house: and she had a syster, by name Mary, the whyche also ✣ sittynge at the LORDES fete herde his worde. But Martha busyed her selfe greatly aboute muche seruyng, the which stode and sayde: LORDE, caresst thou not that my syster letteth me

D

Deut. 33. a

serue

serue alone? tell her therfore that she helpe me. And the LORDE answerynge sayd vnto her: Martha, Martha thou arte carefull and cõ-
Psal. 26. a bred about many thynges: * but one thynge is nedefull. Mary hath chosen the best part, the whych shal not be taken from her. +

The. xi. Chapter. +

A And it fortuned as he was in a place prayenge, as he lefte of, one of hys disciples sayd vnto hym: LORDE, teache vs to praye, as Jhon taught hys disciples. And he sayd vn
Math. 6. a to them: * Whan ye praye, saye: Father, hallowed be thy name. Thy kyngdome come. Thy wyl be done. Geue vs thys daye our dayly bread And forgeue vs oure synnes, for we also forgeue vntoeuery one that oweth vs. And leade vs not into tentacion. + And he sayde vnto them: + Whych of you shall haue a frẽde, and shall go vnto him at mydnyght, and shall saye vnto hym: Frende, lende me thre loaues, for a frende of myne is come vnto me oute of the waye, and J haue not that J may set before hym: and he wythin answerynge do saye: Trouble me not, the dore is now shut, and my childrẽ are wyth me in my chamber, J can not ryse and geue the. And yf he continue knockynge, J saye vnto you: Though he rysynge geue hym not because he is hys frende, yet shall he ryse because of hys vnshamefastnesse, and shall geue hym so many
Pro. 8. b math. 7. a as he hath nede. * And J saye vnto
Joha. 14. b 15. b. 16. c you: Axe, and it shalbe geuen you:

Seke

strare? dic ergo illi, ut me adiuuet. Et respondens, dixit illi Dominus: Martha, Martha solicita es, & turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit, quæ nõ uferetur ab ea.

CAPVT XI.

ET factũ est, cũ esset in quodã loco orãs, ut cessauit, dixit unus ex discipulis eius ad eum: Domine, doce nos orare, sicut docuit Ioannes discipulos suos. Et ait illis: Cum oratis, dicite: Pater, sanctificetur nomen tuum. Adueniat regnum tuum. Fiat uoluntas tua. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, siquidem & nos dimittimus omni debenti nobis. Et ne nos inducas in tentationem. Et ait ad illos: Quis uestrum habebit amicum, & ibit ad illũ media nocte, & dicet illi: Amice cõmoda mihi tres panes, quoniã amicus meus uenit de uia ad me, & non habeo quod ponam ante illum: & ille deintus respondens, dicat: Noli mihi molestus esse, iam ostium clausum est, & pueri mei mecum sunt in cubili, non possum surgere, & dare tibi. Et si ille perseuerauerit pulsans, dico uobis: Etsi non dabit illi surgens, eo q̃ amicus eius sit, propter improbitatem tamen eius surget, & dabit illi quotquot habet necessarios. Et ego dico uobis: Petite, & dabitur uobis: Quærite, &

quærite, & inuenietis: pulsate, & aperietur uobis. Omnis enim qui petit, accipit: & qui quærit, inuenit: & pulsanti, aperietur. Quis autem ex uobis patrem petit panem, nunquid lapidem dabit illi? Aut piscem, nunquid pro pisce serpentem dabit illi? Aut si petierit ouum, nunquid porriget illi scorpionē? Si ergo uos cū sitis mali, nostis bona data dare filiis uestris, quanto magis pater uester cœlestis dabit spiritum bonum petentibus se? Et erat eiiciens dæmoniū, & illud erat mutum. Et cum eiecisset dæmonium locutus est mutus, & admiratæ sunt turbæ. Quidam autem ex eis dixerunt: In Beelzebub principe dæmoniorum eiicit dæmonia. Et alii tentantes, signum de cælo quærebant ab eo. Ipse autem ut uidit cogitationes eorum dixit eis: Omne regnum in se diuisum desolabitur, & domus supra domum cadet. Si autem & satanas in seipsum diuisus est, quomodo stabit regnum eius? quia dicitis in Beelzebub me eiicere dæmonia? Si autem ego in Beelzebub eiicio dæmonia, filii uestri in quo eiiciunt? Ideo ipsi iudices uestri erunt. Porro si in digito Dei eiicio dæmonia, profecto peruenit in uos regnū Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quæ possidet. Si autem fortior illo superueniens uicerit eum, uniuersa arma eius auferet,

Seke, and ye shal fynde: knock, & vnto you shalbe opened. For euery one that axeth, receaueth: and he that seketh, fyndeth: and vnto hym ẏ knocketh, it shalbe opened. Who is it of you that [yf he] axe hys father bread wyll he geue hym a stone? Or [yf he shall axe] a fysh, wyll he in steade of a fysh geue hym a serpente? Or yf he shall axe an egge, wyll he reach hym a scorpion? Yf ye than whan ye be euell can geue good gyftes vnto your chyldren, howe muche more shall your father of heauē geue the good sprete vnto them that axe hym? ✝ B

✝ ⋆ And he was castynge out a deuell, & it was domme. And whan he had cast out the deuell, the dōme dyd speake, and the people maruayled. Math. 9. d and. 12. c

⋆ But some of them sayd: By Beelzebub the prince of deuels doth he cast out deuels. And other tempting [hym,] requyred of him a tokē from heauen. But whā he sawe ẏ thoughtes of theyr hartes, he sayd vnto thē: Euery kyngdome diuided in it selfe shalbe desolate, and house shall fall vpō house. But yf Satan be diuided in hymselfe, how shall than hys kingdome stande? Seynge ye saye me to cast out deuels by Beelzebub. And yf I dryue out deuels by Beelzebub by whom do your chyldren cast out? Therfore shal they be your iudges. Moreouer yf I cast out deuels by ẏ fynger of God, thā verely is ẏ kyngdome of God come vpō you. ⋆ Whā a strōge mā beyng harnessed kepeth hys house, those thynges ẏ he possesseth are in rest. ⋆ But yf one strōger thā he fallynge vpon him, ouercōme him, he shal take awayal his weapēs Marc. 3. b C Marc. 12. c Colo. 2. b

in the whych he trusted, and shal distribute hys spoyles. He that is not wyth me, is agaynst me: and he that gathereth not wyth me, scattereth abrode. * When the vncleane spyrite is gone out of a mã, he walketh throwe drye places, seekynge rest: and not fyndynge, he sayeth: I wyll returne agayne into my house, from whence I wente out. And when he cõmeth, he fyndeth it swept and garnyshed. Than goeth he, and taketh wyth hym seuen other spyrites, worse than hymselfe, and they beynge entred, dwell there, and the last thynges of that man become worse than the fyrst. † + And it fortuned whan he sayd that, a certayne woman of ỹ people lyftynge vp hyr voyce, sayde vnto hym: Blessed is the wombe that hath borne the, and the brestes that gaue the suck. But he sayd: Yee blessed are they that heare ỹ worde of God, and kepe it. † And the people runnynge together, he began to saye: * Thys generacõ is a wycked generacion, it seketh a token, & ther shall no token be geuen hym, saue ỹ token of the prophete Jonas. * For lyke as Jonas was a token vnto the Niniuites, euen so shall also ỹ sonne of man be vnto thys generacion. * The Quene of the South shall ryse at the iudgement wyth ỹ men of thys generacyon, and shall condemne them: for she came from the endes of the earth to heare the wyse dome of Salomõ, and beholde [one] more than Salomon is here. The mẽ of Nintue shal ryse at the iudgement wyth thys generacion, and cõdemne

math. 12. c

math. 12. d
marci. 8. b

Jone. 2. a and. 3. b.

3. Reg. 10. a
2 Para. 9. a

in quibus confidebat, & spolia eius distribuet. Qui non est mecum, contra me est: & qui non colligit mecum, dispergit. Cum immundus spiritus exierit ab homine, perambulat per loca inaquosa, quærens requiem: et non inueniens, dicit: Reuertar in domum meam unde exiui. Et cum uenerit, inuenit eam scopis mundatam. Tunc uadit, & assumit septem alios spiritus secum, nequiores se, & ingressi habitant ibi, & fiunt nouissima hominis illius peiora prioribus. Factum est autem cum hæc diceret, extollens uocem quædam mulier de turba, dixit illi: Beatus uenter qui te portauit, & ubera quæ suxisti. At ille dixit: Quinimo beati qui audiunt uerbum Dei, & custodiunt illud. Turbis autem concurrentibus, cœpit dicere: Generatio hæc, generatio nequam est, signum quærit & signum nõ dabitur ei, nisi signum Ionæ prophetæ. Nam sicut fuit Ionas signum Niniuitis, ita erit & filius hominis generationi isti. Regina Austri surget in iudicio cum uiris generationis huius, & condemnabit illos: quia uenit a finibus terræ audire sapientiam Salomonis, & ecce plus quam Salomon hic. Viri Niniuitæ surgent in iudicio cum generatione hac, & condemna-

demnabunt illam, quia pœnitentiam egerunt in prædicatione Ionæ: & ecce pluſquam Ionas hic. Nemo lucernam accẽdit, & in abſcondito ponit, neque ſub modio: ſed ſupra candelabrũ, ut qui ingrediuntur lumen uideãt. Lucerna corporis tui, eſt oculus tuus. Si oculus tuus fuerit ſimplex, totum corpus tuum lucidum erit: ſi autem nequam fuerit, etiam corpus tuum tenebroſum erit. Vide ergo ne lumen quod in te eſt, tenebræ ſint. Si ergo corpus tuum totum lucidũ fuerit, non habens aliquam partem tenebrarum, erit lucidum totum, & ſicut lucerna fulgoris illuminabit te. Et cum loqueretur, rogauit illum quidam phariſæus ut prandereꝫ apud ſe. IESVS autem ingreſſus recubuit. Phariſæus autẽ cœpit intra ſe reputãs dicere, quare nõ baptizatus eſſet ante prandium. Et ait Dominus ad illũ: Nunc uos phariſæi quod deforis eſt calicis & catini mundatis, quod autem intus eſt ueſtrum plenum eſt rapina & iniquitate. Stulti, nõne qui fecit quod foris eſt, etiã id quod deintus eſt, fecit? Veruntamen quod ſupereſt, date eleemoſynã & ecce omnia mũda ſunt uobis. Sed uæ uobis phariſæi qui decimatis mẽtã & rutã, & õne olus, & pꝛeteritis iudiciũ & charitatẽ dei. Hæc aũt oportuit facere, & illa nõ omittere. Vꝛ uobis phariſeis, quia diligitis primas cathedras i ſynagogis, & ſalutatiões in foro. Væ uobis ſcri-

deinne it, becauſe they dyd penaũce at at the preachynge of Jonas: & beholde, [one] moꝛe thã Jonas is here
* Noman lyghteth a candle, & ſetteth it in ꝯ darke, nother vnder a buſhell: but vpon a candelſticke, that they that come in maye ſe lyght. * The lyght of thy body is thyne eye. Yf thyne eye be ſyngle, al thy body ſhal be ſhynynge: but yf it be wycked, all thy body ſhalbe darke. Beware therfoꝛe that the lyght ꝯ is in the, be not darkeneſſe. Yf thy body thã be al full of lyght, haynge no parte of darkeneſſe, it ſhall all be ſhynynge, and ſhall lyghten the lyke the lyghte of the lyght enynge. And whan he dyd ſpeake, a certayne phariſe beſought hym that he wold dyne with hym. And Jeſus beynge gone in, ſat at boꝛde wyth hym. But the Phariſe began thynkynge in hymſelfe to ſaye, why he was not waſhen beforẽ dyner. And the LORDE ſayd vnto hym: * Now do ye phariſes clẽſe the outſyde of the platter and cuppe, but youꝛ inſyde is full of robbery & wyckedneſſe. Ye fooles, hath not he that made it that is wythin, made it alſo that is wythout? * Neuerthele ſſe of it that is ouer, geue almeſſe, and behold al thynges are cleane vnto you
* But wo vnto you phariſes, whych tyth mynte and rue, and all maner of herbes, and paſſe ouer iudgemẽt & the loue of God. But theſe oughte to haue ben done, and not to leaue the other behynde. * Wo vnto you phariſes, foꝛ ye loue the fyꝛſt ſeates in the ſynagoges, and the ſalutaciõs in the market. Wo vnto you ſcrybes

math. 5. b
marc. 4. b
Luce. 8. b
math. 6. c
D
math 23. c
Eſaie. 58. b
math. 23. c
math. 23. a
marc. 12. d
Luce. 20. c

bes and pharisés, ye hypocrites, for ye be as graues that appeare not, & men walkynge ouer [them] know it not. And one of ỳ lawers answering sayd vnto hym: Mayster, sayenge thys thou putteſt vs to rebuke also.

Math. 23. a But he sayde: And ✱ wo vnto you lawers, for ye charge mẽ wyth burthens, the whych they can not bear, and ye touche not the burthens wỉ one of your fynger. ✱ Wo vnto you

Math. 23. d that buylde the tombes of the prophetes, but youre fathers haue slayne them. Doutlesse ye beare wytnesse that ye consente vnto the workes of your fathers: for they verely

Math. 23. c haue slayne thẽ, but ye buylde theyr tombes. And ✱ therfore sayd the wyse dome of God: I shall sende vnto thẽ prophetes and apostles, and of them shall they slaye and persecute, that of thys generacion may be requyred the bloude of al the prophetes which hath ben shed from the constitucion

Gen. 4. b of the worlde, from ✱ the bloude of

2 Par. 24. d Abell vntyll the ✱ bloude of Zacharye whych perysshed betwene the altare and the temple. Verely I saye vnto you, it shalbe requyred of thys gene-

Math. 23. b racion: ✱ Wo vnto you lawers, whyche haue taken awaye the keye of knowlege, ye youre selues entred not, and them that dyd entre, haue ye forbydden. Whan he sayd thys vnto them, the pharises and lawers begaune earnestly to lye vpon hym, & to stoppe hys mouthe wyth many thynges, layenge wayte for hym, and seekynge to catche somwhat oute of hys mouth, that they myght accuse hym.

Væ uobis scribæ & pharisæi hypocritæ, quia estis ut monumenta quæ non parent, & homines ambulantes supra nesciunt. Respondens autem quidam ex legis peritis, ait illi: Magister, hæc dicens etiam contumeliam nobis facis. At ille ait: Et uobis legispe ritis uæ, quia oneratis homines oneribus quæ portare non possunt, & ipsi uno digito uestro nõ tangitis sarcinas. Væ uobis qui ædificatis monumenta prophetarum, patres autem uestri occiderunt illos. Profecto testificamini quod consentitis operibus patrum uestrorum, quoniam ipsi quidem eos occiderunt, uos autem ædificatis eorum sepulchra. Propterea & sapientia Dei dixit: Mittam ad illos Prophetas & Apostolos, & ex illis occident & persequentur, ut inquiratur sãguis omnium Prophetarum, qui effusus est a constitutione mundi a generatione ista, a sanguine Abel usque ad sanguinem Zachariæ, qui periit inter altare & ædem. Ita dico uobis, requiretur ab hac generatione. Væ uobis legisperitis, qui tulistis clauem scientiæ: ipsi non introistis, & eos qui introibant, prohibuistis. Cum hæc ad illos diceret, cœperunt pharisæi & legisperiti grauiter insistere, & os eius opprimere de multis, insidiantes ei, & quærentes aliquid capere ex ore eius, ut accusarent eum.

CAP

The

CAPVT XII.

MVltis autem turbis concurrentibus, ita ut se inuicem conculcarent, cœpit dicere ad discipulos suos: Attendite a fermento pharisæorum, quod est hypocrysis. Nihil enim opertum est, quod non reueletur: neque absconditum, quod nō sciatur. Quoniam quæ in tenebris dixistis, in lumine dicentur: & quod in aure locuti estis in cubilibus, prædicabitur in tectis. Dico autē uobis amicis meis: Ne terreamini in his qui occidunt corpus, & post hæc non habent amplius quid faciant. Ostendam autem uobis quem timeatis: Timete eum qui postquam occiderit, habet potestatem mittere in gehennam: ita dico uobis, hunc timete. Nōne quinque passeres uæneunt dipondio? & unus ex illis non est in obliuione coram Deo. Sed & capilli capitis uestri omnes numerati sunt. Nolite ergo timere, multis passeribus pluris estis. Dico aūt uobis: Omnis quicūq; confessus fuerit me corā hominibus, & filius hominis confitebitur illū coram angelis Dei: qui aūt negauerit me corā hoībus, negabitur corā angelis Dei. Et omnis qui dicit uerbum in filium hominis, remittetur illi: ei autem qui in spiritum sanctum blasphemauerit, non remittetur. Cum autem inducent uos in synagogas, & ad magistratus & potestates, nolite soliciti esse qualiter aut

The.xii.Chapter.

MAny people runnynge to gether, insomuche ỳ they trode one another, he began to saye vnto hys disciples: ✶Beware of the leuen of the phartses, whych is hypocrisy. ✶For ther is nothyng hyd, that shal not be disclosed: nother secrete ỳ shal not be knowen. For what ye haue spoken in darkenesse, that shalbe sayd in the lyght: and what ye haue spoken in the eare in chābres, that shalbe preached vpon thackes. ✶I saye vnto you my frendes. Be not afrayed of them that slaye the bodye, and after that haue nomore that they maye do. But I shall shewe you whome ye shall feare: feare hym, whych after he hath slayne, hath power to sende to hell: yee I saye vnto you, feare hym. ✶ Are not fyue sparowes solde for two farthynges? and yet is not one of them forgotten before God. Yee the very heeres of youre heade are all nombred. Feare ye not therfore, for ye be more worth than many sparowes. But I saye vnto you: ✶ Who so shall knowlege me before men, the sonne of man shall also knowlege hym before ỳ angels of God: But who so denyeth me before mē, he shalbe denyed before the angels of God. ✶And euery one that speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym: But vnto hym that blasphemeth agaynst the holy goost, shal not be forgeuen. ✶But whan they shall bryng you into the synagoges, and vnto rulers and powers, be not careful how

A

Math.16.a Marci.8.b ✶Sap.1.b Math.10.d Marci.4.b Luce.8.b

Math.10.d 2.Pet.2.c

Math.10.d

math.10.d. Marci.8.e Luce.9.c Apoc.3.a

Math.12.c Marc.3.c.

B

Math.10.c Marci.13.b Luce.21.b

N.i. or

or what ye shall answere, or what ye shall saye: For the holy goost shal in that houre teach you, what ye ought to say. But one of ỳ people said vnto hym: Master, byd my brother that he dyuide the heretage wyth me.
But he sayd vnto hym: Man, who hath set me to be a iudge or parter [of the heretage] ouer you? And he sayd vnto them: Take hede and beware of all maner couetousnesse: For the lyfe of ony man consysteth not in the abundaunce of it that he possesseth. And he tolde them a similitude, sayeng: A certayne rych mãs felde brought forth plẽteous frutes, and he thought in hymselfe, sayeng: What shal I do, for I haue not wher in I may gather my frutes? And he sayd: Thys wyll I do: I wyl breake downe my barnes, and make them greater, and therein wyll I gather all thynges that are growen vnto me, and my goodes, and I shall saye
Eccli.11.c. vnto my soule: * Soule, thou hast much goodes layed vp in stoare for many yeares, take thy reste, eate, drynke and fare delicatly. But God
Iere.17.b sayd vnto hym. * Thou foole, thys nyght do they requyre thy soule frõ the, but those thynges that thou hast
Psal.38.a prepared, * whose shal they be? Such one is he that gathereth treasure vnto hymselfe is not rych in God. And
L he said vnto hys disciples: Therfore
Psal.54.c I saye vnto you * be not carefull for
Math.6.c your lyfe what ye shall eate, nor for
1.Pet.1.a your body what ye shal put on: The lyfe is more than meate, and the body more than rayment. Consyder ỳ rauens, for they sowe not, nother reape

aut quid respondeatis, aut quid dicatis. Spiritus enim sanctus docebit uos in ipsa hora quid oporteat uos dicere. Ait autem ei quidam de turba: Magister, dic fratri meo, ut diuidat mecum hæreditatem. At ille dixit ei: Homo, quis me constituit iudicem aut diuisorem supra uos? Dixitque ad illos: Videte, & cauete ab omni auaricia: quia non in abundantia cuiusquam uita eius est ex his quæ possidet. Dixit autem similitudinem ad illos, dicens: Hominis cuiusdam diuitis uberes fructus ager attulit, & cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, & maiora faciam, & illuc congregabo omnia quæ nata sunt mihi, & bona mea, & dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te, quæ autem parasti, cuius erunt? Sic est qui sibi thesaurizat, & non est in Deum diues. Dixitque ad discipulos suos: Ideo dico uobis, nolite soliciti esse animæ uestræ quid manducetis, neque corpori, quid induamini: anima plus est quam esca, & corpus plus quam uestimentum. Consyderate coruos, quia non seminant, neque

metunt,

neque metunt, quibus non est cellarium, neq; horreum, & Deus pascit illos. Quãto magis uos pluris estis? illis? Quis autem uestrum cogitando potest adiicere ad staturam suam cubitum unum? Si ergo neque quod minimum est potestis, quid de cæteris soliciti estis? Consyderate lilia quomodo crescunt, non laborant, neque nent; dico autem uobis, neque Salomon in omni gloria sua uestiebatur sicut unum ex istis. Si autem fœnum quod hodie est in agro, & cras in clibanũ mittitur, deus sic uestit, quãto magis uos pusillæ fidei? Et uos nolite quærere quid manducetis, aut quid bibatis, & nolite in sublime tolli: hæc autem omnia gentes mundi quærunt. Pater autem uester scit quoniam his indigetis. Veruntamen quærite primum regnum Dei, & iustitiam eius, & hæc omnia adiicientur uobis. Nolite timere pusillus grex, quia complacuit patri uestro dare uobis regnum. Vendite quæ possidetis, & date eleemosynam. Facite uobis sacculos qui non ueterascunt thesaurum non deficientem in cœlis, quo fur non appropiat, neque tinea corrumpit. Vbi enim thesaurus uester est, ibi cor uestum erit. Sint lũbi uestri præcincti, & lucernæ ardentes in manibus uestris, & uos similes hominibus expectantibus Dominũ suũ quando reuertatur a nuptiis, ut cũ uenerit & pulsauerit, cõfestim aperiant ei. Beati serui illi, quos cũ

reape, whych haue nother celler nor barne, and [yet] doth God fede thẽ. Howe muche more better are ye?
*Whych of you takynge thoughte, can put one cubyte to hys stature? Mach. 6. b
Yf ye therfore be not able [to do] it that is leest, why are ye carefull for the rest? Cõsyder ỹ lylies, how they growe, they labour not, nother spynne: but I saye vnto you, [that] nother Salomon was so clothed in all hys mateste, as one of these. But yf God doth so clothe ỹ grasse ỹ to day is in the felde, & to morow is put in the ouen: how much more you O ye of lytle fayth? And are not ye what ye shal eate, or what ye shal drynke, & be not lyfted on hygh: ffor these thynges do al ỹ heythen of ỹ worlde seke. Yee your heauẽly father knoweth ỹ ye haue nede of these thynges.
But *seke ye fyrst the kyngdome of God and hys ryghteousnesse, and al these thynges shalbe ministred vnto you. *ffeare not ye lytle flocke. ffor it is the fathers wyl to geue you the kyngdome. Sell that ye haue and geue almesse. * Make you bagges that ware not olde, euen a treasure that fayleth not in ỹ heauẽs, where no thefe cõmeth neare, nother moat doth corruppe. ffor where your treasure is, there shal also your harte be.
* Let your lopnes be gyrded about, and lyghtes burnynge in your handes, and be ye lyke men waytynge for theyr lorde whan he shal returne frõ the weddyng, that whan he shall come & knocke, they maye strayghte waye open vnto hym. Happye [are] those seruauntes, the whyche whan 3. Reg. 3. b
Deut. 1. c and. 2. a.
math. 6. c and. 19. c
Ephes. 6. b 1. Pet. 1. c

the lorde shall come, he shall fynde
wakynge: Verely I saye vnto you,
Luce.22.b that*he shal gyrde hymselfe aboute,
and shal cause them to syt downe at
borde, and walkynge by shall mini-
ster vnto them. And yf he come in
the seconde watch, and yf he come
in the thyrde watch, and fynde them
so, happye are those seruauntes.
math.24.d * But be sure of thys, that yf the
Mar.13.d goodman of the house dydde knowe
what houre the thefe wolde come,
he wold surely watch and wolde not
suffre his house to be dygged thorow
math.25.a *And be ye also ready, for in an hou
re that ye thynke not, shall the sōne
of man come. But Peter sayd vnto
E hym: LORDE doest thou tel thys si-
militude vnto vs, or vnto all? And
the LORDE sayde: What thynke
math.24.d and.25.b ye is*a faythfull and wyse steward,
whome hys lorde setteth ouer hys
husholde, that he maye geue them a
measure of wheat in due season?
Apoc.16.c * Happy is that seruaunte, whome
whan hys LORD shall come, shall
fynde so doynge: Verely I saye vn-
to you, that he shall sette hym ouer
all that he possesseth. But yf that ser
math.24.d uaunt saye in hys harte.*My lorde
maketh longe to come, & shall begyn
to smyte the seruauntes & maydens
and to eat & drynke & to be dronken,
the LORD of that seruaūt shal come
in a daye that he thynketh not, and
in an houre that he knoweth not, &
shall diuide hym, and set hys parte
Jacobi.4.b wyth the infidels. * But the ser-
uaunte that knewe the wyll of hys
lorde, and dyd not prepare hymselfe
and dyd not after hys wyl, he shalbe

cum uenerit Dominus, inuene-
rit uigilantes: Amen dico uobis
quod præcinget se, & faciet il-
los discumbere, & transiens mi-
nistrabit illis. Et si uenerit in se-
cunda uigilia, et si in tertia uigi-
lia uenerit & ita inuenerit, be-
ati sunt serui illi. Hoc autem sci-
tote, quoniam si sciret paterfa-
milias, qua hora fur ueniret, ui-
gilaret utique, & non sineret per
fodi domum suam. Et uos estote
parati, quia qua hora non puta-
tis filius hominis ueniet. Ait au-
tem ei Petrus: Domine, ad nos
dicis hanc parabolam, an ad om
nes? Dixit autem Dominus: Quis
putas est fidelis dispensator, &
prudens, quem constituit Domi-
nus supra familiam suam, ut det
illis in tempore tritici mensu-
ram. Beatus ille seruus, quem
cum uenerit Dominus, inuenerit
ita facientem: uere dico uobis:
quoniam supra omnia quæ possi
det constituet illum. Quod si di-
xerit seruus ille in corde suo: Mo
ram facit Dominus meus ueni-
re, & cœperit percutere seruos,
& ancillas, & edere, & bibere, &
inebriari, ueniet Dominus serui
illius in die qua non sperat, & ho
ra qua nescit, & diuidet eum, par
temque eius cum infidelibus po-
net. Ille autem seruus qui cogno
uit uoluntatem Domini sui, &
non præparauit, & non fecit se-
cundū uoluntatē eius, uapulabit
multis

multis. Qui autem nō cognouit & fecit digna plagis, uapulabit paucis. Omni autem cui multum datum eſt, multum quæretur ab eo: & cui commendauerunt multum, plus petent ab eo. Ignem ueni mittere in terram, & quid uolo, niſi ut accendatur? Baptiſmo autem habeo baptizari, & quomodo coarctor, uſque dum perficiatur? Putatis quia pacem ueni mittere in terram? Non dico uobis, ſed ſeparationem. Erunt enim ex hoc quinque in domo una diuiſi, tres in duos, & duo in tres: diuidentur pater in filium, & filius in patrem ſuum, & mater in filiam, & filia in matrem, ſocrus in nurum ſuam, & nurus in ſocrum ſuam. Dicebat autem ad turbas: Cum uideritis nubem orientem ab occaſu, ſtatim dicitis: Nimbus uenit, & ita fit. Et cum auſtrum flantem, dicitis: Quia æſtus erit, & fit. Hypocritæ, faciem cœli & terræ noſtis probare, hoc autem tempus quo modo non probatis? Quid autem & a uobis ipſis non iudicatis quod iuſtum eſt? Cum autem uadis cum aduerſario tuo ad principem, in uia da operam liberari ab illo, ne forte trahat te ad iudicē, & iudex tradat te exactori, & exactor mittat te in carcerem

beaten wyth many ſtrypes. But he that knew it not, and dyd [thynges] worthy of ſtrypes, he ſhalbe beaten wyth fewe. ffor vnto euery one whō much is geuen, much ſhalbe requyred of hym: and vnto whome they haue commytted much, they ſhal requyre more of hym. I am come to ſende a fyre in earth, and what wold I ſaue ẏ it be kyndled? But I muſte be * baptyſed wyth a baptyme, and how am I payned, vntyll it be fulended? * Suppoſe ye that I am come to ſende peace in earth? I tell you naye, but diuiſion. ffor from hence forth ſhall fyue be diuided in one houſe, thre agaynſt two, and two agaynſt thre: * they ſhalbe diuided the father agaynſt the ſonne, and ẏ ſōne agaynſt hys father: and the mother agaynſt the doughter, and ẏ doughter againſt [hyr] mother, the mother in lawe agaynſte the doughter in lawe, and the doughter in lawe agaynſt hyr mother in lawe. And he ſayd vnto ẏ people: * Whā ye ſhal ſe a cloude ryſynge from the weſt, anone ye ſaye: There cōmeth a ſhower, and ſo it happeneth. And whan the ſouthwynde bloweth, ye ſaye: It ſhalbe whote, and it happeneth. Ye hypocrites, ye can diſcerne the vtter appearaūce of ẏ ſky & earth, why do not you diſcern this tyme? And why iudge not ye by youre ſelues what is ryght? * Whā thou goeſt by ẏ way wyth thyne aduerſary vnto ẏ prince geue diligence to be delyuered from hym, leſt he delyuer ẏ vnto ẏ iudge, and the iudge deliuer the to taylar, and the taylar ſende the into preſon.

Math. 10. c
Math. 10. a
Mich. 7. a
Math. 16. a
Prou. 15. b
Eccli. 8. a
Math. 5. c

I tell the, thou shalte not go thence, vntyll thou shalte haue geuen euen the vtmoost myte.

The.xiii.Chapter.

THer were some present at that tyme, shewynge hym of * the Galileans, whose blonde Pilate dyd myxe wt theyr sacrifices. And he answerynge sayd vnto them: Thynke ye ỳ those Galileans were more synners than all the Galileans, because they suffred such thynges? I tell you naye, but excepte ye haue repentaūce, ye shall all perysh lykewyse. [O]as those eyghtene, vppon whome the tower of Siloe fel, and kylled them: Suppose ye that they also were more detters than al men dwellyng at Jerusalem? I tell you no, but yf ye haue no repentaunce, ye shal all dye lykewyse. And he sayd also thys symylitude: + *A certayne man hadde a fygge tre planted in hys vyneyarde and he came sekynge frute theron, and founde none. And he sayde vnto the dresser of the vyneyarde: Lo it is thre yeare ago sence I come sekyng frute on thys fygge tre, and I fynde none. hew it downe therfore, why doth it also combre the groūde? And he answerynge sayd vnto hym: Syr let it alone also thys yeare, tyll I dygge aboute it and dounge it, yf happely it wyll bryng frute: yf no, thou shalt hewe it downe afterwarde.

Acto. 5.e

Math. 21.b

And he was teachynge in theyr Synagoge vpon the sabbattes. And beholde a woman, whych had a spryte of sycknesse eyghtene yeare, & was croked, nother coulde loke vp ony thynge

Dico tibi non exies inde, donec etiam nouissimum minutum reddas.

CAPVT XIII.

ADerant autem quidā ipso in tempore nunciantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondēs dixit illis: Putatis quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia talia passi sunt? Non dico uobis, sed nisi pœnitentiam habueritis, omnes similiter peribitis. Sicut illi decem & octo, supra quos cecidit turris in Siloe, & occidit eos? putatis quia & ipsi debitores fuerint præter oēs hoies habitantes in Hierusalē? Non dico uobis, sed si pœnitentiam nō habueritis, omnes similiter peribitis. Dicebat autem & hanc similitudinem. Arborem ficí habebat quidam plantatam in uinea sua, & uenit quærens fructum in illa, & non inuenit. Dixit autem ad cultorem uineæ: Ecce anni tres sunt ex quo uenio quærens fructum in ficulnea hac, & non inuenio. Succide ergo illam: ut quid etiam terram occupat? At ille respondens dicit illi: Domine, dimitte illam etiam hoc anno, usque dum fodiā circa illā & mittā stercora, & siquidē fecerit fructū: sinautē in futurū succides eā. Erat aūt docēs in synagoga eorū sabbatis. Et ecce mulier, quę habebat spūm infirmitatis ānis decē & octo, & erat iclinata nec oīno potera

no poterat ſurſũ reſpicere: Quã cum uidiſſet IESVS, uocauit eã ad ſe, & ait: Mulier, dimiſſa es ab infirmitate tua. Et impoſuit illi manus, & confeſtim erecta eſt & glorificabat Deum. Reſpondens autem archiſynagogus, indignans quia ſabbato curaſſet IESVS, dicebat turbæ: Sex dies ſunt in quibus oportet operari, in his ergo uenite & curamini & non die ſabbati. Reſpondens autem ad illum Dominus, dixit: Hypocritæ, unuſquiſque ueſtrum ſabbato non ſoluit bouem ſuum aut aſinum a præſepio, & ducit adaquare? Hanc autem filiã Abrahæ, quam alligauit ſatanas, ecce decem & octo annis, num oportuit ſolui a uinculo iſto die ſabbati? Et cũm hæc diceret, erubeſcebant omnes aduerſarii eius, & omnis populus gaudebat in uniuerſis quæ glorioſe fiebant ab eo. Dicebat ergo: Cui ſimile eſt regnum Dei, & cui ſimile æſtimabo illud? Simile eſt grano ſinapis, quod acceptum homo miſit in hortum ſuum, & creuit, & factum eſt in arborem magnam, & uolucres cœli requieuerunt in ramis eius. Et iterum dixit: Cui ſimile æſtimabo regnum Dei? Simile eſt fermento, quod acceptum mulier abſcondit in farinæ ſata tria, donec fermentaretur totum. Et ibat per ciuitates & caſtella docens, & iter faciens in Hieruſalem. Ait autem illi quidam: Domine, ſi pauci

thynge at all: Whome whan Jeſus had ſene, he called her vnto hym, and ſayd vnto her: Woman thou art ryd of thy ſyckneſſe. And he layed [hys] handes vpon her, and ſhe was forthwyth made ſtrayght, and glorifyed God. But the ruler of the ſynagoge B takynge indignacion that Jeſus had healed on the Sabbat, anſwerynge ſayd vnto the people: Ther are ſyxe dayes wherin man muſte worke, in them therfore come and be healed, & not on the ſabbat daye. But ꝑ LORD anſwerynge ſayd vnto hym: Ye hypocrites, * doth not euery one of Deut.22.a
you lowſe hys oxe or aſſe from the Luc.14.a
maunger, and leadeth to water it? And ought not thys doughter of Abraham, whome beholde Satan had bounde eyghtene yeares, be lowſed from thys bonde on the ſabbatdaye? And whan he ſayde thys, all hys aduerſaryes were aſhamed. And al the people retoyced in all the thynges ꝑ were gloriouſly done of hym. ‖ * He Math.13.b
ſayd therfore: Wherevnto is ꝑ kyng Marc.4.c
dome of God lyke, and where vnto ſhal I lyken it? It is lyke vnto a muſtarde ſede, the whych beynge taken a man caſte it in hys garden, and it grewe and became a great tre, and the byrdes of the ayre reſted in hys braunches. * And agayne he ſayd: Math.13.c
Wherevnto ſhall I ſuppoſe ꝑ kyngdõ of God to be lyke? It is lyke leuẽ, Gene.18.a.
* ꝑ which being takẽ, a womã hideth it in thre peckes of meele, tyl it was all leuended. * And he went thorow Math.9.b
townes and cyties, teachynge and Marc.6.a
pourneynge towarde Jeruſalẽ. And one ſayd vnto hym: LORD are ther

fewe that shalbe saued? But he sayd
Math .7.b vnto thē: *Stryue to entre thorowe the narow gate, for I tell you many shall seke to entre, and shall not be able. But whan the good man of the house shalbe entred, and shall haue shut the doze, ye shall begynne to stande wythout, and knocke at ỹ
Math.25.a doze, sayenge: *LORDE, open vnto vs. And he answerynge shall say vnto you: I knowe you not whence ye be. Than shall ye begynne to saye: We haue eaten and dronke before the, and thou hast taught in our stretes. And he shall saye vnto you: I
Psal.6.b knowe you nōt whence ye be, * de-
Math.7.b and.25.b part fro me ye workers of wyckednesse. There shalbe weppynge & gnasshynge of teth, whan ye shall se Abraham, and Isaac, and Jacob, and all ỹ prophetes in the kyngdome of God,
Math.8.b. but you to be dryuen out. *And they shall come from the easte, and west, and north, and south, and shall sytte downe at borde in the kyngdome of
Math.19.b and.20.b God. *And beholde they are the last
Marc.10.c that were the fyrst, and they are the
D fyrst that were the last. Upon the same daye ther came certayne of ỹ pharises, sayeng vnto him: Go forth and get the hence, for Herode wyll slaye the. And he sayd vnto them: Go and tell that foxe: Beholde I cast out deuels, and do heale to daye and to morowe, and on the thyrde daye do I fynyshe. Neuertheles I must walke to day, and to morow and the nexte: for it can not be that a prophete dye wythout Jerusalem.
Math.23.c *Jerusalem, Jerusalem whych slayest the prophetes, and stonest them that

pauci sunt qui saluantur? Ipse autem dixit ad illos: Contendite intrare per angustam portam, quia multi dico uobis quærent intrare, & non poterunt. Cum autem intrauerit paterfamilias, & clauserit ostium, incipietis foris stare, & pulsare ostium, dicentes: Domine, aperi nobis. Et respondens, dicet uobis: Nescio uos unde sitis. Tunc incipietis dicere: Manducauimus coram te, et bibimus, et in plateis nostris docuisti. Et dicet uobis: Nescio uos unde sitis, discedite a me omnes operarii iniquitatis. Ibi erit fletus & stridor dentium, cum uideritis Abraham, & Isaac, & Iacob, & omnes prophetas in regno Dei, uos autem expelli foras. Et uenient ab oriente, & occidente, & aquilone, & austro, & accumbent in regno Dei. Et ecce, sunt nouissimi qui erant primi, & sunt primi, qui erant nouissimi. In ipsa die accesserunt quidam phariſæorum dicentes illi: Exi, & uade hinc, quia Herodes vult te occidere. Et ait illis: Ite & dicite vulpi illi: Ecce eiicio dæmonia, & sanitates perficio hodie & cras, & tertia die consummor. Veruntamen oportet me hodie, & cras, & sequenti die ambulare: quia non capit prophetam perire extra Hierusalē. Hierusalem, Hierusalem, quæ occidis prophetas, & lapidas eos

qui

qui mittuntur ad te, quoties uolui congregare filios tuos, quem admodum auis nidum suum sub pennis,& noluisti. Ecce relinquetur uobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

CAPVT. XIIII.

ET factum est cum introisset IESVS in domum cuiusdam principis pharisæorum sabbato manducare panem, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos,& pharisæos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius uestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem & ad inuitatos parabolã, intendens quo modo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit inuitatus ab illo, & ueniens is qui te & illum uocauit, dicat tibi: Da huic locum. Et tunc incipias cum rubore nouissimum locum tenere. Sed cum uocatus fueris, uade recum-

that be sente vnto the, how oft wold I haue gathered thy chyldren, as a hyrde [gathereth] hyr nest vnder hir fethers, and thou woldest not. Beholde, your house shalbe lefte voyde vnto you. But I saye vnto you, that ye shall not se me tyll it come [to passe] that ye saye: * Blessed be he that commeth in the name of the LORDE. Mat. 11. c. Luce. 19. c

The. xiiii. Chapter.

AND it happened whan Jesus was com into ỹ house of one of the chefe of the pharises vpõ a sabbat day, to eate bread, and they watched him And beholde ther was a man ỹ had the dropsy before hym. And Jesus answerynge sayd vnto the lawers, and pharises, sayenge: * Is it lawfull to heale vpon the Sabbat? But they held theyr peace. But hym bynge takẽ, he healed hym, & let hym go. And he answering said vnto thẽ: Whose oxe or asse of you shall fal into a pytte, and he shall not strayght waye * drawe hym oute on the sabbat daye? And they coulde not answere hym to thys. And he sayd a similitude vnto them that were bydden, markynge how they chose the fyrst rowmes, sayenge vnto them: Whan thou arte bydden to a weddynge, syt not downe in ỹ fyrst rowme, leste happely a more honorable man than thou be bydden of hym, & commynge he that hath bydden the & hym, saye vnto the: Geue thys mã rowme, and thou do than begynne wt̃ shame to occupy ỹ lowest rowme But whan thou shalt be bydden, go thy

Math. 12. b Marc. 3. a Luce. 6. a and. 13. b. Exodi. 23. a Deut. 22. b

thy waye, syt downe in the lowest rowme, that whan he that hath bydden the shal come, he maye saye vnto the: ⋆ Frende, go vp hygher. Thā shalte thou haue prayse before them that syt at borde wyth the. ⋆ For euery one that exalteth hymselfe, shalbe made lowe: and he that hūbleth himselfe, shalbe exalted. ✝ He sayd also vnto hym that had bydden hym: Whan thou makest a dyner or supper, call not thy frendes, nor thy brethren, nor thy kynsfolkes, nother thy neghboures nor the ryche, leste they byd the agayne, and recompence be made vnto the: ⋆ But whan thou makest a feast, call the poore, the feble, the crepell, and the blynde, & happy shalte thou be, for they haue not to recōpēce the: but it shalbe recōpēced the in ẏ resurreccion of the ryghteous. Whan one of them that sat with them at borde herd this, he said vnto hym: Happy is he that shal eate breade in the kyngdome of God. But he sayd vnto hym: ✝ ⋆ A certayne mā made a great supper, and called many. And he sente hys seruaunt in the houre of the supper, to saye vnto them that were bydden, ẏ thy shulde come, for all thynges be now ready. And they al began alyke to make excuse. The fyrst sayd vnto hym: I haue bought a farme, and I must nedes go forth, and se it: I pray the haue me excused. And the other sayde: I haue boughte fyue yocke of oxen, and I go to proue them: I pray the haue me excused. And the thyrde sayd: I haue maryed a wyfe, & therfore can not I come. And ẏ seruaūte beynge

Pro. 25. a
Math. 23. b
Luce. 18. b
Tobi. 4. c
math. 22. a
Apoc. 19. c
C

recumbe in nouissimo loco, ut cum uenerit qui te inuitauit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus. Quia omnis qui se exaltat, humiliabitur: & qui se humiliat, exaltabitur. Dicebat autem & ei qui se inuitauerat: Cum facis prandium aut cœnam, noli uocare amicos tuos, neque fratres tuos, neque cognatos, neque uicinos, neque diuites, ne forte & ipsi te reinuitent, & fiat tibi retributio: sed cum facis conuiuium, uoca pauperes, debiles, claudos, & cæcos, & beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione iustorum. Hæc cum audisset quidam de simul discumbentibus, dixit illi: Beatus qui manducabit panem in regno Dei. At ipse dixit ei: Homo quidam fecit cœnam magnam, & uocauit multos. Et misit seruum suum hora cœnæ, dicere inuitatis, ut uenirent, quia iam parata sunt omnia. Et cœperunt simul omnes excusare. Primus dixit ei: Villā emi, & necesse habeo exire, & uidere illam: rogo te, habe me excusatum. Et alter dixit: Iuga boum emi quinque, & eo probare illa, rogo te, habe me excusatum. Et alius dixit: uxorē duxi, & ideo non possum uenire. Et reuersus seruus

seruus, nunciauit hæc Domino suo. Tunc iratus paterfamilias, dixit seruo suo: Exi cito in plateas, & uicos ciuitatis, & paupe-res, ac debiles, & cæcos, & claudos introduc huc. Et ait seruus: Domine, factum est ut imperasti, & adhuc locus est. Et ait Dominus seruo: Exi in uias & sepes, & compelle intrare, ut impleatur domus mea. Dico autem uobis: quod nemo uirorum illorum qui uocati sunt, gustabit cœnam meam. Ibant autem turbæ multæ cum eo, & conuersus dixit ad illos: Si quis uenit ad me, & non odit patrem suum, & matrem, & uxorem, & filios, & fratres, & sorores, adhuc autem & animam suam non potest meus esse discipulus. Et qui non baiulat crucem suam, & uenit post me, non potest meus esse discipulus. Quis enim ex uobis uolens turrim ædificare, non prius sedens computat sumptus qui necessarii sũt, si habeat ad perficiendum: ne posteaquam posuerit fundamentum, & non potuerit perficere, omnes qui uident incipiant illudere ei, dicentes: Quia hic homo cœpit ædificare, & non potuit consummare. Aut quis rex iturus committere bellum aduersus alium regem, non sedens prius cogitat si possit cũ decem millibus occurrere ei, qui cum uiginti millibus uenit ad se? alioquin adhuc illo longe agente,

beynge returned shewed thys vnto hys lorde. Than the good man of ỹ house beynge angrye sayde vnto hys seruaunte: Go out quyckely into ỹ stretes and quarters of the cytie, & bryng in here the nedy, and the creppell, and the blynde, and the halte. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and ther is yet rowme. And ỹ Lorde said vnto the seruaunt: Go out into the hygh wayes and hedges, and ⋆cõpell them to come in, that my house may be fylled. But I saye vnto you: that none of those men that were bydden shal tayst of my supper. ℣ Ther wẽt much people wyth hym, and he beynge turned, he sayd vnto them: ⋆Who so commeth vnto me, & doth not hate hys father, and mother, and wyfe, and chyldren, and brethren, & systers, yee and hys owne lyfe also, he can not be my disciple. And who so beareth not hys crosse and commeth after me, can not be my disciple. Wyych of you wyllyng to buyld a tower, syttynge downe rekeneth not fyrst the costes necessary, whether he haue [sufficient] to perfourme: lest after he haue layde a fundament, and be not able to perfourme it, all that se it, begyn to mocke hym sayenge: Thys man hath begon to buylde, and was not able to perfourme it. Or what kynge that shall go to make battayll agaynste another kynge, syttynge downe casteth not fyrst in hys mynde whether he wyth ten thousande, be able to mete hym that cõmeth agaynst hym wt twenty thousande. Or els whyle he is yet farre

Gene. 19. a
Luce. 24. c

℣

Deut. 13. b.
Math. 10. e
and. 16. d

farre of, sendynge an embassage, he doth requyre thynges that belõge to peace. Euen so therfore euery one of you, that doth not renounce all ẏ he possesseth, can not be my disciple.
math. 5. b Mar. 9. c ⋆Salt is good, but yf salt be vnsauery, wherin shall it be seasoned? For it is nother profytable vpõ ẏ lande, nor vpon the dounge hyll, but it shal be cast awaye. He that hath eares to heare, let hym heare.

A The. xv. Chapter. ✝

Math. 9. b Marci. 2. b Luce. 5. d Ther ⋆ were approchynge vnto hym publicanes and synners, that they myght heare hym. And the scribes and pharises murmured sayeng
Luce. 5. d and. 7. c ⋆Thys man receaueth sinners, and eateth wyth them. And he tolde this
math. 18. b parable vnto them, sayenge: ⋆What man [is it] amonge you, that hath an hundreth shepe, and yf he lose one of them, doth he not leaue the nyne and nynty in the wyldernesse, & goeth after it that was lost, vntyll he do fynde it? And whan he hath foũde it, he layeth it vpon hys shulders reioycynge, and commynge home he calleth together hys frendes & neghboures, sayeng vnto them: Reioyce wyth me, for I haue foũde my shepe that was lost. I saye vnto you, that lyke ioye shalbe in heauen ouer one synner doynge penaunce, than ouer
Luce. 5. d nyne & nynty ryghteous, that ⋆ nede
B no penaunce. Or what woman hauynge ten grotes, yf she lese one grote, doth she not lyght a candle, & swepeth out ẏ house, & seketh diligẽtly tyll she haue foũde it. And whan she hath founde it, she calleth together

agente, legationem mittens, rogat ea quæ pacis sunt. Sic ergo oĩs ex uobis, qui non renunciat omnibus quæ possidet, non potest meus esse discipulus. Bonum est Sal, si autem sal euanuerit, in quo condietur? Neque in terram, neque in sterquilinium utile est, sed foras mittetur. Qui habet aures audiendi, audiat.

CAPVT XV.

ERant autem appropinquantes ei publicani & peccatores, ut audirent illum. Et murmurabant pharisæi & scribæ, dicentes: Quia hic peccatores recipit & manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex uobis homo qui habet centum oues, & si perdiderit unam ex illis, nonne dimittit nonaginta nouem in deserto, & uadit ad illam quæ perierat, donec inueniat eam. Et cum inuenerit eam, imponit in humeros suos gaudens, & ueniens domũ conuocat amicos & uicinos, dicens illis: Congratulamini mihi, quia inueni ouẽ meam quæ perierat. Dico uobis, quod ita gaudiũ erit in cœlo super uno peccatore pœnitentiam agente, quam super nonaginta nouem iustis, qui uon indigent pœnitentia. Aut quæ mulier habens drachmas decẽ, si perdiderit drachmam unam, nõne accendit lucernã, & euerrit domũ, & quęrit diligẽter donec inueniat eã. Et cũ inuenerit, conuocat

uocat amicas & uicinas, dicens: Congratulamini mihi, quia inueni drachmam meam quam perdideram. Ita dico uobis, gaudium erit coram angelis Dei, super uno peccatore pœnitentiam agente. Ait autem: Homo quidam habuit duos filios, & dixit adolescentior ex illis patri: Pater, da mihi portionem substantiæ quæ me cōtingit. Et diuisit illis substantiam. Et post non multos dies congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, & ibi dissipauit substantiam suam uiuendo luxuriose. Et postquam omnia consummasset, facta est fames ualida in regione illa, & ipse cœpit egere. Et abiit, & adhæsit uni ciuium regionis illius, et misit illum in uillam suam, ut pasceret porcos. Et cupiebat implere uentrem suum de siliquis, quas porci manducabant, & nemo illi dabat. In se autem reuersus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereo? Surgam, & ibo ad patrem meum, & dicam ei; Pater, peccaui in cœlum, & coram te, iam non sum dignus uocari filius tuus, fac me sicut unum de mercenariis tuis. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset, uidit illum pater ipsius, & mise-

ther hyr frendes and neghbouresses, sayeng: Reioyce with me, for I haue founde my grote that I had lost. Euen so I saye vnto you shall ther be ioye before the angels of God vpon one synner doynge penaunce. ✝

✝ And he sayd: A certayne man had two sonnes, and the yonger of them sayd vnto hys father: Father, geue me the porcion of the goodes that belongeth vnto me. And he diuided the substaunce vnto them. And not longe thereafter, all thynges beynge gathered together, the yonger sonne wente forth into a farre contry, and there he waysted all hys goodes, wyth lyuynge ryotously. And after that he had spente all, ther happened a greate dexth in that region, and he beganne to wante. And he wente and ioyned hymselfe vnto one of the cytesins of that contrye, and he sent hym to hys farme that he shuld fede the swyne: And he coueted to fyll hys belly wyth the coddes, that the swyne dyd eate, and noman gaue hym [them.] And beynge come to hymselfe, he sayde: How many hyred seruauntes in my fathers house haue plentye of breades, and I peryshe here for honger? I wyll ryse and go to my father, and shall saye vnto hym: Father, I haue synned in heauen, and before the, and nowe am I not worthy to be called thy sonne, make me as one of thy hyred seruauntes. And rysynge vp he came to hys father. ✶ But whan he was yet farre of, hys father sawe hym, & was moued

Psal. 31. a. Job. 13. b.

moued wyth pytie, and runnyng to hym, he fell aboute hys necke, & kyssed hym. And the sonne sayde vnto hym: Father, I haue synned in heauen and before the, nowe am not I worthy to be called thy sonne. And the father sayd vnto hys seruauntes: Brynge forth quyckely the best garment, and put it vpon him, and geue hym a rynge vpon hys hāde, & shues on hys fete, and brynge hether a fed calfe, and kyll it, and let vs eate and let vs be merye: for thys my sonne was dead, & is reuiued: he was loste and is founde. And they began to be mery. But hys elder sonne was in ẏ felde. And whan he dyd come and approched to the house, he herde ẏ minstrelsye and daunsynge, and called one of the seruauntes, & axed what these thynges were. And the same said vnto him: Thy brother is come & thy father hath slayne a fed calfe, because he hath receaued hym safe. But he was wroth, and wolde not go in. Wherfore hys father beynge gone out, beganne to intreate hym. But he answerynge, sayd vnto hys father: Lo, thus many yeares do I serue the, and I neuer dyd trāsgresse thy commaundemente, and thou neuer gauest me a kyd, that I myghte be mery wyth my frendes: but after that thys thy sonne, that hath deuoured hys substaunce wyth harlottes is come, thou hast slayne hym a fed calfe. But he sayd vnto hym: My sonne, thou arte alwaye wyth me, & all that myne is, is thyne. But thou oughtest to haue ben mery & reioyced: for thys thy brother was dead, and

misericordia motus est, & accurrēs cecidit sup collū eius, & osculatus est eum. Dixitq; ei filius: Pater, peccaui in cœlum, & coram te, iam non sum dignus uocari filius tuus. Dixit autem pater ad seruos suos: Cito proferte stolam primam, & induite illum, & date ānulum in manum eius, & calciamenta in pedes eius, & adducite uitulum saginatum, & occidite, & manducemus, & epulemur, quia hic filius meus mortuus erat, & reuixit: perierat, & inuentus est. Et cœperūt epulari. Erat autem filius eius senior in agro. Et cum ueniret & appropinquaret domū, audiuit symphoniam & chorum, & uocauit unum de seruis, & interrogauit quid hæc essent. Isque dixit illi: Frater tuus uenit, & occidit pater tuus uitulum saginatum, quia saluum illum recepit. Indignatus est autem, & nolebat introire. Pater ergo illius egressus, cœpit rogare illum. At ille respondens, dixit patri suo: Ecce tot annis seruio tibi, & nunquam mandatum tuum præteriui, & nunquam dedisti mihi hœdū, ut cum amicis meis epularer: sed postquā filius tuus hic, qui deuorauit substātiā suam cū meretricibus uenit, occidisti uitulum saginatum. At ipse dixit illi: Fili, tu semper mecū es, & omnia mea tua sunt: Epulari autem & gaudere oportebat: quia frater tuus hic mortuus erat & re-

& reuixit: perierat, & inuentus est.

CAPVT XVI.

Dicebat autem & ad discipulos suos: Homo quidam erat diues, qui habebat uillicum, & hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et uocauit illum, & ait illi: Quid hoc audio de te? redde rationē uillicationis tuæ, iam enim non poteris amplius uillicare. Ait uillicus intra se: Quid faciam, quia Dominus meus aufert a me uillicationem? fodere non ualeo, mendicare erubesco: scio quid faciam, ut cum amotus fuero a uillicatione, recipiant me in domos suas. Conuocatis itaque singulis debitoribus Domini sui, dicebat primo: Quātū debes Dño meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam, & sede, cito scribe quinquaginta. Deinde alio dixit: Tu uero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, & scribe octoginta. Et laudauit Dominus uillicum iniquitatis, quia prudenter fecisset. Quia filii huius seculi prudentiores filiis lucis in generatione sua sunt. Et ego uobis dico: Facite uobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant uos in æterna tabernacula. Qui fidelis

and is reuiued: he was loste, and is founde.

The.xvi.Chapter.

And he sayd vnto hys disciples: Ther was a certayn rych man whych had a steward, and the same was accused vnto hym that he had wasted hys goodes. And he called hym, and sayde vnto hym: Howe heare I that of the? geue an accompte of thy stewardshippe, for thou mayest nomore be stewarde. The stewarde sayde wythin hymselfe: What shall I do, for my lorde taketh the stewardshyp fro me? dygge I can not, to begge I am ashamed: I know what I shall do, that whan I shalbe put from the stewardshyp, they may take me into theyr houses. Euery one therfore of hys lordes detters be ynge called together, he sayd vnto the fyrst: Howe muche owest thou vnto me lorde? And he sayd: Hundreth tōnes of oyle. And he sayd vnto hym: Take thy byll, and syt downe, and quyckely wryte fyftye. Than sayde he vnto another: How muche owest thou? Whych sayd: Hundreth quarters of wheate. He sayd vnto hym: Take thy byl and wryte fourescore. And the lorde commended the vnryghteous stewarde, because he had done wysely. For the chyldrē of thys worlde are wyser than the chyldren of lyght in theyr generacion. And I saye vnto you: Make you frendes wyth the Mammon of vnryghteousnesse, that whan ye shall haue nede, they may receaue you into the euerlastynge tabernacles. He that is

faythfull

faythful in the leest, is also faythful in the greater: and he that is vnrygh teous in lytle, is also vnrygh teous in the greater. Yf ye therfore haue not ben faythful in the vnrygh teous Mammon, who wyll truste you it that is true? And yf ye haue not ben faythfull in another mās busyneſſe, who wyll geue you it that yours is?

Math. 6. c * No seruaunte can serue two mayſters: for ether he shall hate the one, & loue the other: or els he shal cleue vnto the one, and deſpyſe the other. Ye can not serue God and Mammon. All theſe thinges herde the phariſes, whych were couetous, & mocked hym. And he ſayd vnto them: Ye are they whych iuſtifye your ſelues before men, but God knoweth your hartes: for what hyghe is before men, is abhomination before God. * The lawe and the prophetes [prophecied] vntyll Jhon, frō thence is the kyngdome of God preached, and euery one preaſſeth vpon it by violence. * But it is eaſyer heauen and earth to paſſe awaye, than one tytle of the lawe to fal. * Euery one that leaueth hys wyfe, and maryeth another, commytteth aduoutry, and he that maryeth her that is lefte of hyr huſbande, committeth aduoutry + Ther was a certayne rych man, and was clothed wyth purple & fyne lynnen, and fared euery daye delicioufly. And ther was a certayne poore man by name Lazarus, which laye at hys dore, beynge full of ſores deſyrynge to be ſatiſfyed wyth the crommes, that fell frō the rychmās table, and noman gaue hym. But the dogges

L

Math. 11. b

Eſay. 40. a. Math. 5. b

Math. 5. d and. 9. b Marci. 10. a

delis eſt in minimo, & in maiori fidelis eſt: & qui in modico iniquus eſt, & in maiori iniquus eſt. Si ergo in iniquo mammona fideles nō fuiſtis, quod uerum eſt, quis credet uobis? Et ſi in alieno fideles non fuiſtis, quod ueſtrum eſt, quis dabit uobis? Nemo poteſt duobus dominis ſeruire, aut enim unū odiet, & alterū diligēt: aut uni adhærebit, & alterū contēnet. Nō poteſtis Deo ſeruire & mammonæ. Audiebāt autē omnia hæc phariſæi qui erant auari, & deridebāt illū. Et ait illis: Vos eſtis qui iuſtificatis uos corā hominibus, Deus autem nouit corda ueſtra: quia quod hominibus altum eſt, abominatio eſt ante Deum. Lex & prophetæ uſque ad Ioannem, ex eo regnū Dei euangelizatur, & omnis in illud uim facit. Facilius eſt cœlum & terram præterire, quam de lege unum apicem cadere. Omnis qui dimittit uxorem ſuam, & alteram ducit, mœchatur: & qui dimiſſam a uiro ducit, mœchatur. Homo quidam erat diues, qui induebatur purpura & byſſo, & epulabatur quotidie ſplendide. Et erat quidam mendicus nomine Lazarus, qui iacebat ante ianuam eius ulceribus plenus, cupiens ſaturari de micis quæ cadebant de menſa diuitis, & nemo illi dabat: ſed & canes

canes ueniebant, & lingebant ulcera eius. Factum est autem, ut moreretur mendicus, & portaretur ab angelis in sinum Abrahæ. Mortuus est autem diues, & sepultus est in inferno. Eleuans autem oculos suos cum esset in tormentis, uidit Abraham a longe, & Lazarum in sinu eius, & ipse clamans, dixit: Pater Abraham, miserere mei, & mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meã, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in uita tua, & Lazarus similiter mala: nunc autem hic consolatur, tu uero cruciaris. Et in his omnibus inter nos & uos chaos magnum firmatũ est, ut hi qui uolunt hinc transire ad uos, non possint: neq; inde huc transmeare. Et ait: Rogo ergo te pater, ut mittas eum in domum patris mei: habeo enim quinque fratres, ut testetur illis, ne & ipsi ueniant in hunc locum tormentorum. Et ait illi Abraham: Habent Mosen & prophetas, audiant illos. At ille dixit: Non pater Abraham, sed si quis ex mortuis ierit ad eos, pœnitentiam agent. Ait autem illi: Si Mosen & prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

CAPVT XVII.

ET ait ad discipulos suos: Impossibile est ut non ueniant scandala: Væ autẽ illi per quem ueniunt

dogges came and lycked hys sores. And it happened that the poore mã dyed, and was caryed into Abrahãs bosome by the angels. And the rych man dyed also; and was buryed in hell. But whan he was in payne, lyf tynge vp hys eyes, he sawe Abrahã afarre of, & Lazarus in hys bosome, and he cryenge, sayd: Father Abraham, haue mercy vpon me, and sẽde Lazarus, that he dyppe the typpe of hys fynger in water, that he maye coole my tunge, for I am payned in thys flame. And Abraham sayd vnto hym: Sonne, * remembre ẏ thou hast receaued good in thy lyfe, and Lazarus lykewyse euell: and now is he comforted, but thou arte payned. And besydes all thys, ther is a great space set betwene vs & you, so ẏ they that wyl go hence vnto you, they cã not: nother can they passe frõ thẽce hether. And he sayd: I praye the thã father, that ẏ sende hym into my fathers house, for I haue fyue brethrẽ, that he testifye vnto them, lest they also come to thys place of tormẽtes. And Abraham sayd vnto hym: They haue Moses and the prophetes, let thẽ heare those. But he sayd: No father Abraham, but yf ony of ẏ dead went to them, they shall do penañce But he sayd vnto hym: Yf they hear not Moses and the prophetes, they shall not beleue, though one rose frõ the dead. ✝

D

Gala.6.a

The.xvii.Chapter.

AND he sayd vnto hys disciples * It is impossible ẏ offẽces shuld not come: But wo vnto ẏ mã, by whõ they come

A

Math.18.a
Marc.9.c

come: it is better for hym yf a mylstone be hãged about his necke, & he be cast into the see, thã that he shuld offẽde one of these lytle ones. Take
Math. 18. b hede to your selues. * Yf thy brother synne agaynst the, rebuke hym: and yf he do repente, forgeue hym. And though he synne seuẽ tymes against the in a daye, and be turned to the seuen tymes in a daye, saynge: It repẽteth me, forgeue him. And the apostles sayd vnto the LORDE: Increace fayth vnto vs. And the LORD sayd:
Math. 17. c and. 21. c * Yf ye shall haue fayth as a grane of mustarde sede, ye shall saye vnto this Moulbery tre: Be rooted out, & be planted in the se, and it shal obey you. Who is it of you haupnge a seruaunte goynge to plough or fedynge orẽ, ỹ wyl say vnto him beyng come from the felde: Go quyckely and syt downe to meate, and sayeth not [rather:] Make ready ỹ I may suppe, & gyrde vp thy selfe, and serue me, tyl I haue eaten and dronken, and after
B thys shalte thou eate & drynke. Doth he thanke that seruaunt, because he hath done it that he hath cõmaũded hym? I thynke no. So lykewyse ye, whã ye haue done al thynges ỹ be cõmaunded you, saye ye: We are vnprofytable seruaũtes, we haue done that our deuty was to do. + And it fortuued, as he went to Jerusalẽ, he passed thorow the myddes of Samaria and Galile. And as he entred into a towne, ther met hym ten leperous men, whyche stode afarre of, & lyft vp [their] voyce, sayng: Jesu master, haue mercy vpon vs. Whom as
Leuit. 14. a he sawe, he sayde: Go, * shewe your selues

ueniunt: utilius est illi si lapis molaris imponatur circa collum eius, & proiiciatur in mare, quam ut scandalizet unum de pusillis istis. Attendite uobis. Si peccauerit in te frater tuus, increpa illum: & si pœnitentiam egerit, dimitte illi. Et si septies in die peccauerit in te, & si septies in die conuersus fuerit ad te, dicens: Pœnitet me, dimitte illi. Et dixerunt apostoli Domino: Adauge nobis fidem. Dixit autem Dominus: Si habuerits fidem sicut granum sinapis: dicetis huic arbori moro: Eradicare, & transplantare in mare, & obediet uobis. Quis autem uestrum habens seruum arantem aut pascentem boues, qui regresso de agro dicat illi: Statim transi, & recumbe: & non dicit: Para quod cœnem, & præcinge te, & ministra mihi donec manducem & bibã, & post hæc tu manducabis & bibes. Nunquid gratiam habet seruo illi, quia fecit quæ ei imperauerat? Non puto. Sic & uos cum feceritis omnia, quæ præcepta sunt uobis, dicite: Serui inutiles sumus, quod debuimus facere, fecimus. Et factum est, dum iret Hierusalem, transibat per mediam Samariam & Galilæam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem uiri leprosi, qui steterunt a longe, & leuauerunt uocem, dicentes: IESV præceptor miserere nostri. Quos ut uidit, dixit: Ite, ostendite uos

sacer-

sacerdotibus. Et factum est, dum irent, mundati sunt. Vnus autem ex illis, ut uidit quia mundatus est, regressus est cum magna uoce glorificans Deum: & cecidit in faciem ante pedes eius, gratias agens: & hic erat Samaritanus. Respondens autem IESVS, dixit: Nonne decem mundati sunt? & nouem ubi sunt? Nō est inuentus qui rediret, & daret gloriam Deo, nisi hic alienigena. Et ait illi: Surge, uade, quia fides tua te saluum fecit. Interrogatus aūt a pharisæis, quando uenit regnum Dei, respondens eis, dixit: Non ueniet regnum Dei cum obseruatione, neque dicent: ecce hic, aut ecce illic. Ecce enim regnum Dei intra uos est. Et ait ad discipulos suos: Venient dies quando desyderetis uidere unum diem filii hominis, & non uidebitis. Et dicent uobis: Ecce hic, & ecce illic. Nolite ire, neque sectemini: nam sicut fulgur coruscans de sub cœlo, in ea quæ sub cœlo sunt fulget, ita erit filius hominis in die sua. Primum autem oportet illum multa pati, & reprobari a generatione hac. Et sicut factum est in diebus Noe, ita erit & in diebus filii hominis. Edebant & bibebant, uxores ducebant & dabantur ad nuptias, usque in diem qua intrauit Noe in arcam, & uenit diluuium, & perdi-

selues vnto ỳ prestes. And it chaūced as they wēt, they were clensed. But one of them, as he saw ỳ he was clēsed, he returned, magnifyenge God wyth loude voyce: and he fell vpon hys face before hys fete, geuyng thākes: and thys was a Samaritane. And Jesus answeryng sayd: Were ther not ten clensed? and where be ỳ nyne? Ther is none foūde that cam agayne and gaue prayse vnto God, saue thys straunger. And he sayde vnto hym: Ryse, go thy waye, for thy fayth hath saued the. ℒ But whan he was demaunded of ỳ pharises whan the kyngdome of God commeth, he answeryng them sayd: The kyngdome of God shall not come wyth waytynge for, ⋆ nother shall they saye: Lo here [it is,] or lo [it is] there. For beholde the kyngdome of God is wythin you. And he sayde vnto hys disciples: The dayes shall come whan ye shall desyre to se one daye of the sōne of mā, and ye shall not se it. And they shal say vnto you: Lo here, and lo there. Go not ye, nother followe: For as the lyghtenynge glysterynge from vnder heauē, shyneth vpō those thynges that be vnder heauen, euen so shall the sonne of man be in his day. ⋆ But fyrste muste he suffre many thynges, and be refused of thys generacyon. ✠ And as it befell in the dayes of Noe, so shall it also be in the dayes of the sonne of man. They dyd eate and drynke, they maryed wyues, and were maryed, vntyll the daye that Noe entred into the Arke, and the floude came, and

Mat. 24. b Marci. 8.

Math. 16. c .17. d. 10. b Marci. 8. d and .9. d Luca. 18. d ✠ Gen. 7. b Mat. 24. d

D destroyed them all. Lykewyse also
Gene.19.c as it chaunced in the dayes of Lot,
*they dyd eat & drynke, they bought
& solde, they planted & buylded: but
what day Lot went out of Sodoma
it rayned fyre & brymstone frō hea-
uen, & destroyed thē all. After thys
maner shal it be what daye ỳ sonne
math.24.b of man shall appeare. * At ỳ tyme
who so is upō ỳ thacke, & hys vessels
in the house, let hym not go downe
to fetch them: & he ỳ is in the felde,
Gen.19.c let hym lykewyse not go backe. * Re
Math.10.c membre Lots wyfe. * Who so shall
Marci.8.c endeuoure to saue hys lyfe, shal lose
Luce.9.c it: and who so shall lose it, shal quyc-
Johā.12.c ken it. I saye vnto you: * In ỳ nyght
math.24.b shall two be in one bedde, ỳ one shal
be receaued, & the other shalbe lefte:
two shalbe gryndynge together, the
one shalbe receaued, & the other left
two in ỳ felde, the one shalbe recea
ued, & the other shalbe left: They an
swerynge sayd vnto hym: Where
LORDE. Whych sayd vnto them:
Where soeuer the dead carcase shal
be, there shal also the Aegles be ga-
thered. The.xviii.Chapter.

A ND he tolde a similitude vnto
them, ỳ mē ought to prayp
1.Thes.5.c *alwayes, & not to leane
of, sayenge: There was a
certayne iudge in a certayne cytie,
which feared not God, and stode in
awe of nomā. And ther was a cer-
tayn wedowe in ỳ same cytie, & cam
to hym sayeng: Auenge me of myne
aduersary. And he wolde not for a
great season. But after thys he said
wythin hymselfe: Though I drede
not god, & stāde in awe of nomā, yet
because thys wedowe is troublous

perdidit omnes. Similiter sicut
factū est in diebus Lot, edebāt,
& bibebāt, emebāt, & uendebāt,
plantabant, & ædificabant: qua
die autem exiit Lot a Sodomis,
pluit ignem & sulphur de cœlo,
& omnes perdidit. Secundum
hæc erit qua die filius homi-
nis reuelabitur. In illa hora qui
fuerit in tecto, & uasa eius in do
mo, ne descendat tollere illa: &
qui in agro, similiter non redeat
retro. Memores estote uxoris
Lot. Quicunque quæsierit ani-
mam suam saluam facere, per-
det illam: & quicunque perdide-
rit illam, uiuificabit eam. Dico
uobis: In illa nocte erunt duo in
lecto uno, unus assumetur, & al-
ter relinquetur: duæ erunt mo-
lentes in unum, una assumetur,
& altera relinquetur: duo in a-
gro, unus assumetur, & alter re-
linquetur. Respondentes dicunt
illi: Vbi Domine? Qui dixit illis:
Vbicunque fuerit corpus, illuc
congregabuntur & aquilæ.

CAPVT XVIII.

DIcebat autem & para-
bolam ad illos, quoni-
am oportet semper o-
rare & non deficere, di
cens: Iudex quidam erat in qua-
dam ciuitate, qui Deum non ti-
mebat, & hominem non reuere-
batur. Vidua autem quædam e-
rat in ciuitate illa, & ueniebat
ad eū, dicens: Vindica me de ad
uersario meo. Et nolebat p multū
tēpus. Post hęc aūt dixit intra se:
Et si Deum nō timeo, nec homi-
nē reuereor, tamē quia molesta

est mihi hæc uidua, uindicabo illam,ne in nouissimo ueniēs sug gillet me . Ait autem Dominus: Audite quid iudex iniquitatis dicit. Deus aūt non faciet uindictam electorū suorū,clamantiū ad se die ac nocte,& patientiam habebit in illis? Dico uobis,quia cito faciet uindictam illorum. Veruntamen filius hominis ueniens, putas inueniet fidē in terra? Dixit autē & ad quosdam qui in se confidebant,tanquam iusti, & aspernabantur cæteros,parabolam istam,dicens: Duo homines ascendebant in templum,ut orarent,unus pharisæus, & alter publicanus. Pharisæus stans hæc apud se orabat: Deus gratias ago tibi,quia non sum sicut cæteri hominum,raptores, iniusti,adulteri,uelut etiam hic publicanus. Ieiuno bis in sabbato, decimas do omnium quæ possideo.Et publicanus a longe stans,nolebat nec oculos ad cœlum leuare,sed percutiebat pectus suū, dicens: Deus, propitius esto mihi peccatori.Dico uobis:descendit hic iustificatus in domum suam ab illo: quia omnis qui se exaltat,humiliabitur:& qui se humiliat,exaltabitur. Afferebāt autem ad illum & infantes,ut eos tāgeret.Quod cum uiderent discipuli, increpabant illos.IESVS autem conuocans illos , dixit : Sinite pueros uenire ad me,& nolite uetare eos: taliū est enim regnū Dei . Amen dico uobis,quicunq; non acceperit regnū Dei sicut puer , nō intra-

vnto me,I wyll auenge her, lest she commynge at the last reuple me . And the LORDE sayd: Heare ye what the vnryghteous iudge sayeth. And shall not God also auenge hys chosen,cryenge vnto hym daye and nyght,and[though]he haue paciēce wyth them? I tell you that he shall shortly auenge them. Neuertheless the sonne of man cōmyng, trowe ye that he shall fynde fayth on earth? + And vnto some that trusted in thē ℣ selues as ryghteous,and despysed other,he tolde thys parable,sayenge: Two men wente vp into the temple to praye, the one a pharise,and ỹ other a publicane. The pharise stādynge prayed thys by hymselfe: ⋆ I Deut.26.c thanke the God that I am not as other men,[as be]ỹ robbers,vnryghteous,aduouterous,ether as this publican.I fast twise in ỹ weke,I geue tethes of al ỹ I possesse. And ỹ publicane standynge afarre of,wolde not lyfte vp hys eyen to heauē but smote vpon hys brest sayeng: God,be mercyfull vnto me a synner. I tell you: This mā wēt downe into his house iustifyed, vnlyke ỹ other. ⋆ For who Math.23.b soeuer exalteth hymselfe,shalbe brought lowe:& who so hūbleth hymselfe, shalbe exalted. + ⋆ They brought Luce.14.b Math.19.b pōge chyldre also to hym,ỹ he shulde Marc.10.b touch thē. The whych whan ỹ disciples sawe,they rebuked thē. And Iesus callyng thē together,sayde: Let ỹ chyldren come vnto me,& forbyd thē not,for vnto such lyke pertayneth ỹ kyngdome of God. Verely I saye vnto you, Who so euer taketh not ỹ kyngdome of God as a chyld,he shal

Math. 19.c
marc. 10.b
entre into it. ✶ And a certayne ruler
ared hym, sayenge: Good mayster,
wyth doynge of what, shal I possesse
lyfe euerlastynge? And Jesus sayde
vnto hym: What doest thou cal me
good? ther is noman good, saue only
God. Knowest thou the commaun
Exod. 20.c
demētes: ✶ Thou shalt not kyl, thou
shalt not commytte aduoutry, thou
shalt not steale, thou shalte beare no
false wytnesse, honoure thy father &
mother? Whych sayd: All these haue
I kepte frō my youth vp. The which
Jesus haupnge herde, he sayde vnto
hym: One thynge is yet wantynge
vnto the: Sell all that thou hast, and
geue vnto the poore, and thou shalte
haue a treasure in heauē, & come fol
low me. Thys beynge herd, he was
sory, for he was very rych. Jesus se-
ynge hym to be made sorowfull, he
Math. 19.c
Marci. 10.c
sayd: ✶ How hardly shall they ỳ haue
mony entre into the kyngdome of
God? ffor it is easyer for a camel to
go thorowe the eye of a nedle, than
the rych to entre into the kyngdom
of God. And they that herde it, said:
And who can [thā] be saued? He sayd
Luce. 1.c
vnto them: ✶ Those thynges that be
not possible wyth men, are possible
Math. 19.d
Mar. 10.c
wyth God. ✶ Peter sayd: Beholde,
we haue lefte all thynges, and haue
followed the. Who sayd vnto them:
Verely I saye vnto you: Ther is
noman that leaueth house, or elders
or brethren, or wyfe, or chyldren for
the kyngdome of God, and shall not
receaue much more in thys lyfe, and
in the worlde to come lyfe euerla-
D stynge. ✣ ✶ And Jesus toke to hym
Math. 20.b
Marc. 10.d
the twelfe, and sayd vnto them: Be-
holde,

intrabit in illud. Et interrogauit
eum quidam princeps, dicens:
Magister bone, quid faciens ui-
tam eternam possidebo? Dixit
autem ei IESVS: Quid me di-
cis bonum? nemo bonus, nisi so-
lus Deus. Mandata nosti: Non
occides, non mœchaberis, non
furtum facies, non falsum testi-
monium dices, Honora patrem
tuum & matrem? Qui ait: Hæc
omnia custodiui a iuuētute mea.
Quo audito, IESVS ait ei: Ad
huc unū tibi deest, omnia quæ-
cunque habes uende, & da pau-
peribus, & habebis thesaurū in
cœlo, & ueni sequere me. His il-
le auditis, contristatus est, quia
diues erat ualde. Videns autem
IESVS illum tristem factum,
dixit: Quam difficile qui pecuni
as habent, in regnum Dei intra-
būt? Facilius est enim camelum
per foramen acus transire, quā
diuitem intrare in regnum dei.
Et dixerunt qui audiebant: Et
quis potest saluus fieri? Ait illis:
Quæ impossibilia sunt apud ho-
mines, possibilia sunt apud deū.
Ait autem Petrus: Ecce nos di-
misimus omnia & secuti sumus
te. Qui dixit eis: Amen dico uo-
bis, nemo est qui reliquit domū
aut parentes, aut fratres, aut ux-
orē, aut filios propter regnū Dei,
& nō recipiat multo plura in hoc
tempore, & in seculo futuro uitā
æternam. Assumpsit autem IE-
SVS duodecim, & ait illis: Ecce

holde,

ascen-

ascendimus Hierosolymam, & consummabũtur omnia quæ scripta sunt per prophetas de filio hominis: tradetur enim Gentibus, & illudetur, & flagellabitur, & conspuetur: & postquam flagellauerint, occident eum, & tertia die resurget Et ipsi nihil horum intellexerunt, & erat uerbũ istud absconditum ab eis, & non intelligebant quæ dicebantur. Factum est autem cum appropinquaret Hierico, cæcus quidã sedebat secus uiam mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod IESVS Nazarenus transiret. Et clamauit, dicens: IESV fili Dauid, miserere mei. Et qui præibant increpabant eum ut taceret. Ipse uero multo magis clamabat: Fili Dauid, miserere mei. Stans autem IESVS, iussit illum adduci ad se. Et cum appropinquasset, interrogauit illum, dicens: Quid tibi uis faciam? At ille dixit: Domine, ut uideam. Et IESVS dixit illi: Respice, fides tua te saluum fecit. Et confestim uidit, & sequebatur illum magnificans Deum. Et omnis plebs ut uidit, dedit laudem Deo.

CAPVT. XIX

ET ingressus, perambulabat Hierico. Et ecce, uir nomine Zachæus, & hic princeps erat publicanorum, & ipse diues, & quærebat uidere IESVM quis esset,

holde we go vp to Jerusalem, and al thynges ẏ be wryttẽ of ẏ sõne of mã shalbe fulfylled: for he shalbe * deliuered to ẏ Heythen, & shalbe mocked & scourged, & spitted vpõ, & after they shall haue scourged [hym,] they shal slaye hym, and he shall ryse agayne the thyrde daye. * And they vnderstode none of these [thynges,] & this worde was hyd from them, and they perceaued not the thynges that wer spoken. * And it chaunced whan he came neare to Hierico, a certayne blynde man sat beggynge by ẏ waye And whan he herde ẏ people goynge by, he axed what that were. And they tolde hym, that Jesus of Nazareth dyd go by. And he cryed, sayeng Jesu, thou sõne of Dauid, haue mercy vpon me. And they that wente afore, rebuked hym that he shuld hold hys peace. But he cryed much more Thou sonne of Dauid, haue mercy vpon me. And Jesus standynge cõmaunded hym to be brought vnto hym. And whã he was come neare, he axed hym, sayenge: What wylte thou that I shall do vnto the? But he sayd: LORDE, that I maye se. And Jesus sayd vnto hym: Se, thy fayth hath made the safe. And forthwyth he sawe, & followed hym, magnifyenge God. And all the people as they sawe it, they gaue prayse vnto God. ✝

Luce. 23. a

Luce. 2. a

Math. 20. b

Marc. 10. c

The. xix Chapter. ✝

A

AND beyng gone in, he walked thorowe Hierico. And beholde, a man by name Zacheus, and thys was a ruler of ẏ publicanes, and he [was] ryche and sought to se Jesus who he

were, & could not for ye people: for he was lytle of stature. And rūnynge afore he climmed vpon a wylde fygge tre, ye he myght se hym: for he was to come by that waye. And whā he was come to the place, Jesus lokinge vp, he sawe hym, & sayd vnto hym: Zache, come downe haystyngly, for to daye must I abyde in thy house. And he came downe hastyngly, & receaued hym * ioyfully. And whan euery man sawe it, they murmured at it, sayenge: that he was gone in vnto a synner. And Zacheus standyng, said vnto ye LORD: Beholde LORD, the halfe of my goodes do I geue vnto the poore, & yf I haue begyled ony man, I geue foure double agayne.

Actu. 16. e

Jesus sayd vnto hym: Thys daye is health happened vnto thys house, because ye he also is the sonne of Abrahā. * For the sōne of mā cam to seke & to saue it, that was lost. + As they herd thys, addyng therto, he tolde a similitude, because he was near to Jerusalem, and because it was supposed that the kyngdome of God shulde shortely be made manyfest.

Math. 15. c

He sayd therfore: + * A certayne noble man wente into a farre contry, to receaue hym a kyngdome, and to returne agayne. And hys ten seruaūtes beynge called, he gaue them ten pounde and sayd vnto them: Occuppye vntyll I come. But hys cytesins hated hym, & sente a message after hym, sayeng: We wyl not haue thys to raygne ouer vs. And it fortuned ye he came agayne after he had receaued ye kyngdome, & he cōmaūded the seruaūtes to be called, vnto whō he had

Math. 25 a
Marci. 13. d

B

set, & nō poterat præ turba: quia statura pusillus erat. Et pręcurrēs ascendit in arborē sycomorū, ut uideret eum: quia inde erat transiturus. Et cum uenisset ad locū, suspiciens IESVS, uidit illum, & dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit, & excepit illum gaudens. Et cum uiderent omnes, murmurabant, dicentes: ꝙ ad hominem peccatorem diuertisset. Stans autem Zachæus dixit ad Dominum: Ecce dimidium bonorum meorum Domine do pauperibus, & si quid aliquem defraudaui, reddo quadruplum. Ait IESVS ad eum: Quia hodie salus huic domui facta est, eo quod & ipse filius sit Abrahæ. Venit enim filius hominis quærere, & saluum facere, quod perierat. Hæc illis audientibus, adiiciens dixit parabolam eo quod esset prope Hierusalem, & quia existimarent, quod cōfestim regnum Dei manifestaretur. Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum, & reuerti. Vocatis autem decem seruis suis, dedit eis decem minas. Et ait ad illos: Negotiamini dum uenio. Ciues autem eius oderant eum, & miserunt legationem post illum, dicentes: Nolumus hunc regnare super nos. Et factum est, ut rediret accepto regno & iussit uocari seruos, quibus dedit

dedit pecuniam, ut sciret quantū quisque negociatus esset. Venit autem primus, dicens: Domine, mina tua decem minas acquisiuit. Et ait illi: Euge serue bone, quia in modico fuisti fidelis, eris potestatem habens supra decem ciuitates. Et alter uenit, dicens: Domine, mina tua fecit quinque minas. Et huic ait: Et tu esto super quinque ciuitates. Et alter uenit dicens: Domine, ecce mina tua quam habui repositam in sudario: timui enim te, quia homo austerus es: tollis quod non posuisti, & metis quod non seminasti. Dicit ei: De ore tuo te iudico serue nequam, sciebas quod ego homo austerus sum, tollens quod non posui, & metens quod non seminaui: & quare non dedisti pecuniam meam ad mensam, & ego ueniens cum usuris utique exegissem illam? Et astantibus dixit: Auferte ab illo minam, & date illi qui decem minas habet. Et dixerunt ei: Domine, habet decem minas. Dico autem uobis, quia omni habenti dabitur, & abundabit: ab eo autē qui non habet, & quod habet auferetur ab eo. Verumtamē inimicos meos illos qui noluerunt me regnare super se, adducite huc, & interficite ante me. Et his dictis præcedebat ascendens Hierosolymam. Et factum est, cum appropinquasset ad Bethphage & Bethaniā, ad

had geuen the mony, that he myght know how muche euery one had occupyed. And the fyrst came sayenge: Lorde, thy poūde hath wōne tē poūde. And he said vnto him: Ey thou good seruaūt, because þ hast ben faythfull in lytle, þ shalt be haupnge power ouer ten cyties. And the seconde cam sayenge: Lorde, thy poūde hath gayned fyue pounde. And vnto hym he sayd: And be þ ouer fyue cyties. And the thyrde came, sayenge: Lorde, beholde thy pounde whych I had layed vp in a napken. ffor I was afrayed of the, because þ art a hard mā, thou takest vp, that þ hast not layed downe, & reapest that þ haste not sowen. He sayd vnto hym: ⋆ Of thyne owne mouth do I iudge the þ wycked seruaunte. Knewest þ that I am a hard mā, takyng vp that I haue not layed down, & reappyng þ I haue not sowē: & wherfore gauest þ not my mony to the exchaunge bancke, & I cōmynge shulde haue requyred that myne is wyth auauntage? And he sayde vnto them that stode by: Take the poūde frō hym, and geue it hym þ hath ten poūde. And they said vnto him: Lorde he hath ten poūde. I saye vnto you, ⋆ that vnto him þ hath, shalbe geuē & he shal haue abūdaūce: but frō hym that hath not, shalbe taken also þ he hath. Moreouer those myne enemyes, that wolde not haue me to raygne ouer them, bryng them hether, and slaye them before me. And these [wordes] beynge sayd, he wente afore, goynge vp to Ierusalem. ⊢ ⋆ And it fortuned whan he cam near to Bethphage & Bethany vnto

2. Reg. 1. c
matth. 12. d

L

Math. 13. b and. 25. c
Marc. 4. c
Luce. 8. b

Math. 21. a
Marci. 11. a

vnto the mounte that is called Oli uete, he sente two of hys disciples, sayenge: Go into the towne that is ouer agaynste you, entrynge in the whych, ye shall synde an asses foale tyed, vpon the whyche noman hath euer sytten: lowse it, and bryng it hether. And yf ony man do axe you, wherfore ye lowse it, saye ye so vnto hym: The LORDE requyreth hys vse. And they that were sente wente theyr waye, and fande the foale stādynge as he had sayde vnto them. And as they lowsed the foale, ẏ owners therof sayd vnto them. Why do ye lowse the foale? But they sayd: Because the LORDE hath nede of him. And they brought it vnto Jesus and castynge theyr clothes vpon the
Joh. 12. b foale, they set Jesus theron. * And vnder hym goynge they strowed theyr garmentes in the waye. And
D whan he came now neare to the goyng downe of the mounte Oliuete, all the multitude of [hys] disciples reioycynge beganne wyth loude voyce to prayse God, ouer all ẏ miracles that they had sene, sayenge:
Luc. 13. d * Blessed be he that cōmeth kynge
Ephe. 2. c in the name of the LORDE, * peace be in heauen, and glory in ẏ heyght. And some of the pharises of the cōpany, sayd vnto hym: Mayster, rebuke thy disciples. Vnto whom he
Abac. 2. c sayd: I tell you, that * yf these holde theyr peace, the stones shal crye out + And as he was come neare, behol-
Joh. 11. d dynge ẏ cytie, he * wept vpō it, sayenge: Yf ẏ also haddest knowē, what were for thy peace, & that in thys daye of thyne, [thou woldest haue called to mynde]

ad montem qui uocatur oliueti, misit duos discipulos suos, dicens: Ite in castellum quod contra uos est: in quod introeuntes inuenietis pullum asinæ alligatum, cui nemo unquam hominū sedit, soluite illum, & adducite. Et si quis uos interrogauerit quare soluitis, sic dicetis ei: Quia Dominus operam eius desyderat. Abierunt autem qui missi erant, & inuenerunt sicut dixit illis, stantem pullum. Soluentibus autem illis pullum, dixerunt domini eius ad illos: Quid soluitis pullum? At illi dixerunt: Quia Dominus eum necessarium habet. Et duxerunt illum ad IESVM. Et iactantes uestimenta sua supra pullum, imposuerunt IESVM. Eunte autem illo, sub sternebant uestimēta sua in uia. Et cum appropinquaret iam ad descensum montis oliueti, cœperunt omnes turbæ discipulorum gaudentes laudare Deum uoce magna, super omnibus quas uiderant uirtutibus, dicentes: Benedictus qui uenit rex in nomine Domini, pax in cœlo, & gloria in excelsis. Et quidam phariſæorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos. Quibus ipse ait: Dico uobis, quia si hi tacuerint, lapides clamabunt. Et ut appropinquauit, uidens ciuitatem fleuit super illam, dicens: Quia si cognouisses, & tu, & quidem in hac die tua, quæ ad pacem tibi,

nunc

nunc autem abſcondita ſunt ab oculis tuis. Quia uenient dies in te,& circundabunt te inimici tui uallo, & circundabunt te, & coangustabunt te undique, & ad terram proſternent te, & filios tuos qui in te ſunt, & non relinquẽt in te lapidem ſuper lapidẽ: eo quod non cognoueris tempus uiſitationis tuæ. Et ingreſſus in templum, cœpit eiicere uendentes & ementes, dicens illis: Scriptum eſt: Quia domus mea domus orationis eſt, uos autem feciſtis illam ſpeluncam latronum. Et erat docens quotidie in templo. Principes autem ſacerdotum & ſcribæ & principes plebis quærebant illum perdere, & non inueniebant quid facerent illi. Omnis enim populus ſuſpenſus erat audiens illum.

But nowe they are hyd from thyne eyen. ✱ffor the dayes ſhall come vpõ the, and thyne enemyes ſhall caſt a banke aboute the, and compaſſe the, and put the to ſtraytneſſe on euery ſyde, and throwe the downe to the grounde, and thy chyldren that are in the, and ſhall not leaue in the one ſtone vpõ another: becauſe thou haſt not knowen the tyme of thy viſitacion. ✱And he beynge come into the temple, beganne to caſt out thẽ that bought and ſolde, ſayenge vnto thẽ: It is wrytte: ✱My houſe is a houſe of prayer, but ye haue made it a dẽne of murtherers. And he was daylye teachynge in the temple. ✱ But the hygh prieſtes & ſcribes & ỳ chefeſt of ỳ people ſought to deſtroye hym, & they founde not what they myght do vnto hym: ffor all the people hãgynge vpon hym was hearynge him.

Jere. 52. a
Mich. 3. c
Mat. 24. a
Marc. 13. a
Luc. 21. a
Math. 21. b
Marc. 11. b
Joha. 2. b
3. Reg. 8. b
Eſa. 56. b
Jere. 7. a
Math. 21. e
Luce. 20. b
Joh. 7. c and. 8. d

CAPVT XX.

The. xx. Chapter.

ET factũ eſt in una dierum, docente illo populum in templo, & euangelizante, conuenerunt principes ſacerdotum, & ſcribæ cum ſenioribus, & aiunt, dicentes ad illum: Dic nobis in qua poteſtate hęc facis? aut quis eſt qui dedit tibi hanc poteſtatem? Reſpondens autem IESVS, dixit ad illos: Interrogabo uos & ego unum uerbum, reſpondete mihi: Baptiſmus Ioannis, de cœlo erat, an ex hoibus? At illi cogitabãt intraſe, dicẽtes: Quia ſi dixerimus de cœlo, dicet Quare ergo non credidiſtis illi? Si autem dixerimus ex hominibus,

AND ✱ it fortuned on one of the dayes, as he taught ỳ people in the temple, and preachynge the Goſpell, the hygh prieſtes and ſcribes wyth ỳ elders of the people came vnto hym and ſpake vnto hym, ſayenge: Tell vs by what authorite doeſt thou theſe thynges? or who gaue the thys authorite? And Jeſus anſwerynge ſayd vnto them: And I wyll alſo aſke you one worde, anſwere ye me: The baptyme of Jhon, was it from heauen, or of men? But they thought wythin themſelues, ſayenge: Yf we ſaye of heauen, he ſhall ſaye: Why dyd not ye than beleue hym? But yf we do ſaye of men, all

A
Math. 21. c
Marci. 11. d

all the people shall stone vs: for they be sure that Jhon is a prophete. And they answered that they knewe not whence it were. And Jesus sayd vnto them: Nother do I tell you by what authorite I do these thynges. And he beganne to tell thys similitude vnto the people: ⋆ A certayne man planted a vyneyarde, and let it out vnto husbandmen, and he hymselfe was in a straūge cōtry a great season. And whan it was tyme, he sente a seruaunte vnto the husbandmen, that they shulde geue hym of ꝑ frute of the vyne. Whych sente hym beaten awaye empty. And he sente another seruaunte. But they beatynge and shamefully entreatynge hym, sente hym awaye empty. And he sente the thyrde, whych woūdyng hym also, they cast hym out. And the lorde of the vyneyarde sayd: What shall I do? I shall sende my ⋆ welbeloued sonne, perchaūce whā they shall se hym, they shall stande in awe [of hym.] Whom whan the husbandmē had sene they thought wythin themselues, sayenge: Thys is the heyre, ⋆ let vs slaye hym, that the heretage may become ours. And hym beynge cast out of the vyneyard, they slewe hym. What shall the Lorde of ꝑ vyneyard do therfore vnto them? he shal come and destroye these husbandmē and shall geue hys vyneyarde vnto other. The whyche beynge herde they sayd vnto hym: God forbydde. But he beholdynge thē, sayd: What is that than that is wrytten: ⋆ The stone whych the buylders refused, ꝑ same is become the heade [stone] of the

Math. 21. d
Marc. 12. a
Joh̄. 3. c
Roma. 8. a
Phili. 2. a.
Gene. 37. d
Psal. 117. c
Esay. 28. c

bus, plebs uniuersa lapidabit nos: certi sunt enim Ioānem prophetam esse. Et responderunt se nescire unde esset. Et IESVS ait illis: Neque ego dico uobis in qua potestate hæc facio. Cœpit autem dicere ad plebem parabolam hanc: Homo quidam plantauit uineam, & locauit eam colonis, & ipse peregre fuit multis temporibus. Et in tempore misit ad cultores seruum, ut de fructu uineæ darent illi. Qui cæsum dimiserunt eum inanem. Et addidit alterum seruum mittere. Illi autem hunc cædentes, & afficientes contumelia, dimiserunt inanem. Et addidit tertium mittere, qui & illum uulnerantes, eiecerunt. Dixit autem Dominus uineæ: Quid faciam? mittam filium meum dilectum, forsitan cum hunc uiderint, uerebuntur. Quem cum uidissent coloni, cogitauerunt intra se, dicentes: Hic est hæres, occidamus illum, ut nostra sit hæreditas. Et eiectum illum extra uineam occiderunt. Quid ergo faciet illis Dominus uineæ? Veniet, & perdet colonos istos, & dabit uineam aliis. Quo audito, dixerunt illi: Absit. Ille autem aspiciens eos, ait: Quid est ergo hoc quod scriptum est: Lapidem quem reprobauerunt ædificantes, hic factus est in caput angu-

anguli? Omnis qui ceciderit supra illum lapidem, conquassabitur: supra quem autē ceciderit, comminuet illum. Et quærebant principes sacerdotum & scribæ mittere in illum manus illa hora, & timuerunt populum: cognouerunt enim quod ad ipsos dixerit similitudinem hanc. Et obseruantes miserunt insidiatores qui se iustos simularent, ut caperent eum in sermone, & traderent illum principatui & potestati præsidis. Et interrogauerunt eum dicentes: Magister, scimus quia recte dicis & doces, & non accipis personam, sed uiam Dei in ueritate doces: Licet nobis tributum dare Cæsari, an non? Consyderans autem dolum illorum, dixit ad eos: Quid me tentatis? ostendite mihi denarium. Cuius habet imaginem & inscriptionem? Respondētes dixerunt ei: Cæsaris. Et ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et non potuerunt uerbum eius reprehendere corā plebe, & mirati in responso eius, tacuerūt. Accesserunt autem quidam saducæorū, qui negant esse resurrectionem & interrogauerūt eū, dicētes: Magister, Moses scripsit nobis: Si frater alicuius mortuus fuerit, habēs uxorem, & hic sine liberis fuerit, ut accipiat eam frater eius uxorē, & suscitet semen fratri suo. Septem ergo fratres erant, & primus accepit uxorem, & mortuus est sine filiis. Et sequens accepit illam

the corner? Who so euer shal fal vpō that stone, shalbe broken in peces: but * vpon whome it shall fall, it shal braye hym. * And the hygh prestes & scrybes soughte to laye handes on hym in that houre, and feared ẏ people: for they knewe wel ynough that he had sayd this similitude by them. * And they watchyng him sent spyes that shulde fayne themselues ryghteous, that they myght take hym in a worde, and delyuer hym vnto the power and authorite of the debite. And they axed hym, sayeng: Mayster, we knowe that thou sayest and teachest ryght, and accepteste no persone, but teachest the waye of God in truthe: Is it lawfull for vs to geue tribute vnto the Emperour, or not? But he perceaupnge theyr craftynesse, he sayd vnto them: What do ye tempte me? shew me ẏ peny. Whose ymage & superscripciō hath it? They answeryng sayd vnto hym: The Emperours. And he sayde vnto the: Geue than vnto ẏ Emperoure, ẏ thynges which be ẏ Emperours: & vnto God ẏ thynges whych be Gods. And they could not blame hys worde before ẏ people, & haupnge maruayle at hys answer, they held theyr peace. * And ther came to hym some of the Saduces, * whych denye a resurrection to be, & axed hym sayeng: Master, Moses hath wrytten vnto vs: * Yf ony mās brother be dead, hauyng a wyfe & he be wythout chyldren, ẏ hys brother take her to wyfe, & rayse vp sede vnto hys brother. Now were ther seuen brethrē, & the fyrst toke a wyfe, and dyed chyldlesse: & the nexte toke

Dani. 2.e
Math. 21.e
Marc. 12.a
Luc. 19.b
L
Math. 22.b
Marc. 12.a
D
Math. 22.c
marc. 12.b
Actu. 23.a
Deu. 25.a

her,

her, & he also dyed wythout chylde.
And the thyrde toke her, lykewyse al so they all seuen, and haue lefte no sede, and dyed. Last of all dyed ỹ woman also. In the resurreccion therfore, whose wyfe of them shal she be? for seuen had her to wyfe. And Iesus sayd vnto them: The chyldren of thys worlde mary & are maryed: but they that shalbe worthye of that worlde, and the resurreccion of the dead, shal nother mary men, nor mary wyues, nother be able to dye ony more: for they are equall wyth ỹ angels, * and chyldren of God, seynge they are chyldren of the resurrecciõ.
1. Ioha. 3. a

¶ But that the dead ryse agayne, hath Moses also shewed by the bush, as he calleth the * LORDE the God of Abraham, and the God of Isaac, and the God of Iacob. But he is no god of the dead, but of the lyuynge: for they all lyue vnto hym. And some of the scrybes answerynge, sayde vnto hym: Mayster ỹ hast sayd well. And they durst not axe hym ony thynge more. * But he said vnto them: how saye they Christ to be Dauids sõne? And Dauid himself sayeth in ỹ boke of Psalmes: * The LORD sayd vnto my LORDE: syt thou at my ryghte hande, tyll I set thyne enemyes a stoole for thy fete. Dauid thã calleth hym LORDE, and how is he hys sõne?
Exod. 3. a
Math. 22. b
Marc. 12. b
Psal. 109. a

* And all the people geuynge eare, he sayd vnto hys disciples: Beware of the scrybes, whych wyll go in lõge garmentes, and loue the gretynges in the market, and the fyrste seates in the synagoges, and the fyrst rowmes at meales, whych deuoure wedowes
Math. 23. a
marc. 12. b
Luce. 11. b

lam, & ipse mortuus est sine filio. Et tertius accepit illam, similiter & omnes septẽ, & nõ reliquerunt semen, & mortui sunt. Nouissime omnium mortua est & mulier. In resurrectione ergo, cuius eorum erit uxor? siquidem septem habuerunt eã uxorẽ. Et ait illis IESVS: Filii huius seculi nubunt, & traduntur ad nuptias: illi uero qui digni habebuntur seculo illo & resurrectione ex mortuis, neq; nubent, neq; ducent uxores, neq; ultra mori poterunt, æquales enim angelis sunt & filii Dei, cum sint filii resurrectionis. Quia uero resurgant mortui, & Moses ostẽdit secus Rubũ, sicut dicit Dominũ Deũ Abrahã, & Deũ Isaac, & Deũ Iacob. Deus aũt nõ est mortuorũ sed uiuorũ: oẽs eñ uiuũt ei. Respondentes autẽ quidã scribarum dixerunt ei: Magister, bene dixisti. Et amplius non audebãt eum quicquã interrogare. Dixit autẽ ad illos: Quomodo dicunt Christum filiũ esse Dauid? Et ipse Dauid dicit in libro Psalmorum: Dixit Dominus Domino meo sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorũ? Dauid ergo Dñm illum uocat, & quomodo filius eius est? Audiente autem omni populo, dixit discipulis suis: Attendite a scribis, qui uolunt ambulare in stolis, & amant salutationes in foro, & primas cathedras in synagogis, & primos discubitus in conuiuiis, qui deuorant domos uiduarum, simu-

simulantes longam orationem, hi accipient damnationem maiorem.

CAPVT XXI.

REspiciens autem uidit eos qui mittebant munera sua in Gazophilacium diuites. Vidit autem & quandam uiduam pauperculam, mittentem æra minuta duo, & dixit: Vere dico uobis, quia uidua hæc pauper, plusquã omnes misit: nam omnes hi, ex abundanti sibi miserunt in munera Dei: hęc autem ex eo quod deest illi, omnem uictum suum quem habuit misit. Et quibusdã dicentibus de templo, quod bonis lapidibus & donis ornatum esset, dixit: Hæc quæ uidetis, uenient dies in quibus non relinquetur lapis super lapidem, qui non destruatur. Interrogauerunt autem illum, dicentes: Præceptor, quando hæc erunt? & quod signum cum fieri incipient? Qui dixit: Videte ne seducamini: multi enim uenient in nomine meo, dicentes, quia ego sum, & tempus appropinquauit: nolite ire post eos. Cum autem audieritis prælia & seditiones, nolite terreri, oportet primum hæc fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, & regnum aduersus regnum, & terræmotus magni erunt per loca, & pestilentiæ, & fames, terroresque, & signa de cœlo magna erunt. Sed ante hæc omnia iniicient uobis manus

dowes houses, saynynge longe prayers, they shal receaue greater damnacion.

The.xxi.Chapter.

AND he beholdyng sawe the ryche that put mony in the Gods cheste. And he sawe also a certayne poore wedowe puttyng in two mytes, & sayd: I tell you truly, *that thys poore wedowe hath put in more thã they all: for all these haue put into the offerynge of God it that was abundaũt vnto them, but she of it that is wantynge vnto her, hath put in all hyr lyuynge. *And vnto some ỳ speakynge of the temple, that it was garnyshed wyth goodly stones and Jewels, he sayd: *Of these that ye se, the dayes shall come, wherein one stone shall not be lefte vpon another, that shall not be destroyed. And they axed him sayenge: Mayster whan shall these thynges be? and what [shalbe] the token whan these thynges shall begyn to come to passe? Who sayd: Take hede ye be not deceaued: *for many shal come in my name, sayeng: I am [he,] and the tyme is come at hande: go not after them. But whã ye shall heare of warres and vproures, be not afrayed, these thynges must fyrste be done, but the ende is not yet so soone. Than sayd he vnto them: *Nacion shall ryse vp agaynst nacion, and kyngdome agaynst kyngdome, and ther shalbe earthquakes here and there, and pestilences, and derth, and fearfull thynges, and ther shalbe great tokens from heauen. *But afor al these thynges shal they laye

Marc.12.b

1.Cor.3.b

math.24.a Marc.13.a

3.Reg.9.b Jere.7.b Luc.19.d

1.Joha.4.a

Esaie.19.a

Math.10.d and.24.a.

Marc.13.b Luce.12.b Joha.15.b and.16.a

laye theyr handes on you and shall persecut[you,]delyuerynge[you]vp into the synagoges & wardes,drawynge[you]before kynges & debites for my names sake: but [thys]shall happen vnto you for a wytnesse.Be at a poynt therfore in youre hartes, not to cast afore how ye shal answer

Exodi .4.c Esay.54.c. Actu.6.b

*for I shal geue you a mouth & wysdom,the which al your aduersaryes shal not be able to wᵗstãde & gaynsay

Mich.7.a

* But ye shalbe delyuered vp of your elders,& brethren,& kynssolkes, & frẽdes,& they shall put some of you to death, & ye shalbe hated of euery man for my names sake,& one heere of your heade shall not perysh. In pacience shall ye possesse your soules. * But whan ye shall se Ierusalem beseged wyth an hooste,than be sure that the waystynge of it is come neare. Than let them that be in Iewry,flye vnto the moũtaynes: and they that be in the myddes of it, let them auoyde:and they that be in the contrys,let thẽ not entre there in:for these be dayes of vengeaũce, that all thynges maye be fulfylled ẏ be wrytten.But wo vnto them that be wyth chylde and geuynge sucke in those dayes:for ther shalbe greate anguysh vpon earth,and a wrath vnto thys people.And they shall fal thorowe the edge of the swearde,& shal be led presoners amonge all naciõs

Mat.24.b Marci.13.b

Roma.11.b

*And Ierusalẽ shalbe troden downe of the heythen, vntyll the tymes of the heythen shalbe fulfylled.+*And ther shalbe tokens in the Sonne, & Moone,and starres,and vpon earth anguysh of men for the confusion of the

Ezech.38.c Ozee.10.b. Mat.24.c Marc.13.c Apoc.16.c

manus suas, & persequentur, tradentes in synagogas & custodias, trahentes ad reges & præsides propter nomen meum: continget autem uobis in testimonium. Ponite ergo in cordibus uestris,non præmeditari quẽ admodum respondeatis: ego enim dabo uobis os & sapientiam, cui non poterunt resistere & contradicere omnes aduersarii uestri.Trademini autem a parentibus, & fratribus, & cognatis,& amicis, & morte afficient ex uobis, & eritis odio omnibus propter nomen meum, & capillus de capite uestro non peribit.In patientia uestra possidebitis animas uestras. Cum autem uideritis circundari ab exercitu Hierusalem, tunc scitote quia appropinquauit desolatio eius. Tunc qui in Iudæa sunt, fugiant ad mõtes, & qui in medio eius, discedant: & qui in regionibus, non intrent in eam: quia dies ultionis hi sunt, ut impleantur omnia quæ scripta sunt. Væ autem prægnantibus & nutriẽtibus in illis diebus: erit enim pressura magna super terram,& ira populo huic. Et cadent in ore gladii,& captiui ducentur in omnes gentes, & Hierusalem calcabitur a gentibus: donec impleantur tempora nationum. Et erunt signa in sole,& luna, & stellis, & in terris pressura gẽtium præ confusione soni-

sonitus maris & fluctuū, arescētibus hoibus p timore & expectatione, q̄ supuenient uniuerso orbi. Nā uirtutes cœlorū mouebuntur & tūc uidebūt filiū hois uenientē i nube cū potestate magna & maiestate. His aūt fieri incipiētibus, suspicite, & leuate capita ura, qm̄ appropinquat redemptio ura. Et dixit illis similitudinē: Videte ficulneā & oēs arbores, cū producūt iā ex se fructū, scitote quoniā prope est estas. Ita & uos cū uideritis hæc fieri, scitote quoniā prope est regnū Dei. Amen dico uobis, quia nōpræteribit generatio hæc, donec omnia fiant. Cœlum & terra transibunt, uerba autem mea non transibunt. Attendite autem uobis, ne forte grauentur corda uestra in crapula & ebrietate, & curis huius uitæ, & superueniat in uos repentina dies illa: tanquam laqueus enim superueniet in omnes, qui sedent super faciem omnis terræ. Vigilate itaque, omni tempore orantes, ut digni habeamini fugere ista omnia quæ futura sunt, & stare antē filiū hois. Erat autē diebus docēs i tēplo noctibus uero exiēs, morabatur inmōte q uocatur Oliueti. Et ois populus mane ibat ad eū in tēplo audire eum.

CAPVT XXII.

APpropinquabat autem dies festus azymorum, qui dicitur pascha, & quærebāt principes sacerdotum & scribæ, quomodo eum interficerent, timebant uero plebem,

the sonde of the see & floudes, men ppnpnge awaye for the feare & waytynge for those thynges, whych shall come vpō al ỳ worlde. For ỳ powers of heauen shalbe moued, * and than shall they se the sonne of man come in a cloude wyth a great power and mateste. But these thynges begynnynge to befall, loke vp, and lyft vp your heades, for your redemption draweth nye. And he tolde them a similitude: * Beholde the fygge tre, & al trees, whā they now bryng forth frute of thēselues, ye be sure ỳ sōmer is at hāde. Euen so ye also whā ye se these thynges to be done, be sure ỳ the kyngdō of God is at hāde. Verely I saye vnto you, ỳ thys generatiō shal not passe, tyl al thinges be done heauen and earth shal passe, but my wordes shall not passe. † * But take hede to your selues lest haply your hartes be ouercharged wyth surfettynge, & dronkēnesse, & cares of thys lyfe, and the daye come sodenly vpō you: for as a snare shal it come vpon al thē ỳ dwel on earth. * Watch ther for at all tyme, prayenge ỳ ye maye be worthy to flye al these thynges ỳ shal come, & to stande before ỳ sōne of mā. And on ỳ daye tyme was he teachyng in ỳ tēple, but in ỳ nightes goynge out he abode in ỳ mount called Oliuete. And al ỳ people cam to hym in the temple to heare hym.

D Esa. 19. a Luc. 17. c Johā. 1. e

Mat. 24. c Marc. 13. b

Eccli. 37. b Roma. 13. b

Mat. 24. b Marc. 13. b 1 Pet. 5. b

The. xxii. Chapter. †

A The feast daye * of swete breade drue nye, whyche is called Easter. * And ỳ hygh prestes & scribes soughte howe they myght put hym to death: but they feared

Exod. 12. c Matth. 26. a Marc. 14. a Johā. 7. c and. 11. e

Johā.12.a and.15.a c the people. But * Satan entred into Judas, whych was surnamed Iscariot, one of the twelfe, and he went hys waye and communed wyth the hygh prestes and officers, howe he myght betraye hym vnto them, and they were glad, & promysed to geue hym mony. And he promysed it, and sought opportunite that he myght deliuer hym wythout company. * And the daye of swete bread came, wher in the Easterlambe must be kylled. And he sente Peter & Jhon sayeng: Ye goynge make ready the Easterlambe, that we maye eate [it.] But they sayde: Where wylte thou ỳ we prepare it? And he sayd vnto them: Beholde, a man shall mete you goynge into the cytie, bearynge a pytcher of water, followe hym into the house that he goeth in, & ye shal saye vnto ỳ good man of the house: The mayster sendeth ỳ worde: Where is the gesthouse, wherin I may eat the Easterlābe wt my disciples? And he shall shewe you a great parloure paued, & there make ready. And they goynge dyd fynde as he had sayd vnto them, & made ready the Easterlābe.

Math.26.b Marc.14.b

℣ And whan the houre was come, he sat downe at borde, and the twelfe apostles with him, & he sayd vnto thē: I haue entyerly desyred to eate this Easterlambe wt you before I suffre. For I say vnto you, that hencefoorth I shal not eate it, vntyl it * be fulfyled in the kyngdome of God. * And the cuppe beynge taken, he thanked and sayd: Take it, & parte it amōge you. For I saye vnto you, that I shal drynke nomore of the frute of the vyne,

1.Cor.5.b Math.26.c Marc.14.c & Cor.11.c

plebem. Intrauit autem satanas in Iudam, qui cognominatur Iscariotes, unum de duodecim, & abiit & locutus est cum principibus sacerdotum & magistratibus, quemadmodum illum traderet eis. Et gauisi sunt, & pacti sunt pecuniam illi dare. Et spopondit. Et quærebat oportunitatem, ut traderet illum sine turbis. Venit autē dies azymorum, in qua necesse erat occidi pascha. Et misit Petrum & Ioānem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Vbi uis paremus? Et dixit ad eos: Ecce introeuntibus uobis in ciuitatem, occurret uobis homo amphoram aquę portans, sequimini eum in domum in quā intrat, & dicetis patrifamilias domus: Dicit tibi magister: Vbi est diuersorium ubi pascha cum discipulis meis manducē? Et ipse ostēdet uobis cœnaculū magnū stratum, & ibi parate. Euntes autem inuenerunt sicut dixit illis, & parauerunt pascha. Et cum facta esset hora, discubuit, & duodecim Apostoli cum eo, & ait illis: Desyderio desyderaui hoc pascha manducare uobiscum antequam patiar. Dico enim uobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice gratias egit & dixit: Accipite & diuidite inter uos. Dico enim uobis q̄ nō bibā de generatione uitis,

uitis, donec regnum Dei ueniat. Et accepto pane, gratias egit, & fregit, & dedit eis, dicens: Hoc est corpus meũ, quod pro uobis datur hoc facite in meã cõmemorationẽ. Similiter & calicem post quã cœnauit, dicẽs: Hic est calix nouum testamentũ in sanguine meo, qui pro uobis fundetur. Veruntamen ecce manus tradentis me mecũ est in mensa. Et quidem filius hominis secũdũ quod definitũ est uadit: ueruntamẽ uæ homini illi per quẽ tradetur. Et ipsi cœperunt quærere inter se, quis esset ex eis qui hoc facturus esset. Facta est aũt contentio inter eos, quis eorum videretur esse maior. Dixit aũt eis: Reges gẽtium dominantur eorum, & qui potestatẽ habẽt super eos, benifici uocantur. Vos aũt nõ sic. Sed qui maior est in uobis, fiat sicut iunior: & qui præcessor est, sicut ministrator. Nam quis maior est, qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medium uestrum sum, sicut qui ministrat: uos autem estis qui permansistis mecum in tentationibus meis. Et ego dispono uobis sicut disposuit mihi pater meus regnum, ut edatis & bibatis super mensam meam in regno meo, & sedeatis sup thronos iudicantes duodecim tribus Israel. Ait autem Dominus Simoni: Simon, ecce satanas expetiuit uos, ut cribraret sicut triticum, ego aũt rogaui pro te, ut nõ defi-

vyne, vntyll the kyngdome of God do come. And the breade beynge taken, he gaue thankes, and brake it, & gaue it thẽ, sayeng: Thys is my body, *whych is geuẽ for you, do thys in the remembraunce of me. Lyke wyse also the cuppe after he had supped, sayeng: Thys cuppe is the new testament in my bloude, whych shal be shed for you. * Neuertheles se beholde, the hãde of him that betrayeth me, is wyth me at the table: and surely the sonne of man goeth, as it is defyned. But wo vnto that man by whome he shalbe betrayed. And they began to axe amonge themselues, whych of them it shuld be, that shuld do that. + * But ther rose a stryfe amonge them, whych of them shulde be sene greater. And he sayde vnto thẽ: The kynges of ỹ nacions haue dominion ouer them, & they ỹ haue power ouer thẽ are called gracious: *but be not ye so. But he ỹ is greater amonge you, let hym become as the yonger, and he that is the chefest as the seruaũt. For who is greater, he that sytteth at the table, or he that serueth? Is it not he that sytteth at borde? I am mydes amonge you, as he that mynistreth: but ye are they that haue abyden wyth me in my tẽtaciõs. *And I appointe you ỹ kyngdome, as my father hath appoynted it vnto me, ỹ ye maye eate & drynke at my table in my kyngdome, * and syt vpõ seates, iudgynge the .xii. trybes of Israel. + And ỹ LORD sayd: vnto Simõ: Simõ beholde, Satã hath desyred you, ỹ he myght syfte you lyke wheate, but I haue prayed for the

math. 26. b
marci. 14. c

Math. 20. b
Marc. 9. d.
and. 10. e
Luce. 9. e

1. Pet. 5. a

Luce. 12. b

Math. 19. b
Apoc. 3. d

that thy fayth fayle not: & thou some
tyme beynge conuerted, stablysh thy
math .26. c brethrē. Who sayd vnto hym: * LOR
marc .14. c DE, I am ready to go w̄ the into pre
Johā.13.d sō & death. But he sayd: Peter I tel
the, ẏ cocke shall not crowe to daye,
tyl ẏ haue denyed thryse, the not to
knowe me. And he sayd vnto them:
math.10.a. * Whā I sent you wythout wallet, &
marc.6.a scrippe, & shues, dyd you wante ony
Luc.9.a thynge? And they sayd: Nothynge.
Thā sayd he to thē: But now who
so hath a wallet, let him take it vp, &
lykewyse the scrippe: & he ẏ hath not,
let hym sel hys coate, & bye a sweard
For I tel you, that it ẏ is wrytten,
Esa.53.c must yet be fulfylled in me: * And he
was coūted with the euel doers For
those thynges ẏ are [wryttē] of me,
haue an ende: But they sayd LORD
be holde here are two sweardes. He
math .26.c said vnto thē: It is ynough. * And be
Johā. 18.a yng gone out he wēt ✠ according to
✠ Luc.21.d [hys] wōt vnto moūt Oliuet, & hys
disciples followed him. And as he cā
Math. 6.b to ẏ place, he sayd vnto thē: * Praye
Math.26.d lest ye fal into temptacion. * And he
had hymselfe from thē so much as a
stones cast, & knelyng prayed, sayng:
Father, yf ẏ wylt, remoue thys cup
fro me: neuerthelesse, not my wyll,
Johā.6.d * but thyne be done. And ther appea
red vnto hym an angell frō heauen,
cōfortyng hym. And beyng in a wre-
stelyng w̄ death, he prayed ẏ longer,
& hys sweate became as droppes of
bloude trycklyng downe to ẏ groūd.
And whā he was rysen frō ẏ prayer,
and was come to hys disciples, he
fande them slepynge forsorow, and
sayde vnto them: What slepe ye?
Aryse, praye, lest ye come in tētaciō.

deficiat fides tua, & tu aliquādo
conuersus, cōfirma fratres tuos.
Qui dixit ei: Domine, tecū pa-
ratus sum & in carcerem & in
mortem ire. Et ille dixit: Dico ti
bi Petre, non cātabit hodie gal-
lus, donec ter abneges nosse
me. Et dicit eis: Quando misi
uos sine sacculo & pera, & cal-
ciamentis, nunquid aliquid de-
fuit uobis? At illi dixerunt: Nihil.
Dixit ergo eis: Sed nunc qui ha-
bet sacculum, tollat, similiter &
peram: & qui non habet, uendat
tunicam suam, & emat gladium.
Dico enim uobis, quoniam ad-
huc hoc quod scriptum est opor
tet impleri in me: Et cum iniquis
deputatus est. Etenim ea quæ
sunt de me, finem habent. At illi
dixerunt: Domine, ecce duo gla
dii hic. At ille dixit eis: Satis est.
Et egressus ibat secundum con-
suetudinem in montem Oliua-
rum. Secuti sunt autem illum &
discipuli. Et cū peruenisset ad
locū, dixit illis: Orate ne intretis
in tentationē. Et ipse auulsus est
ab eis, quantū iactus est lapidis,
& positis genubus orabat, dicēs:
Pater, si uis transfer calicē istum
a me: ueruntamē non mea uolū-
tas, sed tua fiat. Apparuit autem
illi angelus de cœlo confortans
eū. Et factus in agonia, prolixius
orabat. Et factus est sudor eius si
cut guttę sāguinis decurrētis ī ter
rā. Et cū surrexisset ab oratiōe, &
uenisset ad discipulos suos, inue
nit eos dormientes præ tristitia.
Et ait illis: Quid dormitis? surgi-
te, orate, ne ītretis in tētationē.

Adhuc eo loquente, ecce turba, & qui uocabatur Iudas, unus de duodecim, antecedebat eos, & appropinquauit IESV, ut oscularetur eum. IESVS autem dixit illi: Iuda, osculo filium hominis tradis? Videntes autem hi qui circa ipsum erant, quod futurũ erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis seruũ principis sacerdotũ, & amputauit auriculam eius dextram. Respõdens aũt IESVS ait: Sinite usq; huc. Et cum tetigisset auriculam eius, sanauit eũ. Dixit autem IESVS ad eos qui uenerant ad se, principes sacerdotũ & magistratus templi & seniores: Quasi ad latronẽ existis cum gladiis & fustibus, cũ quotidie uobiscum fuerim in templo, non extẽdistis manus in me: sed hęc est hora uestra, & potestas tenebrarum. Cõprehendentes aũt eũ, duxerunt ad domũ principis sacerdotũ. Petrus uero sequebatur eũ a longe. Accenso aũt igne in medio atrii, & circũsedentibus illis, erat Petrus in medio eorũ. Quẽ cum uidisset ancilla quædã sedẽtem ad lumen, & eũ fuisset intuita, dixit: Et hic cũ illo erat. At ille negauit eũ, dicens: Mulier nõ noui illũ. Et post pusillũ alius uidens eum, dixit: Et tu de illis es. Petrus uero ait: O homo nõ sum. Et interuallo facto quasi horæ unius, alius quidam affirmabat, dicens: Vere & hic cum illo erat, nam & Galilæus est. Et ait Petrus: Homo, nescio quid dicis.

Et

Whyle he yet spake, beholde ẏ multitude, & one of ẏ twelfe called Judas went before them, & cam neare to Jesu, that he myght kysse hym. But Jesus sayde vnto hym: Judas, doest thou betraye the sonne of man with a kysse? And they ẏ were about hym seynge what was for to come, they sayd vnto hym: LORDE, shall we smyte wyth the sweard? And one of them smote the hyghe prestes seruaunt, and cut of hys ryght eare. But Jesus answeryng sayd: Let thẽ alone hetherto. And whã he had touched his eare, he healed him But Jesus sayd vnto the hygh prestes, & rulers of the temple, and elders ẏ were come vnto hym: Ye are gone forth wyth sweardes and staues, as vnto a murtherer, whan as I was daylye wyth you in the tẽple, [and] ye put not forth [your] hãdes vpõ me. But thys is your houre, and the power of darkenesse.* And they takyng him led hym to ẏ house of the hygh prest. But Peter followed hym afarre of. * As they had kyndled a fyre in the myddes of the palace, & they syttyng about it, Peter was in the myddest of thẽ. Whome as a damsell saw syttynge by the lyght, & had loked vpon him, she said: Thys also was w̃ hym But he denyed hym, sayenge: Woman I knowe hym not. And after a lytle, another seyng him, said: Thou also art of thẽ. But Peter sayd: Mã I am not. And about the space of an houre, another affyrmed, sayenge: Truely thys also was with hym, for he is a Galilean. And Peter sayde: Man I know not what thou sayest.

D
Mat. 26. c
Marc. 14. c
Joha. 18. a
Math. 26. f
Marc. 14. f
Johã. 18. b
Math. 26. g
Marc. 14. g
E

And forthwyth as he was yet speakynge, the cocke dyd crowe. And the LORDE beynge turned aboute, loked vpon Peter. And Peter remẽbred the worde of Jesu which he said * Before the cocke do crowe, thou shalte denye me thryse. And Peter beynge gone forth, wepte bytterly.

Math.26.c Marc.14.b Luce.22.c

Math.16.c 17.20.b. marc.8.b and.9.b. Luce.9.c 17.c.18.b ✠ esa.50.b

* And the men that helde hym, mocked hym, beatynge [hym.] And they blyndfolded hym, and stroke hym on the face, & axed hym, sayeng: ✠ Prophecye, who is it that smote the? and many other thynges sayde they agaynst hym, blasphemynge. * And whan it was become day, ỹ eldersof ỹ people, & ỹ hygh prests, & ỹ scribes, cam together & they brought him in they? councell, sayenge: Tel vs, art thou Christ? And he said vnto them: Yf I tell it you, you wyll not beleue me: and yf I also do axe, ye shall not answer me, nother wyl ye let me go

Math.26.f Marc.14.g

But * from thys tyme forth shall the sonne of man be syttynge at ỹ ryght hande of ỹ power of God. Thã sayd they all. Arte thou than the sonne of God? Which said: Ye say it, for I am

Collo.3.a Hebr.1.a and.10.b

But they sayd: * What do we yet requyre wytnesse? For we haue herde it out of hys owne mouth.

math.26.g

The.xxiii.Chapter.

AND * the whole multitude of thẽ rysynge, led hym to Pilate. And thy began to accuse him. sayeng: We haue foũde this [fellow] puertyng our people, & * forbyddyng to geue tributes vnto ỹ Emperour, & sayeng him to be Christ ỹ kynge. * Pilate axed him, sayeng: Art thou ỹ kinge of the Jewes?

Math.27.a Marc.15.a Joh̃.18.b

Math.17.b and.22.b

Math.27.b

Et continuo adhuc illo loquente cantauit gallus. Et conuersus Dominus respexit Petrum. Et recordatus est Petrus uerbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, fleuit amare. Et uiri qui tenebant illũ, illudebant ei cædentes. Et uelauerunt eum, & percutiebant faciem eius, & interrogabant eum dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemantes, dicebant in eũ. Et ut factus est dies, conuenerunt seniores plebis & principes sacerdotum & scribæ, & duxerunt illum in conciliũ suum, dicẽtes: Si tu es Christus, dic nobis. Et ait illis: Si uobis dixero, non credetis mihi, si aũt interrogauero uos, nõ respõdebitis mihi, neque dimittetis: ex hoc autẽ erit filius hominis sedens a dextris uirtutis Dei. Dixerunt autem omnes: Tu ergo es filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desyderamus testimonium? Ipsi enim audiuimus de ore eius.

CAPVT XXIII.

SURGENS omnis multitudo eorum, duxerunt illum ad Pilatum. Cœperunt autẽ illũ accusare, dicẽtes: Hũc inuenimus subuertentẽ gentẽ nostrã, & prohibentẽ tributa dare Cæsari, & dicẽtem se Christũ regem esse. Pilatus autem interrogauit eum, dicens: Tu es rex Iudæorum?

At

At ille respondens,ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum & turbas:Nihil inue nio causæ in hoc homine. At illi inualescebant, dicentes: Commouit populum,docens per uniuersam Iudæam, incipiens a Galilæa usque huc. Pilatus autem audiens Galilæam, interrogauit si homo Galilæus esset.Et ut cognouit quod de Herodis potestate esset, misit eum ad Herodem, qui & ipse Hierosolymis erat illis diebus.Herodes autem uiso IESV,gauisus est ualde:erat enim cupiens ex multo tempore uidere eum, eo quod audiret multa de eo, & sperabat signum aliquod uidere ab eo fieri.Interrogabat autem eum multis sermonibus. At ipse nihil illi respõdebat. Stabant autem principes sacerdotum & scribæ constanter accusantes eum. Spreuit autem illũ Herodes cũ exercitu suo, & illusit indutũ ueste alba,& remisit ad Pilatũ. Et facti sunt amici Pilatus & Herodes in ipsa die. nã antea inimici erant adinuicẽ. Pilatus autem conuocatis principibus sacerdotũ & magistratibus & plebe,dixit ad illos:Obtulistis mihi hunc hominem quasi auertentem populũ,& ecce ego corã uobis interrogans, nullam causam inuenio in hoie isto, ex his in quibus eũ accusatis, sed neq; Herodes.Nã remisi uosad illũ,& ecce nihil dignũ morte actũ est ei.Emẽdatũ ergo illũ dimittã.Necesse aũt habebat dimittere eis per

And he answerynge,sayd:Thou sayest it. And Pilate sayd vnto ỹ hygh prestes and the people: I fynde no cause in thys man. But they were more fearce,sayenge: he hath stered the people,teachynge thorow al Jewry, *begynnynge at Galile,vnto thys place.But Pilate hearynge Galile[mencioned,] ared whether he were a man of Galile,and whan he knew that he was of *Herodes iurisdiccion, *he sente hym to Herode, whych also was at Jerusalẽ in those dayes.Herode seynge Jesus,he reioiced greatly: ffor he was desyrous a great whyle ago to se him,because *he herde many thynges of hym, & he hoped to se a token to be done of him.And he ared him many thinges but he answered hym nothyng.The hygh prestes and scrybes stode accusynge hym earnestly. But Herode wyth hys hoost despysed hym, & mocked hym, arayed wyth a whyte garmente,and sente hym agayne to Pilate. And Herode and Pilate were made frendes in that daye, for they were enemyes to ech other afore. *And Pilate the hygh prestes, & rulers and the people beynge called to gether,he sayd vnto them: *Ye haue brought thys man vnto me as peruertynge the people,and beholde, I examinyng hym before you,I fynde no cause in thys man,of them wher of ye accuse hym:nor yet Herode. ffor I sente you vnto hym, and beholde nothynge worthy of death is done vnto hym. *I wyll therfore let hym lowse beynge chastised. ffor he must haue let lowse one vnto them

Luce.1.a
Luc.18.b
Luce.9.a
Actu.4.c
Math.27.b
Marc.15.a
Johã.18.c
Joh.19.a

Math.27.a Marci.15.b at the feast. *But the whole multitude cryed out at once, sayenge: Take awaye thys, and let Barrabas lowse vnto vs, whyche for an vproure in the cytie, and a manslaughter cõmitted, was put in preson. And Pilate wyllyng to delyuer Jesus, spake vnto them agayn. But they cryed, saynge: Crucifye, crucifye hym. But he sayd the thyrd tyme vnto them: What euel than hath he thys done? I fynde no cause of death in hym. I shall therfore chastise him, and let hym lowse. But they lay earnestly vpon hym with loude voices, requirynge that he myght be crucified, & their voyces preuayled. *And Pilate iudged that theyr requeste shulde be graunted, and he let lowse vnto them hym that was layd in preson for the manslaughter and insurreccion, whom they axed: but Jesus toke he to theyr wyll. * And whan they led hym, they toke one Simon of Cyren commynge from the felde, and layed the crosse on hym, to bear it after Jesus. * And a great multitude of people, & of wemen followed hym, whych wepte & bewayled hym. And Jesus beynge turned vnto thẽ, sayd: Ye doughters of Jerusalem, wepe not vpon me, but wepe vpon your selues, and vpon your chyldrẽ. For beholde, the dayes shall come where in they shall saye: happy are the baren, and the wõbes that haue not brought forth, & the brestes that haue geuen no sucke. * Than shall they begynne to saye to the mountaynes: Fall vpon vs, and to the hylles, couer vs. For yf they do these thyn-

C

Math.27.c Actu.3.b

Math.27.d Joha.19.b

Zacha.12.c

Jere.8.a Osee.10.b Apoc.6.c

per diem festum unum. Exclamauit autem simul uniuersa turba dicens: Tolle hunc, & dimitte nobis Barrabam: qui erat propter seditionem quandam factam in ciuitate, & homicidium missus in carcerem. Iterum autem Pilatus locutus est ad eos, uolens dimittere IESVM. At illi succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis inuenio in eo: corripiam ergo illum, & dimittam. At illi instabant uocibus magnis, postulantes ut crucifigeretur, & inualescebant uoces eorum. Et Pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium & seditionem missus fuerat in carcerem quem petebant: IESVM uero tradidit uoluntati eorũ. Et cum ducerẽt eũ, apprehenderũt Simonem quendam Cyrenensem uenientem de uilla, & imposuerunt illi crucem portare post IESVM. Seq̃batur aũt illũ multa turba populi & mulierũ quæ plãgebant & lamentabantur eũ. Cõuersus autem ad illas IESVS, dixit: Filiæ Hierusalem, nolite flere super me, sed super uosipsas flete, & super filios uestros: quoniam ecce uenient dies in quibus dicent: Beatæ steriles, & uentres qui non genuerunt, & ubera quę nõ lactauerũt. Tũc incipient dicere mõtibus: Cadite sup nos, & collibus, opite nos. Quia si in uiri-

uiridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem & alii duo nequam cum eo, ut interficerentur. Et postquam uenerunt in locum, qui uocatur Caluariæ, ibi crucifixerunt eum, & latrones, unum a dextris, & alterum a sinistris. IESVS autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Diuidentes uero uestimenta eius, miserunt sortes. Et stabat populus spectans, & deridebant eum principes cum eis, dicentes: Alios saluos fecit, se saluum faciat, si hic est Christus Dei electus. Illudebant autem ei & milites accedentes & acetum offerentes ei, & dicentes: Si tu es rex Iudæorum, saluum te fac. Erat autem & superscriptio scripta super eum literis Græcis, & Latinis, & Hebraicis: Hic est rex Iudæorum. Vnus autem de his qui pendebant latronibus, blasphemebat eum, dicēs: Si tu es Christus, saluum fac teipsum & nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem iuste: nam digna factis recipimus: hic uero nihil mali gessit. Et dicebat ad IESVM: Domine, memento mei cū ueneris in regnū tuū. Et dixit illi IESVS: Amē dico tibi, hodie mecū eris in paradiso. Erat aūt fere hora sexta, & tenebræ

thynges vnto a grene tre, what shal be done vnto a drye? * And ther were two other wycked mē led wyth him, that they myght be put death. And whan they came to the place, whych is called Caluary, there they crucifyed hym and the murtherers, ẏ one at the ryght hande, the other at the lefte hande. But Jesus sayd: Father * forgeue them, for they wote not what they do. * And they diuidynge hys raymentes cast lottes for them. And the people stode beholdynge, * and the rulers wyth them mocked him, saynge: He hath saued other, let hym saue hymselfe, yf thys be Christ the chosen of God. The souldyers also mocked hym, cōmynge to hym, and geuynge hym vynegre, and sayenge: yf thou be ẏ kynge of ẏ Jewes saue thyselfe. * And ther was a superscripcion wrytten aboue hym, wyth Greke, & Latine, & Hebrue letters: Thys is the Kynge of the Ievves. And one of those murtherers ẏ dyd hange [there,] dyd blaspheme hym, sayenge: Yf thou art the Christ saue thyselfe and vs. But the other answerynge rebuked hym, sayenge: Fearest thou not God, seynge thou arte in lyke damnacion? And surely we worthyly, for we receaue worthy rewarde of our dedes: but thys hath done no euell. And he sayd vnto Jesus: LORD, remēbre me whan thou shalt come into thy kyngdome. And Jesus sayd vnto hym: Verely I saye vnto the: to daye shalt thou be wyth me in paradyse. * And it was neare hande ẏ syxte houre, & ther happened darke-

Esaie. 53. c
Actu. 7. g
Psal. 21. b
Mat. 27. c
Marc. 15. c
Johā. 19. c
D
Math. 27. a
Marc. 15. c
Math. 27. d
Joh. 19. b
Math. 27. e
marc. 15. d

darknesse vpon ẏ whole earth, vntyl the nynth houre: And ẏ Sõne was darkened, & the vayle of ẏ tẽple dyd clyue in two, euen thorow the mydbes. And Jesus cryenge wyth loude voyce, sayd: ⋆ Father, in thy handes do I commende my sprete. And sayenge thys, he gaue vp ẏ goost. ⋆ But the Centurio seynge it ẏ was done, he glorifyed God, sayenge: Truely thys was a ryghteous man. And all the cõpany of them that were there together at that syght, and sawe the thynges that happened, smytynge vpon theyr brestes, turned agayne. But all hys acquayntaunces stode afarre of, and the women that hadde followed hym frõ Galile, beholdyng these thynges. ⋆ And behold a mã by name Joseph, whych was a senatour, a good and ryghteous mã, the same dyd not consent vnto theyr counsell and dedes, [whych was] of Arimathea, a cytie of Jewry, and who also wayted for the kyngdome of God: the same wente vnto Pilate, & axed the body of Jesu. And it beynge takẽ downe, he wounde it in a lynnen cloth, and layed hym in a sepulchre hewen out wherein noman had yet ben layed. ✝ And it was the daye of preparynge, and the sabbat drue on. ⋆ And the wemen that were come from Galile, sawe the graue, & how hys body was layde, and returnyng they prepared spyces and oyntmentes: and vpon the Sabbat they were styll accordynge to the cõmaũdement.

E
Psal. 30. a
Actu. 7. g
Math. 27. f
Mar. 15. d
Math. 27. g
Marci. 15. c
Joha. 19. d
Luca. 8. a

tenebræ factæ sunt in uniuersam terram usque in horam nonam. Et obscuratus est sol, & uelum templi scissum est medium. Et clamans uoce magna IESVS, ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expirauit. Videns autem Centurio quod factum fuerat, glorificauit Deum, dicens: Vere hic homo iustus erat. Et omnis turba eorum qui simul aderant ad spectaculum istud, & uidebant quæ fiebant, percutientes pectora sua, reuertebantur. Stabant autem omnes noti eius a longe, & mulieres quæ secutæ eum erant a Galilæa, hæc uidentes. Et ecce uir nomine Ioseph, qui erat decurio, uir bonus & iustus, hic non consenserat cõsilio & actibus eorum, ab Arimathæa ciuitate Iudææ, qui expectabat & ipse regnum Dei: hic accessit ad Pilatum, & petiit corpus IESV. Et depositum inuoluit sindone, & posuit illud in monumento exciso, in quo nondum quisquam positus fuerat. Et dies erat Parasceues, & sabbatum illucescebat. Subsecutæ autem mulieres, quæ cum eo uenerant de Galilæa, uiderunt monumentum, & quemadmodum positum erat corpus eius, & reuertentes, parauerunt aromata & unguenta: & sabbato quidem siluerunt secundum mandatum.

The. xxiiii. Chapter. ✝ CAPVT XXIIII.

But Vna

VNa autem ſabbati ual de diluculo, ueniunt ad monumentum, portantes quę parauerant aromata, & inuenerunt lapidem reuolutum a monumento. Et ingreſſæ nō inuenerunt corpus Domini IESV. Et factum eſt, dum mente conſternatæ eſſent de iſto, ecce duo uiri ſteterunt ſecus illas in ueſte fulgenti. Cum timerent autem, & declinarent uultum in terram, dixerunt ad illas: Quid quęritis uiuentem cum mortuis? non eſt hic, ſed ſurrexit, Recordamini qualiter locutus eſt uobis, cum adhuc in Galilæa eſſet, dicēs: Quia oportet filium hominis tradi in manus hominū peccatorum, & crucifigi, & tertia die reſurgere. Et recordatæ ſunt uerborum eius. Et egreſſæ a monumento, nunciauerunt hæc omnia illis undecim, & cæteris omnibus. Erat autem Maria Magdalene, & Ioanna, & Maria Iacobi, & cæteræ quæ cum eis erant, quæ dicebāt ad Apoſtolos hæc. Et uiſa ſunt ante illos ſicut deliramentum uerba iſta, & non crediderunt illis. Petrus autem ſurgens cucurrit ad monumentum, & procumbens uidit linteamina ſola poſita, & abiit ſecum mirans quod factum fuerat. Et ecce duo ex illis ibant ipſa die in caſtellū, quod erat ſpatio ſtadiorum ſexaginta ab Hieruſalem, nomine Emaus: & ipſi loquebantur adinuicē de oībus quæ acciderant. Et factum

BUt * vpon the fyrſt daye after the ſabbat very early, they come to the ſepulchre bryngynge the ſpices that they had made ready and fande the ſtone rolled from the graue, and beynge gone in, they fande not the body of the LORDE Jeſu. * And it chaunced whan they were amaſed at thys, beholde, two men ſtode by them, in a ſhynynge garmente. But whā they were afeared, and bowed downe theyr face to the earth, they ſayd vnto them: What do ye ſeke the lyuynge wyth ẏ dead? he is not here but he is ryſē. Remēbre how he told you, as he was yet in Galile, ſayeng * The ſonne of man muſt be delyuered into the handes of ſynfull men, and be crucifyed, and ryſe agayne ẏ thyrde daye. And they remembred hys wordes. * And beynge gone out of ẏ graue, they ſhewed al theſe thynges vnto thoſe eleuen, and vnto all the other. It was Mary Magdalene and Joanna, and Mary James, and the other that were wyth thē, which tolde theſe thynges vnto the Apoſtles. And theſe wordes ſemed euē as a vayne tale vnto them, and they beleued them not. But Peter ryſynge dyd runne to the ſepulchre, and bowynge downe he ſawe the lynnen clothes layd alone, and went away, maruaylynge by hymſelfe what had happened. + + * And beholde, two of them wente that ſame daye into a towne, that was from Jeruſalem the ſpace of .lx. furlonges, by name Emaus: and they talked together of al thynges that had happened. * And it be

A Math.28.a Marc.16.a Johā.20.a

Joha.20.b

Luce.9.c

Math.28.b Marc.16.b Johā.20.b

B Math.16.b

math.18.c

it befell as they cõmuned, and aredech other, Jesus approchynge them went wyth thẽ: but theyr eyes were holden lest they shulde knowe hym. And he sayd vnto them: What communications are these that ye treat amonge you, walkynge, and are sad? And one whose name was Cleophas answeryng sayd vnto hym: Art thou onely a straunger at Jerusalem, and knowest not what thynges are happened therin in these dayes? Unto whom he sayd: What? And they said vnto hym: Of Jesus of Nazareth,
Math. 21. e ✶ whych was a prophete, myghty in dede and worde before God and all the people, & how oure hygh prestes and rulers haue deliuered him vnto cõdemnacion of death, and haue crucifyed hym: But we hoped that he shulde haue redymed Israel, and besydes all thys, to daye is the thyrde daye sence these thynges are happened. ✶ Yee and certayne women of
Luce. 24. a Joha. 20. a our cõpany made vs afrayed, which were at the graue before the daye, & hys body not founde, they came sayeng ỹ they had sene a vysiõ of angels whych do saye hym to lyue. And certayne of ours went to the sepulchre, & dyd fynde it so as the womẽ sayd,
L but hym they fande not. And he sayd vnto thẽ: O ye fooles & slow of hart to belene al that the prophetes haue
Esay. 53. a spoken. ✶ Ought not Christ to haue suffered these these thynges, and of thys wyse to entre into hys glorye? And begynnynge at Moses and all the prophetes, he expoũded vnto thẽ what was of hym in all the scriptures. And they cam neare to ỹ towne where-

factum est dum fabularentur, & secum quærerent, & ipse IESVS appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis adinuicẽ, ambulãtes, & estis tristes? Et respondens unus cui nomẽ Cleophas, dixit ei: Tu solus peregrinus es in Hierusalem, & non cognouisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De IESV Nazareno, qui fuit uir propheta, potens in opere & sermone corã Deo & omni populo, & quomodo eum tradiderũt summi sacerdotes & principes nostri in damnationẽ mortis, & crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: & nunc super hæc omnia, tertia dies est hodie ỹ hæ facta sunt. Sed & mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum & non inuento corpore eius, uenerunt dicentes se etiam uisionem angelorum uidisse, qui dicunt eũ uiuere. Et abierũt quidã ex nostris ad monumentũ, & ita inuenerũt sicut mulieres dixerũt, ipsũ uero nõ inuenerunt. Et ipse dixit ad eos: O stulti & tardi corde ad credẽdũ i oibus his, quæ locuti sũt prophetę: nõne hęc oportuit pati Christũ, & ita ĩtrare i gloriã suã? Et icipiẽs a Mose & oĩbus prophetis, interpretabatur illis in oĩbus scripturis quæ de ipso erãt. Et appropinquauerunt castello

quo

quo ibant, & ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam aduesperascit, & inclinata est iam dies. Et intrauit cum illis. Et factum est dum recumberet cum eis, accepit panem, & benedixit, ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & cognouerunt eum, & ipse euanuit ex oculis eorum. Et dixerunt adinuicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in uia, & aperiret nobis scripturas? Et surgentes, eadem hora regressi sunt in Hierusalem, & inuenerunt congregatos undecim, & eos qui cum illis erant, dicentes: quod surrexit Dominus uere, & apparuit Simoni. Et ipsi narrabant quæ gesta erant in uia, & quomodo cognouerunt eum in fractione panis. Dum autem hæc loquuntur, stetit IESVS in medio eorum, & dixit: Pax uobis, ego sum, nolite timere. Conturbati uero & conterriti, existimabant se spiritum uidere. Et dixit eis: Quid turbati estis, & cogitationes ascendunt in corda uestra? Videte manus meas & pedes meos, quia ego ipse sum: palpate & uidete, quia spiritus carnem & ossa non habet, sicut me uidetis habere. Et cum hoc dixisset, ostendit eis manus & pedes. Adhuc autem illis non credentibus, & mirantibus præ gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis

where vnto they wente, & he fayned hymselfe to go farther. And * they cõpelled him sayeng: Abide wt vs, for it drayweth towarde nyght, and ye daye is wended awaye. And he wente in wt them. * And it happened whan he sat at borde wyth them, he toke the breade, and gaue thankes, and brake it, and gaue it them. And their eyes were opened, & they dyd knowe him, and he vanyshed awaye out of their syght. And they sayd to ech other: Was not our harte burnynge within vs, whan he spake by the waye, & dyd opẽ vnto vs the scriptures? And rysynge vp, they returned to Jerusalem the same houre, and fande the eleuen and them that were with thẽ gathered together, sayenge: The LORDE is truely ryssen, and hath appeared vnto Simõ. And they told what thynges were done by ye waye, and how they knewe hym by ye breakynge of breade. † * But whyle they spake of these thynges, + Jesus stode in the myddest of them, and sayeth: Peace be vnto you, I am it, feare not. But they beynge abashed and afrayed, thought they had sene a spret And he sayd vnto them: Why are ye troubled, and thoughtes do ryse in your hartes? loke vpon my handes and fete, that it is I my selfe: handle me and se, for a spryte hath not flesh and bones, as ye se me to haue. And as he had sayd that, he shewed them hys handes and fete. But vnto them not yet beleuynge and wonderynge for ioy, he sayd: * Haue ye here ony thynge that maye be eaten? But they brought him a pece of a broyled

fysshe

Gene. 19. a. Luce. 24. c

Marc. 16. b

Joh. 20. c

D

Joh. 21. b

fysh, and an hony combe. And whan he had eaten before them, takynge ỹ leauynges, he gaue vnto them. And
Math. 6.b he sayd vnto them: ⋆ These are the wordes that I dyd speake vnto you, whan I was yet wyth you, that all thynges muste nedes be fulfylled, whych were wrytten of me in ỹ law of Moses, and the prophetes, and in the Psalmes. Than opened he vnto them [theyr] vnderstandyng, that they shulde vnderstande the scriptures, and he sayd vnto them: ⋆ Thus
Actu. 17.a is it wrytten, and thus it behoued Christ to suffre, and to ryse agayne from the dead the thyrde daye, and repentaunce and forgeuynge of synnes to be preached in hys name a-
Mich. 4.a monge all nacions, ⊢ ⋆ begynnynge at Jerusalē: But ye are wytnesses
Actu. 1.a and. 2.a of these thynges. ⋆ And I shall
⋆ Joh. 14.c 15.c. 16.a. sende ⋆ the promyse of the father in you, but tarye ye in the cytie vntyll ye be endued wyth power from on
Marc. 16.c Actu. 1.b hygh. ⋆ And he led them wythout into Bethany, and hys handes lyfted vp, he blessed thē. And it came to passe whan he blessed them, he departed from them, and was caryed vp into heauen. And they worshippynge [hym] wente agayne to Jerusalem wyth great ioye: & they were alwaye in the Temple praysynge and geuynge thankes vnto God.

A M E N.

piscis assi, & fauum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt uerba quæ loquutus sum ad uos, cum adhuc essem uobiscum, quoniam necesse est impleri omnia, quæ scripta sunt in lege Mosi, & prophetis, & in psalmis de me. Tunc aperuit illis sensum, ut intelligerent scipturas, & dixit eis: Quoniam sic scriptum est, & sic oportebat Christum pati, & resurgere a mortuis tertia die, & prædicari in nomine eius pœnitentiam & remissionem peccatorum in omnes gentes, incipientibus ab Hierosolyma. Vos autem testes estis horum. Et ego mittam promissum patris mei in uos, uos autem sedete in ciuitate, quoad usque induamini uirtute ex alto. Eduxit autem eos foras in Bethaniam, & eleuatis manibus suis, benedixit eis. Et factum est, dum benediceret illis, recessit ab eis, & ferebatur in cœlum. Et ipsi adorantes regressi sunt in Hierusalem cū gaudio magno: & erant semper in templo laudantes & benedicentes Deum Amen.

¶ The ende of the gospell after Luke.

¶ Finis euangelii secundum Lucam.

(⋆)

¶ SANCTVM IESV CHRISTI Euangelium secundum Ioannem.

CAPVT PRIMVM.

IN principio erat uerbū, & uerbum erat apud Deum, & Deus erat uerbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factū est nihil, quod factum est. In ipso uita erat, & uita erat lux hominum, & lux in tenebris lucet, & tenebræ eam nō comprehenderunt. Fuit homo missus a Deo, cui nomen erat Ioannes. Hic uenit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux uera, quæ illuminat omnem hominem uenientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum nō cognouit. In propria uenit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatē filios Dei fieri, his qui credunt in nomine eius: qui nō ex sanguinibus, neq; ex uoluntate carnis, neq; ex uolūtate uiri, sed ex Deo nati sunt. Et uerbū caro factū est, & ha-

¶ The holy Gospell of IESV CHRISTE after Jhon.

The fyrst Chapter. ✣

IN the begynnynge was the worde, & the worde was wt God, & God was ỹ worde. That was in the begynnyng with God. Gene.1.a Pro.8.c

*All thynges were made by hym, & wythout hym is nothynge made, ỹ was made. In hym was *lyfe, and ỹ lyfe was the *lyght of men: and the lyghte shyneth in darkenesse, and the darkenesse dyd not comprehende it. Ther was sente a man from God, whose name was Jhon. The same dyd come for a wytnesse, ỹ he myght beare wytnesse of the lyght, that thorow hym al[mē] myght beleue. *he was not the light, but that he myght beare wytnesse of the lyght. It was the true lyghte, that lyghteth euery man commynge into thys worlde. Joh̄. 1.a and.14.a. ✣Joh.8.b 9.a.12.c Joh̄.5.b

he was in the worlde, and ỹ worlde is made by hym, & the worlde knewe hym not. he cam among hys owne, and hys[owne] receaued hym not. But as many as receaued hym, *he gaue thē power to become chyldren of God, [euen] those that beleue in hys name: whyche are borne, not of bloude, nor of the wyll of the flesshe, nother of ỹ wyl of man, but of God. Esay.56.b. Ozee.1.a Roma.8.b Gala.4.a

B

*And the worde is become flesshe, Barne.2.c

and

Math.17.a 2.Pet.1.c 1.Johā.1.a and dwelte amonge vs: * & we haue sene hys glory as the glory of ẏ only begotten sonne of the father, full of grace and truth. ✝ ✝ * Jhō beareth wytnesse of him, and cryeth, sayeng: Thys was he of whome J spake: He that shall come after me, was made before me, for he was yer J. And we all haue receaued of hys * fulnesse, euen grace for grace: For the lawe was geuen by Moses, grace & truth is happened by Jesus Christ. * No man hath sene God at ony tyme: The only begotten sonne, whych is in the fathers bosome he hath declared [hym]. ✝ ✝ * And thys is ẏ recorde of Jhon, whan the Jewes sent prestes and leuites vnto hym from Jerusalem, that they shuld axe him: Who arte thou. And he confessed it, and denyed it not. And he confessed * J am not Christ. And they axed hym: What than? arte thou Elias? And he sayde: J am not. Arte thou a prophete? And he answered: No. Than sayd they vnto hym: Who art thou, that we may geue an answere vnto them that sent vs? What sayest thou of thy selfe? He sayd * J am the voyce of a cryer in the wyldernesse: Make strayght the waye of ẏ LORDE, * as Esaye hath spokē. And they that were sente were of the pharises. And they axed hym and sayd vnto hym: Why doest thou than baptyse yf thou arte nother Christ, nor Elias, nor a prophete? Jhon answered them sayenge: * J baptyse wyth water, but myddes amōge you stode he, whome ye knewe not. It is he that shal come after me, whych was made

Math.3.b Marci.1.a Collo.2.b Deut.4.b and.5.c 1.Joh.4.b Joha.5.d Johā.3.d Math.3.a Marci.1.a Luce.3.a Esai.40.a C Math.3.b Marci.1.a Luce.3.c Actu.19.a

& habitauit in nobis. Et uidimus gloriam eius, gloriam quasi unigeniti a patre, plenum gratiæ & ueritatis. Ioannes testimonium perhibet de ipso, & clamat, dicens: Hic erat quem dixi: Qui post me uenturus est, ante me factus est, quia prior me erat. Et de plenitudine eius nos omnes accepimus, & gratiam pro gratia. Quia lex per Mosen data est, gratia & ueritas per IESVM Christum facta est. Deum nemo uidit unquam. Vnigenitus filius qui est in sinu patris, ipse enarrauit. Et hoc est testimonium Ioannis, quando miserunt Iudæi ab Hierosolymis sacerdotes & leuitas ad eum, ut interrogarent eum: Tu quis es? Et confessus est & non negauit. Et confessus est: Quia non sum ego Christus. Et interrogauerunt eum: Quid ergo? Elias es tu? Et dixit: Nō sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his qui miserunt nos? quid dicis de teipso? Ait: Ego uox clamantis in deserto: Dirigite uiā Domini, sicut dixit Isaias propheta. Et qui missi fuerant, erant ex pharisæis. Et interrogauerunt eum, & dixerūt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Ioannes, dicens: Ego baptizo in aqua, medius autem uestrum stetit, quē uos nescitis. Ipse est qui post me uēturus est, qui ante me factus

factus est, cuius ego non sum dignus ut soluam corrigiam calciamenti. Hæc in Bethabara facta sunt trans Iordanem, ubi erat Ioannes baptizans. Altera die uidit Ioannes IESVM uenientem ad se, & ait: Ecce agnus Dei, ecce qui tollit peccata mundi: Hic est de quo dixi: Post me uenit uir, qui ante me factus est, quia prior me erat: & ego nesciebam eum: sed ut manifestaretur in Israel, propterea ueni ego in aqua baptizans. Et testimonium perhibuit Ioannes, dicens: Quia uidi spiritum descendentem quasi columbam de cœlo, & mansit super eum, & ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit: Super quem uideris spiritum descendentem & manentem super eum, hic est qui baptizat in spiritu sancto. Et ego uidi, & testimonium perhibui, quia hic est filius Dei. Altera die iterum stabat Ioannes, & ex discipulis eius duo. Et respiciens IESVM ambulantem, dicit: Ecce agnus Dei. Et audierunt eum duo discipuli loquentem, & secuti sunt IESVM. Conuersus autem IESVS & uidens eos sequentes se, dicit eis: Quid quæritis? Qui dixerũt ei: Rabbi (qđ dicitur ĩter ꝑtatũ magister) ubi habitas? Dicit eis: Venite & uidete. Venerũt & uiderũt ubi maneret, & apud eum

made before me, whose lachet of hys shue I am not worthy ẏ I may lowse These thynges wer done in Bethabara beyond Jordane, *where Jhon was baptysyng. ⊢ + The nexte day dyd Jhon se Jesus cõmynge to hym, and he sayd: Beholde, *the lambe of God, beholde, whyche taketh awaye the synnes of the worlde. Thys is he of whom I dyd saye: After me commeth a mã, whych was made before me, for he was yer I, and I knewe hym not. But because that he might be made knowen in Israel, thefore am I come baptisynge wyth water. * And Jhon dyd beare recorde sayenge: I sawe the sprete commynge downe from heauẽ lyke a doue, and he abode vpon hym, and I knewe hym not, but he that sente me to baptyse wyth water, he sayd vnto me: Upon whome so euer thou shalte se the sprete come downe, and abydynge vpon hym, the same is he that baptyseth in the holy goost. And I haue sene it, and haue borne recorde, that the same is the sonne of God. ⊢ + The nexte daye agayne stode Jhon and two of hys disciples, and seynge Jesus walkynge, he said: Beholde the *lãbe of God. And the two disciples herde hym speakynge, and followed Jesus. But Jesus beynge turned aboute, and seynge them followynge hym, he sayeth vnto them: What seke ye? Whych sayd vnto hym: Rabbi, (whyche interpreted is to saye Mayster,) where dwellest thou? He sayeth vnto them: Come and se. They came and sawe where he dwelled, and abode wyth

Johã. 3. b
and. 10. b
Esai. 55. b
1. Cor. 5. b
D
Math. 3. b
Marc. 1. a
Luce. 3. c
Exod. 12. a
Esa. 53. b

hym that daye: & it was nearehãde the tenth houre. Andrewe ỹ brother of Simon Peter was one of the twayne, whych herde it of Jhon, and followed hym. The same dyd fyrste fynde hys brother Simon, and sayeth vnto hym: We haue founde the Messias, whiche is interpreted the Anoynted, and he brought hym to Jesus. But whan Jesus dyd beholde hym, he sayd: Thou arte Simon the
Math. 16. c sonne of Jonas, *thou shalte be called Cephas, whyche is interpreted
℣ Petrus. On the morowe he wolde haue gone out into Galile, and he fande Philippe, and Jesus sayeth vn
Joha. 12. c to him: Follow me. *Philippe was of Bethsaida, the cytie of Andrew & Peter. And Philippe fande Nathanael, and he sayeth vnto hym: We haue founde Jesus, the sonne of Jo-
Gene. 3. c 22. c. 49. b Deut. 18. c ỹ Esa. 7. c and. 9. b * Joh. 7. e seph of Nazareth, *of whom Moses hath wrytten in the lawe & ỹ prophetes. And Nathanael sayde vnto hym: * Can ony good thynge be of Nazareth? Philippe sayd vnto hym: Come and se. Jesus saw Nathanael commynge to hym, & sayeth of hym. Beholde, a true Israelite, in whome is no gyle. Nathanael sayd vnto him Whence doest thou knowe me? Jesus answered, and sayd vnto hym: Before that Philippe called the, as thou werest vnder the fygge tre, I sawe the. Nathanael answered hym and sayde: Rabbi thou arte the sonne of God: thou arte kynge of Israel. Jesus answered, and sayd vnto hym: Because I sayde vnto the: I sawe the vnder the fygge tre, thou beleuest, thou shalte se a greater thynge

eum manserunt die illo: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus qui audierãt a Ioanne, & secuti fuerant eum. Inuenit hic primum fratrem suum Simonem, & dicit ei: Inuenimus Messiam, quod est interpretatum Christus. Et adduxit eum ad IESVM. Intuitus autem eum IESVS, dixit: Tu es Simõ filius Iona, tu uocaberis Cephas, quod interpretatur Petrus. In crastinum uoluit exire in Galilæam, & inuenit Philippum, & dicit ei IESVS: Sequere me. Erat autem Philippus a Bethsaida ciuitate Andreæ & Petri. Inuenit Philippus Nathanael, & dicit ei: Quem scripsit Moses in lege & prophetæ, inuenimus IESVM filium Ioseph a Nazareth. Et dixit ei Nathanael: À Nazareth potest aliquid boni esse? Dicit ei Philippus: Veni, & uide. Vidit IESVS Nathanael uenientem ad se, & dicit de eo: Ecce uere Israelita, in quo dolus non est. Dicit ei Nathanael: Vnde me nosti? Respondit IESVS, & dixit ei: Priusquam te Philippus uocaret, cum esses sub ficu, uidi te. Respondit ei Nathanael & ait: Rabbi, tu es filius Dei, tu es rex Israel. Respondit IESVS, & dixit ei: Quia dixi tibi: Vidi te sub ficu, credis, maius his uidebis.

uidebis. Et dicit ei: Amen amen dico uobis, uidebis cœlum apertum, & angelos Dei ascendentes & descedentes supra filium hominis.

CAPVT II.

ET die tertia nuptiæ factæ sunt in Chana Galilææ, & erat mater IESV ibi: uocatus est autem & IESVS & discipuli eius ad nuptias. Et deficiente uino, dicit mater IESV ad eũ: Vinũ non habent. Et dicit ei IESVS: Quid mihi & tibi est mulier? nondum uenit hora mea. Dicit mater eius ministris: Quodcunque dixerit uobis, facite. Erant autem ibi lapidææ hydriæ sex positæ secundum purificationem Iudæorum, capientes singulæ metretas binas uel ternas. Dicit eis Iesus: Implete hydrias aqua. Et impleuerunt eas usque ad summum. Et dicit eis Iesus: Haurite nunc, & ferte architriclino. Et tulerunt. Vt autem gustasset architriclinus aquam uinum factum, & non sciebat unde esset: (ministri autem sciebant qui hauserant aquam), uocat sponsum architriclinus, & dicit ei: Omnis homo primum bonum uinum ponit, & cum inebriati fuerint, tunc id quod deterius est. Tu autẽ seruasti bonum uinũ usque adhuc. Hoc fecit initium signo-

thynge than these. And he sayd vnto them: Verely, verely I saye vnto you, ye shall se from henceforth heauen open, and the angels of God goynge vp and downe vpon ỹ sonne of man.

The.ii. Chapter. +

AND vpon the thyrde daye ther was a weddynge in Chana of Galile, and the mother of Jesu was there Jesus was also called to ỹ weddyng and hys disciples. And the wyne faylynge, Jesus mother sayd vnto him: They haue no wine. And Jesus sayd vnto her: * Woman, what haue I to do wyth the? myne houre is not yet come. Hys mother sayd vnto the mynisters: What soeuer he sayeth vnto you, do it. Ther were syxe waterpottes of stone set there, accordynge to the purifyenge of the Jewes, conteynynge euery one two or three * measures. Jesus sayd vnto them: fyll the waterpottes wyth water. And they fylled thẽ to the brymme. And Jesus sayde vnto them: Drawe nowe, and bryng it to the mayster of the feaste. And they dyd beare it: But whan the mayster of the feaste hadde taysted the water that was made wyne, and knewe not whence it was, (but the mynisters that hadde drawen the water knewe it,) the mayster of the feaste calleth the brydegrome, and sayeth vnto hym: Euery man at the fyrste setteth the good wyne, and whan they are dronke, than it that is worse: But thou hast kepte the good wyne hetherto. Thys begynnynge of

A

Luce. 2. g

* Metreta, is a measure of halfe a fyrkin, so that euery pot conteyned a fyrkin or a fyrkin and a halfe

myracles hath Jesus done in Chana of Galile, and hath shewed hys glorye, and hys disciples beleued on
Math. 4. b Marc. 1. b Luce. 4. d hym. ✝ * After thys went he downe to Capernaum, he, and hys mother, and hys brethren, and hys disciples, and they remayned there not many
Math. 21. b Marc. 11. b Luce. 19. d dayes. ✝ * And the Easter of the Jewes was at hande, & Jesus wente vp to Jerusalē, and he fande sellers of shepe, and oxen, & doues, & mony chaūgers syttynge. And whā he had made as it were a scourge of small cordes, he cast thē al out of ẏ tēple, ẏ shepe also & oxen, & the mony of the mony chaungers poured he out, and ouerthrewe the tables: And vnto thē that solde doues, he sayd: Haue these thynges hence, and make not my fathers house, a house of marchaūdise. But hys disciples remembred that
Psal. 68. b it is wryttē: * The zele of thy house
C hath eaten me. The Jewes answe-
Math. 16. a Johā. 6. d red and said vnto hym: * What tokē shewest thou to vs, that thou doest these thynges? Jesus answered and
Math. 26. f sayd vnto them: * Lowse thys temple and wythin thre dayes shall I rayse it agayne. Than sayd the Jewes:
1. Esd. 5. 6. * Syxe and forty yeare was thys tēple abuyldynge, and wylt thou rayse it vp in thre dayes? But he spake of the temple of hys body. Whan he therfore was rysen agayne from the deade, hys disciples remembred that he sayd it, and they beleued the scripture and the worde that Jesus dydde speake. Whan he was at Jerusalem at Easter in the feaste, many beleued in hys name, se-

ynge

signorum Iesus in Chana Galilææ, & manifestauit gloriam suā, & crediderūt in eū discipuli eius. Post hæc descendit Capernaum ipse & mater eius, & fratres eius, & discipuli eius, & ibi manserunt non multis diebus. Et prope erat pascha Iudæornm, & ascendit Iesus Hierosolymam, & inuenit in templo uendētes oues & boues & columbas, & numulalarios sedentes. Et cum fecisset quasi flagellum de funiculis, oēs eiecit de templo: oues quoq; & boues, & numulariorum effudit æs, & mensas subuertit. Et his qui columbas uendebant, dixit: Auferte ista hinc, & nolite facere domum patris mei, domum negociationis. Recordati sunt uero discipuli eius, quia scriptū est: Zelus domus tuæ comedit me. Responderunt ergo Iudæi & dixerunt ei: Quod signū ostendis nobis, quia hæc facis? Respōdit Iesus, & dixit eis: Soluite tēplum hoc, & in tribus diebus excitabo illud. Dixerunt ergo Iudæi. Quadraginta & sex annis ædificatum est templum hoc, & tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat, & crediderūt scripturæ, & sermoni quē dixit Iesus. Cum aūt esset Hierosolymis in pascha in die festo, multi crediderūt ī noīe eius,

uiden-

uidentes signa eius quæ faciebat. Ipse autem IESVS nõ credebat semetipsum eis, eo quod ipse nosset omnes, & quia opus ei non erat, ut quis testimonium perhiberet de homine. Ipse em̃ sciebat quid esset in homine.

CAPVT III.

ERat autem homo ex pharisæis Nicodemus nomine, princeps Iudæorum. Hic uenit ad IESVM nocte, & dixit ei: Rabbi, scimus quia a Deo uenisti magister: nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo. Respondit IESVS, & dixit ei: Amen amen dico tibi, nisi quis renatus fuerit denuo, non potest uidere regnũ Dei. Dicit ad eum Nicodemus: Quomodo potest homo nasci, cum sit senex? nunquid potest in uentrem matris suæ iterato introire & renasci? Respondit IESVS: Amen amen dico tibi, nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est: & quod natũ est ex spiritu, spiritus est. Non mireris quia dixi tibi, oportet uos nasci denuo. Spiritus ubi vult spirat, & uocem eius audis, sed nescis unde ueniat, aut quo uadat, sic est omnis qui natus est ex spiritu. Respõdit Nicodemus & dixit ei: Quomõ possũt hęc fieri? Respõdit Iesus, & dixit ei: Tu es magister in Israel & hæc ignoras?

seynge hys tokens that he dyd. But Jesus dyd not cõmytte hymselfe vnto them, because he knewe them all, & because he neded not that ony mã shulde testifye of mã: ⋆ For he knew what was in man. ✝ Jere. 17. b Apoc. 2. d

The. iii. Chapter. ✝

A Ther was a man of ẏ pharises by name ⋆ Nicodemus, a ruler amonge the Jewes. The same came vnto Jesus by nyght, and sayd vnto hym: Rabbi, we knowe that thou art come a teacher from God: for ⋆ noman can do these tokens that thou doest, wythout God be wyth hym. Joha. 7. a and. 19. d Johã. 9. b Jesus answered and sayd vnto him: Verely verely I saye vnto the, without a man be borne a newe, he can not se the kyngdome of God. Nicodemus sayd vnto hym: Howe can a mã be borne agayne, whã he is old? Can he entre agayne into hys mothers wombe and be borne agayne? Jesus answered: ⋆ Verely verrely I saye vnto the, wythout a man be borne of water and the holy goost, he can not entre into the kyngdome of God. ⋆ That whych is borne of flesh, is flesh: & that whych is borne of the sprete, is sprete. Maruayle not because I sayd vnto the, ye must be borne agayne. The wynde bloweth where he wyl, and hys voyce hearest thou: ⋆ but ẏ knowest not whence he cõmeth, or where he goeth. So is euery man ẏ is borne by ẏ sprete. Nicodemus answered & said vnto him: How can these thynges be? Jesus answered & sayd vnto hym: Art ẏ a master in Israel and knowest not these Johã. 4. b and. 7. b Titũ. 3. a B Rom. 8. a Eccles. 11. a

Uerely, verely I saye vnto the: We speake that we knowe, and we testifye that we haue sene, & ye receaue not our wytnesse. Yf I haue tolde you of earthly thynges, & ye beleue not, how shall ye beleue yf I shal tel you of heauenly thynges? ⋆ And no man goeth vp into heauen, saue he that came downe from heauen, [euen] the sōne of mā, whych is in the heauens. And as ⋆ Moses dyd lyfte vp the serpent in the wyldernesse, euen so must the sonne of man be lyfted vp, that euery mā that beleueth on hym do not perysshe, but haue lyfe euerlastynge. ⊢ + ⋆ For God dyd so loue the worlde, that he gaue hys only begotten sonne, that ⋆ euery one that beleueth in hym do not perysh, but haue euerlastynge lyfe. ⋆ For God sente not hys sonne into the worlde that he do iudge ẏ world, but that the worlde be saued by hym He that beleueth on hym, shal not be iudged: but he that beleueth not, is iudged already: because he dyd not beleue in the name of the only begotten sonne of God. But this is the iudgemente, that ⋆ the lyght is come into the worlde, and men loued the darkenesse more than the lyghte: for theyr workes were euel. ⋆ For euery one that doth euell, hateth the lyghte, and he commeth not to the lyght, that hys workes be not reproued. But he ẏ doth the truth, cōmeth to the lyght, that hys workes may be opē: for they are done in God. ⊢ Afterwarde came Jesus & his disciples in the lande of Jewrye, and dwelled there wyth them ⋆ and baptysed.

Ephes. 4. a
Nume. 21. b
Johā. 8. c
and. 12. d
C
Roma. 5. a
1 Joha. 4. b
⋆ mar. 16. b
Luce. 19. a
Joha. 1. a
and. 12. f
Ephe. 5. b
Joh. 4. a

And

Amen amē dico tibi, quia quod scimus loquimur, & quod uidimus testamur, & testimonium nostrum non accipitis. Si terrena dixi uobis & non creditis, quomodo si dixero uobis cœlestia credetis? Et nemo ascendit in cœlum, nisi qui descendit de cœlo, filius hominis qui est in cœlo. Et sicut Moses exaltauit serpentem in deserto, ita exaltari oportet filium hominis, ut omnis qui credit in ipso nō pereat, sed habeat uitam æternam. Sic enim Deus dilexit mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat, sed habeat uitam æternam. Non enim misit Deus filium suum in mundum; ut iudicet mundum, sed ut saluetur mūdus per ipsum. Qui credit in eum, non iudicatur: qui autem non credit, iam iudicatus est: quia non credidit in nomine unigeniti filii Dei. Hoc est aūt iudicium, quia lux uenit in mundum, & dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera. Omnis enim qui mala agit, odit lucem, & non uenit ad lucem, ut non arguantur opera eius. Qui autem facit ueritatem, uenit ad lucem, ut manifestentur opera eius: quia in deo sunt facta. Post hæc uenit IESVS & discipuli eius in Iudæam terrā, & illic morabatur cum eis, & baptizabat.

Erat

Erat autem & Ioannes baptizãs in Ennon iuxta Salim, quia aquæ multę erant illic, & ueniebant & baptizabantur. Nondum enim missus fuerat Ioannes in carcerem. Facta est autem quæstio ex discipulis Ioannis cum Iudæis de purificatione. Et uenerunt ad Ioannem, & dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, & omnes ueniunt ad eum. Respondit Ioannes, & dixit: Non potest homo accipere quicquam, nisi fuerit ei datũ de cœlo. Ipsi uos mihi testimonium perhibetis quod dixerim: Non sum ego Christus, sed quia missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi qui stat, & audit eum, gaudio gaudet propter uocem sponsi. Hoc ergo gaudium meum impletum est. Illum oportet crescere, me autem minui. Qui de sursum uenit, super omnes est. Qui est de terra, de terra est, & de terra loqtur. Qui de cœlo uenit, super omnes est: & quod uidit & audiuit, hoc testatur, & testimonium eius nemo accipit. Qui autem accipit eius testimonium, signauit, quia Deus uerax est. Quem enim misit Deus, uerba Dei loquitur: nõ enim ad mẽsuram dat Deus spiritũ. Pater diligit filiũ, & omnia dedit in manu eius. Qui credit in filium, habet uitam æternam: qui autem incredulus est filio, non uidebit uitam, sed ira Dei

* And Jhon was also baptysynge in Ennõ by Salim: for there wer many waters and they came & were baptised: * For Jhon was not yet put in prison. + And ther arose a question amonge the disciples of Jhon wyth the Jewes of the purificacion. And they came vnto Jhon, and sayd vnto hym: Mayster, he that was wyth the beyonde Jordane, of whom thou dyd best beare wytnesse, beholde ỹ same baptyseth, * and all men come vnto hym. Jhon answered and sayd: A mã can receaue nothynge, wythout it be geuen him from heauen. Ye your selues beare me recorde, * that I sayd: I am not Christ, but I am sent before hym. He that hath the brydegrome, is the brydegrome: but the brydegromes frende that stãdeth and heareth hym, he reioyceth greatlye because of the brydegromes voyce. Thys ioye of myne thã is fulfylled, he must increace, but I must minish he that commeth from on hygh, is aboue all: he that is of the earth, is earthye, and speaketh of the earthe. He that is come from the heauen, is aboue all, & testifyeth it that he hath sene and herd, and nomã receaueth hys wytnesse. But who so shall receaue hys wytnesse, hath set to hys hande * that God is true. For he whome God hath sente, speaketh ỹ wordes of God: * For God geueth not ỹ spryte by measure. The father loueth the sonne, and * hath geuen al thynges in hys handes. + He that beleueth in the sonne, hath lyfe euerlastynge: but he that beleueth not ỹ sõne, he shall not se lyfe, but ỹ wrath

Matth. 3. a
Marc. 1. a
Luce. 3. a
Mach. 4. b
Johã. 4. a.
Johã. 1. b.
Roma. 3. c
Esaie. 61. c
Matth. 11. c
Luce. 10. c
+ Joh. 6. f
1. Johã. 5. b

M. iiii. of

of God abydeth vpon hym.

The.iiii.Chapter.

A When Jesus thā dyd know that ỹ pharises had herde that Jesus maketh & baptyseth mo disciples than Jhon, (thoughe Jesus baptysed not, Mach.4.b. but hys disciples.) *he leste Jewry, and wente agayne into Galile: but it neded hym to go thorowe ỹ mydes of Samaria. he came therfore in a citie of Samaria,called Sychar Gene.48.d nye the pece of lande that *Jacob gaue vnto Joseph hys sonne:& there was the well of Jacob.Jesus beynge weery of hys yourney,sat thus vpon the well.And it was nearehande the syxte houre, [and] ther came a woman of Samaria,to drawe water. Jesus sayde vnto her: Geue me to drynke. ffor hys disciples were gone into the cytie, that they myghte bye meates. Than sayd the same woman of Samaria vnto hym: Howe doest thou,seynge thou arte a Jewe are drynke of me, whych am a wo- 4.Reg.17.c man of Samaria? *ffor the Jewes Joha.8.c medle not wyth the Samaritanes.

B Jesus answered and sayd vnto her: Yf thou knewest the gyfte of God, and who it is that sayeth vnto the: Geue me to drynke, thou woldeste happely haue requyred of hym, and Jere.2.b he shulde haue geuen the *the lyuynge water.The woman sayd vnto hym: Syr,thou haste not where wyth thou mayest drawe,& the wel Joha.7.d is depe, whence haste thou than the lyuynge water? Arte thou greater than our father Jacob, whych gaue vs thys well,and he,and hys chyldrē and

Dei manet super eum.

CAPVT IIII.

VT ergo cognouit IESVS quia audierunt pharisæi, quod IESVS plures discipulos facit & baptizat quam Ioannes (quanquam IESVS non baptizaret, sed discipuli eius) reliquit Iudæam,& abiit iterum in Galilæam: oportebat autem eum transire per mediam Samariam. Venit ergo in ciuitatem Samariæ, quæ dicitur Sychar, iuxta prædium quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. IESVS autem fatigatus ex itinere, sedebat sic supra fontem. Hora autem erat quasi sexta. Venit mulier de Samaria, haurire aquam. Dicit ei IESVS:Da mihi bibere.Discipuli enim eius abierant in ciuitatem,ut cibos emerent. Dicit ergo ei mulier illa Samaritana: Quomodo tu Iudæus cum sis,bibere a me poscis, quæ sum mulier Samaritana? non enim coutuntur Iudæi Samaritanis. Respondit IESVS, & dixit ei: Si scires donum Dei, & quis est qui tibi dicit:Da mihi bibere,tu forsitan petisses ab eo, & dedisset tibi aquam uiuam. Dicit ei mulier:Domine,neque in quo haurias habes, & puteus altus est, unde ergo habes aquam uiuam? Nūquid tu maior es patre nostro Iacob, qui dedit nobis puteum, & ipse ex eo bibit & fi-

lii eius & pecora eius? Respondit IESVS, & dixit ei: Omnis qui bibit ex aqua hac, sitiet iterum, qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum: sed aqua quam ego dabo ei, fiet in eo fons aquæ salientis in uitam æternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque ueniam huc haurire. Dicit ei IESVS: Vade, uoca uirum tuum, & ueni huc. Respondit mulier, & dixit: Non habeo uirum. Dicit ei IESVS: Bene dixisti, quia non habeo uirum: quinque enim uiros habuisti, & nunc quē habes, non est tuus uir, hoc uere dixisti. Dicit ei mulier: Domine, uideo quia propheta es tu. Patres nostri in monte hoc adorauerunt, & uos dicitis, quia Hierosolymis est locus ubi adorare oportet. Dicit ei IESVS: Mulier, crede mihi, quia ueniet hora quando neque in monte hoc, neque in Hierosolymis adorabitis patrem. Vos adoratis quod nescitis, nos adoramus quod scimus: quia salus ex Iudæis est. Sed uenit hora & nunc est, quando ueri adoratores adorabunt patrem in spiritu & ueritate: nā & pater tales quærit, qui adorent eum. Spiritus est Deus, & eos qui adorant eum, in spiritu & ueritate oportet adorare. Dicit

and hys cattell dyd drynke of it? Jesus answered, and sayd vnto her: Euery man that drynketh of thys water, shall thyrst agayne, but he that shall drynke of the water that I shall geue hym, he shall not thyrst for euer: * but the water that I shall geue hym, shall become vnto hym a fontayne of water spryngynge into the lyfe euerlastynge. The woman sayeth vnto him: * Syr, geue me that water, that I thirst not, nother come hether to drawe. Jesus sayde vnto her: Go thy waye: call thy husbande and come hether. The woman answered and sayde: I haue no husbād. Jesus sayeth vnto her: Thou haste sayd well, I haue no husbande: for thou haste had fyue husbandes, and he that thou hast now, is not thy husbande: in that hast thou sayd truely. The woman sayd vnto hym: Syr, * I se thou art a prophete. Oure fathers haue worshipped vpon thys mountayne, and * ye saye, that at Jerusalem is the true place where mē must worshippe. Jesus sayeth vnto her: Woman beleue me, the houre shall come whan ye shall worshippe the father, nother at Jerusalem, nor vpon thys mountayne. Ye worship that ye knowe not. We worshippe that we knowe: for, * Saluacion cōmeth of the Jewes. But the houre commeth and is now, whā the true worshippers shall worshippe the father in * sprete and truth: for the father requyreth suche also, that they maye worshippe hym. * God is a sprete, and they that worshippe him must worshippe in sprete and truth?

Joha. 3. a
Titū. 3. a
Johā. 6. d
C
Luce. 7. b
3. Reg. 9. a
2. Pat. 7. c
Eeu. 22. c
Roma. 1. a
2. Cori. 3. c

The

D The woman sayeth vnto hym: I knowe that Messias, whych is called Christ commeth: whan he therfore shall come, he shall shewe vs all thynges. Jesus sayeth vnto her: * I am he that speaketh vnto the And forth wyth came hys disciples, and marueyled that he spake wyth the woman: yet sayd noman: What axest thou, or what speakest thou vnto her? Than lefte the woman hyr waterpot, and wente into the cytie, & sayd vnto those men: Come and se ỳ man that hath tolde me all what so euer I haue done: Is not he Christ? Thã wente they out of the cytie, & came vnto hym. In the meane season prayed the disciples hym, sayenge: Master, eate. But he sayd vnto them: I haue meate to eate that ye knowe not. Than sayd hys disciples to ech other: hath ony man brought hym to eate? Jesus sayd vnto them: My meate is, that I do the wyll of hym that sente me, ỳ I fulfyll hys worke. Do not ye say that: ther be yet foure monethes and [thã] cõmeth the haruest? Beholde I saye vnto you: Lyft vp youre eyes & loke vpõ ỳ contries, * for they are now whyte vnto ỳ haruest. And he ỳ reapeth, receaueth reward, and gathereth frute vnto lyfe euerlastynge, that both he that soweth and he that reapeth may reioyce together. For in that is ỳ word true: One mã it is that soweth, and another that reapeth. I haue sente you to reape, where vpon ye bestowed no laboure. Other men haue laboured, and ye are entred into theyr labours. And manye Ha-

Mat. 26. f
Marc. 14. g
Luce. 22. c
Johã. 9. d and. 10. c

Math. 9. d
Luce. 10. a

dicit ei mulier: Scio quia Messias uenit qui dicitur Christus, cũ ergo uenerit, ille annũciabit nobis omnia. Dicit ei IESVS: Ego sum qui loquor tecum. Et continuo uenerunt discipuli eius, & mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quæris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, & abiit in ciuitatem, & dicit illis hominibus: Venite, & uidete hominem, qui dixit mihi omnia quæcunque feci, nunquid ipse est Christus? Exierunt ergo de ciuitate, & uenie bant ad eum. Interrogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dixit eis: Ego cibum habeo manducare quem uos nescitis. Dicebant ergo discipuli adinuicem: Nunquid aliquis attulit ei manducare? Dicit eis IESVS: Meus cibus est, ut faciam uoluntatem eius qui misit me, ut perficiam opus eius. Nonne uos dicitis, quod adhuc quatuor mẽses sunt, & messis uenit? Ecce dico uobis: Leuate oculos uestros, & uidete regiones, quia albæ sunt iam ad messem. Et qui metit, mercedem accipit, & congregabit fructum in uitam æternam, ut & qui seminat, simul gaudeat, & qui metit. In hoc enim uerbum uerum: Quia alius est qui seminat, & alius est qui metit. Ego misi uos metere quod uos nõ laborastis. Alii laborauerũt, & uos in labores eorũ introistis. Ex ciuitate autem

autem illa multi crediderunt in eum Samaritanorum, propter uerbum mulieris teſtimonium perhibẽtis: Quia dixit mihi omnia quæcunque feci. Cum ueniſſent ergo ad illum Samaritani, rogauerunt eum ut ibi maneret. Et manſit ibi duos dies. Et multo plures crediderunt propter ſermonem eius, & mulieri dicebant: Quia iam non propter tuam loquelam credimus: ipſi enim audiuimus & ſcimus, quia hic eſt uere ſaluator mundi. Poſt duos autem dies exiit inde, & abiit in Galilæam. Ipſe enim IESVS teſtimonium perhibuit, quia propheta in ſua patria honorem non habet. Cum ergo ueniſſet in Galilæam, excepe-
runt eum Galilæi, cum omnia ui diſſent quæ fecerat Hieroſolymis in die feſto: & ipſi enim uenerant ad diem feſtum. Venit ergo iterum in Chana Galilææ, ubi fecerat aquam uinum. Et erat quidam regulus, cuius filius infirmabatur Capernaum. Hic cum audiſſet quia IESVS aduenire a Iudæa in Galilæam, abiit ad eũ, & rogabat eũ ut deſcẽderet & ſanaret filiũ eius: incipiebat enim mori. Dixit ergo IESVS ad eũ: Niſi ſigna & prodigia uideritis, nõ creditis. Dicit aũt ad eũ regulus: Dñe deſcẽde priuſq̃ moriatur filius meus. Dicit ei IESVS: Vade, filius tuus uiuit. Credidit homo ſermoni quẽ dixit ei Ieſus, & ibat. Iã aũt eo deſcẽdente, ſerui occurrerũt ei, & nũciauerunt, dicen-

Samaritanes of that cytie beleued on hym, becauſe of the womãs worde bearynge recorde: he hath tolde me all that I haue done. Whan the Samaritanes nowe came to hym, they prayed hym that he wold tary there. And he taryed there two dayes. And many mo beleued becauſe of hys worde, and ſayd vnto the woman: Now do we beleue, not becauſe of thy ſayeng, for ✱ we haue herd [hym] our ſelues, & know, that thys is truely the Saueoure of ỹ worlde. † And after two dayes he wente frõ thẽce, and wente into Galile. ✱ ffor Jeſus hymſelfe teſtifyed that a Prophete hath no honoure in hys cõtry. Whã he therfore cam into Galile, the Galileans receaued hym, as they hadde ſene all thynges that he had done at Jeruſalem in the feaſt: for they alſo were come to the feaſt daye. Than came he agayne in Chana of Galile, ✱ where he had made the water wyne. † And ther was a certayne ruler, whoſe ſonne was ſycke at Capernaum. The ſame whan he herd that Jeſus dyd come frõ Jewry into Galile, he wente to hym, and beſoughte hym that he wold come downe and heale hys ſonne: for he began to dye. Than ſayd Jeſus vnto hym: wythout ye ſe tokens and wonders, ye beleue not. But the ruler ſayeth vnto hym: Syr, come downe or euer my chylde do dye. Jeſus ſayeth vnto him Go thy way, thy ſonne lyueth. The man beleued the worde whyche Jeſus ſayd vnto hym, and went away. As he was now goynge downe, hys ſeruaũtes met hym, & ſhewed hym, ſayeng:

Joh. 17. b

Math. 13. g
Marci. 6. a
Luce. 4. c

Joh. 2. a
ff

sayenge: that his sōne dyd lyue. Thā axed he them the houre wherein he dyd mende. And they tolde hym: Yesterdaye at seuen of the clocke dyd ẏ feuer leaue hym. Than dyd the father knowe that it was at the houre that Jesus sayd: Thy sonne lyueth,
Actu. 18.a ⋆and he & al hys house dyd beleue. ✝ Thys seconde token dyd Jesus whā he came agayne from Jewry into Galile.

The.v.Chapter. ✝

A After that ther was a feast of the Jewes and Jesus wente vp to Jerusalem. Ther is at Jerusalem by the slaughter house a poole, whyche is called Bethseda, hauynge fyue porches. In these laye a great multytude of sycke, blynde, lame, and wythered, waytynge for the stearynge of the water. For the angel of the LORDE came downe at a certaine tyme in the poole, and ẏ water was steared. And he that was fyrst gone downe into the poole, after the stearyng of the water, was made whole of what so euer disease he was vexed. And a certayne man was there, hauynge a disease eyght and thyrtye yeare. Whan Jesus had sene ẏ same lyenge, and dyd knowe that he had now ben diseased a greate whyle, he sayeth vnto hym: Wylte thou be whole? The sycke answered hym: Syr I haue no man, that as the water is steared, he maye put me into the poole: For as I come, another is gone downe afore me. Jesus sayeth
Math. 9.a vnto hym. ⋆Ryse, take vp thy bed, & Marc. 12.a walke. And forthwyth was the same Luce. 5.c man

tes, qa filius eius uiueret. Interrogabat ergo horam ab eis in qua melius habuerit. Et dixerunt ei: Quia heri hora septima reliquit eum febris. Cognouit ergo pater quia illa hora erat, in qua dixit ei IESVS: Filius tuus uiuit, & credidit ipse, & domus eius tota. Hoc iterum secundum signum fecit IESVS, cum uenisset a Iudæa in Galilæam.

CAPVT V.

POst hæc erat dies festus Iudæorum, & ascendit IESVS Hierosolymam. Est autem Hierosolymis probatica piscina quæ cognominatur Bethseda, quinque porticus habens. In his iacebat multido magna languētium, cæcorum, claudorum, aridorum, expectantium aquæ motum. Angelus autem Domini descendebat secundun tempus in piscinam & mouebatur aqua. Et qui primus descendisset in piscinam post motionem aquæ, sanus fiebat a quacunque detinebatur infirmitate. Erat autem quidam homo ibi, triginta & octo annos habens in infirmitate sua. Hūc cum uidisset IESVS iacentem, & cognouisset, quia iā multū tēpus haberet, dicit ei: Vis sanus fieri? Respōdit ei languidus: Dñe, hoiem nō habeo, ut cum turbata fuerit aqua, mittat me i piscinā: dū uenio em̄ ego, alius ante me descēdit. Dicit ei Iesus: Surge, tolle grabatum tuum & ambula. Et statim sanus factus

factus est homo ille, & sustulit grabatum suum, & ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudæi illi qui sanatus fuerat: Sabbatum est, nõ licet tibi tollere grabatum tuũ. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, & ambula. Interrogauerunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabatum tuum, & ambula? Is autem qui sanus fuerat effectus, nesciebat quis esset. IESVS enim declinauit a tũrba constituta in loco. Postea inuenit eum Iesus in tẽplo, & dixit illi: Ecce sanus factus es, iam noli peccare, ne deterius aliquid tibi contingat. Abiit ille homo, & nunciauit Iudæis, quia Iesus esset qui fecit eum sanum. Propterea persequebãtur Iudæi Iesum, quia hæc faciebat in sabbato. Iesus autem respondit eis: Pater meus usque modo operatur, & ego operor. Propterea ergo magis quærebant eum Iudæi interficere, quia non solum soluebat sabbatum, sed & patrem suum dicebat Deum, æqualem se faciens Deo. Respondit itaque Iesus, & dixit eis: Amen amen dico uobis, non potest filius a se facere quicquam, nisi quod uiderit patrem facientem: quæcunque enim ille facit, hæc & filius similiter facit. Pater enim diligit filium, & omnia demõstrat ei quæ ipse facit, & maiora his demonstrabit ei opera, ut uos miremini.

Sicut

man made whole, and toke vp hys bed, and walked. * And it was ỹ sabbat on that daye. Therfore sayd the Iewes vnto hym that was made whole: It is the sabbat, and it is not lawfull for the to cary thy bedde. He answered them: He that made me whole, the same said vnto me: Take vp thy bed, and walke. Than axed they him: What man is he, that said vnto the: Take vp thy bed & walke? But he ỹ was made whol knew not who it was. For Jesus * had gotten hymselfe awaye from the people that was in that place. Afterwarde dyd Jesus fynde hym in the temple, and he sayd vnto him: Beholde, thou arte made whole, * synne not nowe, lest some worse thynge happen vnto the. The same man wente, and shewed the Jewes that it was Jesus that had healed hym. ✝ Therfore dyd the Jewes persecute Jesus, because he dyd these thynges on ỹ sabbat. But Jesus answered thẽ: * My father worketh hetherto, & I worke [also.] Therfore sought the Jewes so much ỹ more to slaye hym, for he brake not only ỹ sabbat, * but he called God also hys father, makynge hymselfe equall wyth God. Jesus therfore answered and sayd vnto thẽ Verely verely I saye vnto you: * The sonne can do nothyng of himselfe, but that he seyth the father do: for what thynges so euer he doth, ỹ same doth the sonne lykewyse. The father loueth ỹ sõne, & sheweth hym al thynges that he doeth, and he shal shewe hym greater workes than these, that ye also maye maruayle.

Math. 12. a
Marci. 2. c and. 3. a
Luce. 6. a
13. b. 14. a.
Joh. 7. a and. 9. a
Johã. 6. b
Joha. 8. a
1. Cor. 12. a
Math. 26. f
Mar. 14. g
Luce. 22. c
Johã. 9. a.

For

ffor as the father rayseth the deade, and maketh them to lyue, so doth ỹ sonne also make to lyue whome he wyll. Mother doth the father iudge
Math. 11. c
Luce. 10. c
ony man, but ✱he hath geuen al iudgement vnto the sonne, that al men shulde honoure the sonne, as they honoure the father. He that honoureth not the sonne, honoureth not the father, whych sente the sonne. Uerely
Johā. 8. c
verely I saye vnto you, that he ✱that heareth my worde, and beleueth him that sente me, hath lyfe euerlastyng
Luce. 23. D
and ✱commeth not into iudgement, but he is gone from death to lyfe.

¶ Uerely, verely I saye vnto you that
Marc. 5. e
Johā. 11. e
1. Tess. 4. c
✱ the houre commeth, and is now, whan the dead shall heare the voyce of the sonne of God: and they that
Johā. 1. a and. 14. a
shall heare it, shall lyue. ✱ffor as the father hath lyfe in hymself, so hath he also geuen vnto ỹ sonne to haue lyfe in hymselfe: and hath geuen hym power to execute iudgement, for he is the sonne of man. Maruayle not at
Dan. 12. a.
Math. 25. D
thys: ✱for the houre commeth, wherin all they that be in graues, shall heare the voyce of the sõne of God, & shall go forth, they that haue done good vnto the resurrection of lyfe: but they that haue done euell, in the resurrection of iudgement. I can do nothynge of my selfe. As I heare, so do I iudge, & my iudgement is iust: for I seke not my wyll, but hys wyll
Johā. 8. b. e
that sente me. ✱Yf I therfore beare wytnesse of my selfe, my wytnesse is not true. ffor ther is another ỹ beareth wytnesse of me, and I knowe ỹ his wytnesse is true that he beareth
D
of me. ✱Ye sente vnto Jhon, and he
Johā. 1. b
dyd

Sicut enim pater suscitat mortuos & uiuificat, sic & filius quos uult, uiuificat. Neque enim pater iudicat quenquam, sed omne iudicium dedit filio, ut omnes honorificent filium, sicut honorificant patrem. Qui non honorificat filium, non honorificat patrem, qui misit illum. Amen amē dico uobis, quia qui uerbum meum audit, & credit ei qui misit me, habet uitam æternam, & in iudicium non uenit, sed transit a morte in uitam. Amen amen dico uobis, quia uenit hora & nūc est, quando mortui audient uocem filii Dei, & qui audierint, uiuent. Sicut enim pater habet uitam in semetipso, sic dedit & filio habere uitā in semetipso: & potestatem dedit ei iudicium facere, quia filius hominis est. Nolite mirari hoc: quia uenit hora, in qua omnes qui in monumentis sunt, audient uocem filii Dei, & procedent qui bona fecerunt in resurrectionem uitæ: qui uero mala egerunt, in resurrectionem iudicii. Non possum ego a meipso facere quicquam. Sicut audio, iudico, & iudicium meum iustum est: quia non quæro uoluntatem meam, sed uoluntatem eius qui misit me. Si ego testimonium perhibeo de me, testimonium meum non est uerum. Alius est qui testimonium perhibet de me, & scio quia uerum est testimoniū eius, quod perhibet de me. Vos misistis ad Ioannem, & testi-

teſtimonium perhibuit ueritati. Ego autem non ab homine teſtimonium accipio: ſed hæc dico, ut uos ſalui ſitis. Ille erat lucerna ardens & lucens: uos autem uoluiſtis ad horam exultare in luce eius. Ego autem habeo teſtimonium maius Ioanne. Opera enim quæ dedit mihi pater, ut perficiam ea, ipſa opera quæ ego facio teſtimonium perhibēt de me, quia pater miſit me: & qui me miſit pater, ipſe teſtimonium perhibuit de me, neque uocem eius unquam audiſtis, neq; ſpeciem eius uidiſtis: & uerbum eius non habetis in uobis manens, quia quem miſit ille, huic uos non creditis. Scrutamini ſcripturas, quia uos putatis in ipſis uitam æternam habere: Et ille ſunt quę teſtimonium perhibent de me, & non uultis uenire ad ad me, ut uitā habeatis. Claritatem ab hoibus nō accipio, ſed cognoui uos, qa dilectionē Dei non habetis in uobis. Ego ueni in noīe patris mei, & nō accepiſtis me: ſi alius uenerit in nomie ſuo, illū accipietis. Quomō uos poteſtis credere, qui gloriā abinuicē accipitis, & gloriā quæ a ſolo Deo eſt, non quæritis? Nolite putare qa ego accuſaturus ſum uos apud patrem: eſt qui accuſat uos Moſes, in quo ſpatis. Si em̄ crederetis Moſi, crederetis forſitan & mihi: de me em̄ ille ſcripſit. Si aūt illius literis nō creditis, quomodo uerbis meis credetis?

dyd beare wytneſſe of the truth. Neuerthelesſe, I receaue no recorde of man: but I ſaye theſe thynges, that ye may be ſaued. * Ye was a burnynge and ſhynynge lyghte: and ye wolde haue reioyced a lytle whyle in hys lyght. * But I haue a greater wytneſſe than Jhon. * ffor the workes that my father hath geuē me ꝑ I ſhulde do thē, ꝑ ſame workes ꝑ I do bear wytneſſe of me that the father hath ſente me. * And ꝑ father ꝑ hath ſent me he beareth wytneſſe of me, nother haue ye euer herd hys voyce, nor haue ſene hys lykeneſſe. * And ye haue not hys worde abydynge in you: for ye beleue not hym, whome he hath ſente. * Search the ſcriptures, for ye thynke to haue euerlaſtynge lyfe in them: * and the ſame be they that beare wytneſſe of me, and ye wyll not come vnto me, that ye maye haue lyfe. * I receaue no prayſe of men, but I knowe you that ye haue not the loue of God in you. I am come in my fathers name and ye haue not receaued me: * Yf another ſhall come in hys name, the ſame ſhall ye receaue. How can ye beleue, whych receaue prayſe of ech other, and ſeke not the glory that is of God only? Thynke not that I ſhall accuſe you before my father: ther is ony that accuſeth you, [euē] Moſes, in whom ye truſt. ffor yf ye beleued Moſes, ye wold happely beleue me alſo: * for he hath wrytte of me. But yf ye beleue not hys wrytynges, how ſhal ye beleue my wordes?

Joh̄. 1. b
1. Joh. 5. a
Joh. 10. c
Math. 3. b and. 17. a
Joh̄. 8. b
Deut. 5. c
Joh̄. 1. b and. 6. c
1. Joh̄. 4. b
Actu. 17. b Deu. 18. a
Joh̄. 12. f
1. Joh̄. 2. f 2. Theſſa. 2. a
Deut. 18. c

CAPVT VI.

The vi. Chapter.

Poſt

After

A Math.14.b Marc.6.d Luce.9.b

After these thynges * went Jesus ouer the see of Galile nye to ẏ cytie Tyberias, and a great multitude followed hym: for they sawe the tokens that he dyd vpon them ẏ were sycke. Therfore went Jesus vp into a moũtayne, and sat there wyth hys disciples: And * Easter the Jewes feaste was at hande. + Whan Jesus than had lyfted vp hys eyes, and had sene that a great multitude dyd come vnto hym, he sayde vnto Philippe: Whence shall we bye breades ẏ these may eate? But thys he sayde temptyng hym: For he knewe what he shuld do. Philippe answered him: Two hũdreth penyworthes of breades do not suffise them, that euery one maye take a lytle. One of hys disciples sayd vnto hym, Andrewe ẏ brother of Simon Peter: Here is a lad, whych hath fyue barly loaues, & two fyshes, * but what are these amonge so many? Than sayd Jesus: Cause the men to syt downe. Ther was much grasse in that place. Thã dyd the men syt downe, in nombre nearehande fyue thousande. Than dyd Jesus take the breades, and as he had geuen thankes, he [toke them to hys disciples, but the disciples] gaue them vnto thẽ that sat downe: and lykewyse of the fyshes so muche as they wolde. And whan they were fylled, he sayd vnto hys disciples: Gather the broken peces that are lefte ouer, lest they perysh. Than gathered they [them] and fylled twelfe baskettes of the broken peces of the fyue barly loues, ẏ whych were lefte ouer

Exodi.12.a

4.Reg.4.e

Post hæc abiit IESVS trans mare Galilææ quod est Tyberiadis, & sequebabatur eum multitudo magna: quia uidebant signa quæ faciebat super his qui infirmabantur. Subiit ergo in montem IESVS, & ibi sedebat cum discipulis eius. Erat autem proximum pascha dies festus Iudæorum. Cum subleuasset ergo oculos IESVS, & uidisset quia multitudo maxima uenit ad eũ, dicit ad Philippum: Vnde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: Ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiũt eis, ut unusquisq; modicum quid accipiat. Dicit ei unus ex discipulis eius Andreas, frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos & duos pisces; sed hæc qd inter tantos? Dicit ergo Iesus: Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo uiri, numero quasi quinque milia. Accepit ergo IESVS panes, & cum gratias egisset, distribuit discumbentibus: similiter & ex piscibus quantum uolebãt. Vt autem impleti sũt, dixit discipulis suis: Colligite quæ superauerunt fragmẽta, ne pereant. Collegerunt ergo, & impleuerũt duodecim cophinos fragmẽtorũ ex quinq; panibus hordeaceis, qui superfuerunt

his qui manducauerant. Illi ergo homines, cum uidissent quod IESVS fecerat signum, dicebant: Quia hic est uere propheta, qui uenturus est in mundum. IESVS ergo cum cognouisset quia uenturi essent ut raperent eum, & facerẽt eũ regẽ, fugit iterum in mõtem ipse solus. Vt autem sero factum est, ascenderunt discipuli eius ad mare. Et cum ascẽdissent nauim, uenerunt trans mare in Capernaum: & tenebræ iam factæ erant, & non uenerat ad eos IESVS, mare autem uento magno flãte, exurgebat. Cum remigassent ergo quasi stadia uiginti quinque aut triginta, uident IESVM ambulantem supra mare, & proximum naui fieri, & timuerunt. Ille autẽ dicit eis: Ego sum, nolite timere. Voluerunt ergo eũ accipere in nauim, & statim nauis fuit ad terrã ad quã ibãt. Altera die, turba quę stabat trãs mare uidit quia nauicula alia nõ erat ibi, nisi una, & quia non introisset cum discipulis suis in nauim, sed soli discipuli eius abiissẽt (aliæ uero superuenerunt naues a Tyberiade, iuxta locum ubi manducauerant panem gratias agentes Deo.) Cum ergo uidisset turba quia IESVS non esset ibi, neque discipuli eius, ascenderũt in nauiculas, & uenerunt in Capernaum, quærentes IESVM. Et cum inuenissent eum trans mare, dixerũt ei: Rabbi, quando huc

ouer vnto them that had eaten.
Than those men as they had sene the token that Jesus had done, they sayd: ✶ This truely is the prophete that shulde come into the worlde. † Whan Jesus now knewe that they shulde come to take hym and make hym a kynge, ✶ he fled agayne into the moũtayne, he alone. ✶ But whã it was become euen, hys disciples wente downe to the see. And whan they were gone vp into the shippe, they came ouer the see to Capernaum, and it was now become darke, and Jesus was not come vnto them & the see arose wyth a great wynde. Whan they therfore had rowed vpõ a fyue and twenty or thyrty furlonges, they se Jesus walkynge vpon the see, and to come neare, and they were afrayed. But he sayde vnto them: I am it, feare not. Than wolde they take hym into the shippe and forthwyth was the shippe at the lande to the whych they wente. The nexte daye the people that stode on the other syde of ỹ see sawe that ther was none other shippe, saue one, and that he had not entred into the shippe wyth hys disciples, but that ỹ disciples were gone alone: (Neuerthelesse other shippes came from Tyberias, neare to the place where they had eaten bread, they geuynge thãkes to God.) Whã the people thã sawe ỹ Jesus was not there, nor hys disciples, they wente vp into lytle shippes, & came to Capernaum, sekynge Jesus. And whan they had founde hym beyonde ỹ see, they sayde vnto hym: Mayster, whã

Luce. 7. a
Joh. 4. c
Joha. 5. a
Math. 14. c
Marc. 6. a

R.i. cam-

cameſt thou here? Jeſus anſwered them, and ſayd: Verely, verely I ſay vnto you, ye ſeke me, not becauſe ye haue ſene the myracles, but becauſe ye haue eatē of the breades, and are ſatiſſyed. ✝ Laboure not for ẏ breade that perysheth, but ẏ abydeth into euerlaſtyng lyfe, the whych the ſōne of man ſhal geue you: ffor hym hath
D God the father ſealed. Than ſayde they vnto hym: What ſhall we do that we myght worke the workes of God? Jeſus anſwered and ſayd vnto them: Thys is the worke of God that ye beleue in hym whom he ſēt.
Mach. 16. a Than ſayd they vnto hym: ⋆ What
Marc. 8. b token doeſt thou than, that we may
Joh. 2. c ſe and beleue ẏ? what worke ſeſt thou? Our fathers haue eaten breade in ẏ
Exod. 16. a wylderneſſe, as it is wrytten: ⋆ he
Pſal. 77. c gaue them breade from heauen to to eate. Than ſayd Jeſus vnto thē: Verely verely I ſaye vnto you: Moſes gaue you not the ſame breade from heauen, but my father geueth you the true breade from heauen: ffor it is the true breade that came downe from heauē, and geueth lyfe vnto the worlde. Than ſayd they vnto hym: ⋆ Syr, geue vs alwaye thys
Joh. 4. b breade. But Jeſus ſayd vnto them: I am the breade of lyfe, he that commeth vnto me, ſhall not honger: and he ẏ beleueth on me, ſhall not thyrſt for euer. ✝ But I haue ſayde vnto you that ye haue ſene me, and haue not beleued. All that the father geueth vnto me, commeth vnto me: and hym that ſhal come vnto me, ſhall I not caſte forth. ffor, I am come downe from heauen, not that

huc ueniſti? Reſpondit eis IESVS, & dixit: Amen amen dico uobis, quæritis me, non quia uidiſtis ſigna, ſed quia manducaſtis ex panibus & ſaturati eſtis. Operamini non cibum qui perit, ſed qui permanet in uitam æternam, quem filius hominis dabit uobis, hunc enim pater ſignauit Deus. Dixerunt ergo ad eum: Quid faciemus ut operemur opera Dei? Reſpondit IESVS, & dixit eis: Hoc eſt opus Dei, ut credatis in eum quem miſit ille. Dixerunt ergo ei: Quod ergo tu facis ſignum, ut uideamus & credamus tibi? quid operaris? Patres noſtri manducauerunt manna in deſerto ſicut ſcriptum eſt: Panem de cœlo dedit eis manducare. Dixit ergo eis IESVS: Amen amē dico uobis, non Moſes dedit uobis panem de cœlo, ſed pater meus dat uobis panē de cœlo uerum. Panis enim uerus eſt, qui de cœlo deſcendit, & dat uitam mundo. Dixerunt ergo ad eum: Domine, ſemper da nobis panem hunc. Dixit autem eis IESVS: Ego ſum panis uitæ, qui uenit ad me, non eſuriet: & qui credit in me, non ſitiet in æternum. Sed dixi uobis, quia uidiſtis me, & non credidiſtis. Omne quod dat mihi pater, ad me ueniet: & eum qui uenit ad me non eiiciam foras. Quia deſcēdi de cœlo, non ut faciam uoluntā-

luntatem meam, sed uoluntatē eius qui misit me. Hęc est eñ uoluntas eius qui misit me patris, ut omne quod dedit mihi, non perdam ex eo, sed resuscitem illud in nouissimo die. Hæc est autem uoluntas patris mei, qui misit me, ut omnis qui uidet filium, & credit in eum, habeat uitam æternam, & ego resuscitabo eū in nouissimo die. Murmurabant ergo Iudæi de illo, quia dixisset: Ego sum panis uiuus, qui de cœlo descendi, & dicebant: Nonne hic est filius Ioseph, cuius nos nouimus patrem & matrem? Quomodo ergo dicit hic: Quia de de cœlo descendi? Respondit ergo IESVS, & dixit eis: Nolite murmurare in inuicem: nemo potest uenire ad me, nisi pater qui misit me, traxerit eum, & ego resuscitabo eum in nouissimo die. Est scriptum in prophetis: Et erūt omnes docibiles Dei. Omnis qui audiuit a patre, & didicit, uenit ad me. Non quia patrem uidit quisquam, nisi is qui est a Deo, hic uidit patrem. Amen amen dico uobis, qui credit in me, habet uitam æternam. Ego sum panis uitæ. Patres uestri māducauerunt Manna in deserto, & mortui sunt. Hic est panis de cœlo descēdēs, ut si quis ex ipso māducauerit, nō moriatur. Ego sū panis uiuus, qui de cœlo descēdit. Si quis māducauerit ex hoc ne,

that I shall do my wyll, * but hys wyll that sente me. * And thys is the fathers wyll that sente me, that of all that he hath geuen me, I shuld not lese ought, but rayse it vp agayn at the last daye. Thys is my fathers wyll, whyche sente me, that * who so seyth the sonne, and beleueth in hym maye haue lyfe euerlastynge, and I shall rayse hym at the last daye. Than murmured the Jewes at him because he dyd say: I am the lyuyng breade, whyche came downe from heauen, and sayde: * Is not thys Josephs sonne, whose father and mother we do knowe? Howe sayeth he thys than: I am come downe from heauen? Than answered Jesus and sayd vnto them: Murmure not amonge you: * Noman can come vnto me, wythout the father that hath sente me, shal drawe hym, and I shall rayse hym agayne at the last daye. It is wrytten in the prophetes: * And they shall all be apte to be taught of God. For euery one that hath herde of the father, & hath learned, commeth vnto me. ✠ Not because ony man hath sene the father, saue he that is of God, ẏ same hath sene the father. Verely verely I saye vnto you, * he that beleueth on me hath lyfe euerlastynge. I am the breade of lyfe. Your fathers haue eaten Manna in the desert, and are dead. Thys is the breade cōmynge downe from heauen, that yf ony man shall eate of it, he do not dye. I am the lyuynge breade, whyche ame come downe from heauen. Yf ony man shal eate of thys bread,

Luce.22. E Joh.10.c and.18.a Johā.5.c Math.13.g Math.16.c Johā.6.g 2.Tessa.3.a Esa.54.c Jere.31.f Math.11.c Luce.10.c ✠ Deu.4.b and.5.c ff Johā.3.e 1 Joha.5.b

he shall lyue for euer: & the breade,
Luc. 22. b ⋆that I shall geue for the lyfe of the
worlde, is my flesh. ⊢ Than stroue
the Jewes amonge themselues, say-
enge: How can he geue vs hys flesh
to eate? Than sayd Jesus vnto thē:
Verely verely I saye vnto you ex-
cepte ye shall eate the fleshe of the
sonne of man, & drynke hys bloude,
ye shal not haue lyfe in you. He that
eateth my fleshe, and drynketh my
bloude, hath lyfe euerlastyng, and I
shal rayse hym vp agayne in the last
daye. ⊢ For my fleshe is meate
in dede, and my bloude is drynke in
1. Johā. 4. b dede: ⋆he that eateth my fleshe, and
drynketh my bloude, abydeth in me
and I in hym. As the lyuynge father
hath sente me, and I lyue for the fa-
thers sake: and he that eateth me,
he shall also lyue for my sake. Thys
is the breade that is come downe
from heauen. Not as your fathers
dyd eate Manna and are dead. He
that eateth thys breade shal lyue for
G euer. ⊢ These thynges sayd he in
the synagoge, teachynge in Caper-
naū. Many therfore of hys disciples
hearyng thys, sayd: Thys is a harde
sayenge, and who can heare it? But
Jesus knowynge by hymselfe that
hys disciples dyd murmure at that,
he sayd vnto them: Doth thys of-
fende you? [What] than yf ye shall
se the sonne of man ⋆ go vp where
Math. 26. f Actu. 1. b he was fyrste? It is the sprete that
quyckeneth, the fleshe profyteth no-
thynge. The wordes that I haue
spoken vnto you, are sprete and lyfe:
but ther are some of you that beleue
not. For Jesus dyd knowe from the
be-

pane, uiuet in æternum: & panis
quē ego dabo, caro mea est pro
mūdi uita. Litigabant ergo Iudęi
ad inuicē, dicentes: Quomodo
potest hic nobis carnē suam da-
re ad manducandum? Dixit ergo
eis IESVS: Amen amen dico uo
bis, nisi manducaueritis carnem
filii hominis, & biberitis eius san
guinem, non habebitis uitam in
uobis. Qui manducat meam car
nem, & bibit meum sanguinem,
habet uitam æternam, & ego re-
suscitabo eum in nouissimo die.
Caro enim mea uere est cibus, &
sanguis meus uere est potus: qui
manducat meam carnem, & bi-
bit meum sanguinem, in me ma-
net, & ego in illo. Sicut misit me
uiuēs pater, & ego uiuo propter
patrem: & qui manducat me, &
ipse uiuet propter me. Hic est
panis qui de cœlo descendit. Nō
sicut manducauerunt patres ue-
stri māna & mortui sunt. Qui mā
ducat hūc panē, uiuet in æternū.
Hæc dixit in synagoga docēs in
Capernaū. Multi ergo audientes
ex discipulis eius dixerūt: Durus
est hic sermo, & quis potest eū au
dire? Sciēs aūt Iesus apud semet-
ipsū, quia murmurarēt de hoc dis
cipuli eius, dixit eis: Hoc uos scā
dalizat? Si ergo uideritis filiū ho
minis ascendentē ubi erat prius?
Spiritus est qui uiuificat, caro nō
prodest quicquā: Verba quę ego
locutus sum uobis, spiritus & ui-
ta sunt: sed sunt quidam ex uobis
qui non credūt. Sciebat enim ab
initio

initio IESVS, qui essent credē-
tes, & quis traditurus esset eum.
Et dicebat: Propterea dixi uo-
bis, quia nemo potest uenire ad
me, nisi fuerit ei datum a patre
meo. Ex hoc multi discipulorum
eius abierunt retro, & iam non
cum illo ambulabant. Dicit ergo
IESVS ad duodecim: Nunquid
& uos vultis abire? Respondit er
go ei Simon Petrus: Domine, ad
quem ibimus? uerba uitæ æternæ
habes, & nos credimus & co-
gnouimus, quia tu es Christus fi-
lius Dei. Respōdit eis IESVS:
Nonne ego uos duodecim elegi
& ex uobis unus diabolus est? Di
cebat autem de Iuda Simonis Is
cariotis: hic enim erat traditurus
eum, cū esset unus ex duodecim.

CAPVT VII.

POst hæc autem ambu-
labat IESVS in Ga-
lilæam, non enim uole
bat in Iudæam ambula
re, quia quærebant eum Iudæi in
terficere. Erat autem in proximo
dies festus Iudæorum scenope-
gia. Dixerunt autem ad eum fra-
tres eius: Transi hinc, & uade in
Iudæam, ut & discipuli tui uideāt
opera tua quæ facis. Nemo quip
pe in occulto quid facit, & quærit
ipse in palā esse: si hęc facis mani
festa teipsū mūdo: Neq; eīm fra-
tres eius credebāt in eū. Dixit er-
go eis Iesus: Tēpus meū nondū
aduenit, tēpus aūt uestrū semper
est paratum. Non potest mundus
odisse uos, me autem odit,
quia ego testimonium perhibeo
de illo

begynnynge whyche were the bele-
uynge, and who shulde betraye hym.
And he sayd: Therfore sayde I vnto
you: * Noman can come vnto me, Johā. 9. *
wythout it be geuen hym of my fa-
ther. From that tyme forth wente
many of hys disciples backe, and dyd
not now walke wyth hym. Thā said
Jesus vnto the twelfe: Wyll ye also
go awaye? Than answered hym Si
mon Peter: * LORDE, to whome Math. 16. c
shall we go? Thou hast the wordes
of euerlastynge lyfe, and we beleue
and haue knowen that thou arte
Christ the sonne of God. Jesus an-
swered vnto them: Haue not I chosē
you twelfe, * and is not one of you a Johā. 13. b
deuell? But he spake of Judas Si-
mon Iscariots sonne: * for he shulde Joha. 13. a
betraye hym, and he was one of the and. 18. a
twelfe.

The. vii. Chapter. +

AFter thys wente Jesus a
boute in Galile, for he
wolde not walke in Jew-
ry, because the Jewes
soughte to slaye hym. And ỳ Jewes
* feast of tabernacles was at hāde. Leui. 23. f
Than sayd hys brethren vnto hym:
Get the hence, & go into Jewry, that
thy disciples also may se thy workes
that thou doest. For noman doeth
ought in secrete, and seketh hymselfe
to be knowen openly: Yf thou doest
these thynges, shewe thyselfe vnto
the worlde: for hys brethrē dyd not
beleue on hym nother. Thā sayd Je
sus vnto them. My tyme is not yet
come, but your tyme is alway ready
* The worlde cā not hate you, + but Joh. 16. b
me it hateth, for I testifye of it ỳ hys + Sap. 2. c

workes are euel. Go ye vp into this feast, I wyll not go vp vnto it, for my tyme is not yet fulfylled. Whan he had sayd thys, he abode in Galile But whan hys brethren were gone vp, than wente he vp also to ẏ feast, not openly, but as it were secrete.

Than sought the Jewes hym at the
Johā.11.f feaste, and sayd: ⋆ Where is he? And ther was a great murmure amōge the people of hym. For some sayde:
Math.21.e ⋆ He is good. And other sayd: No,
Johā.6.b. but he myscaryeth ẏ people. ✠ How
and.7.d be it nomā spake openly of hym, for
✠ Joh.12.f feare of the Jewes. ⊢ But now in
B the myddest of the feast, Jesus went vp into the temple and taught. And the Jewes maruayled, sayeng: How can he the scriptures, seynge he hath not learned [them?] Jesus answered them, and sayd: My doctrine is not myne, but hys that sente me. Who so wyll do hys wyll, he shall knowe of ẏ doctrine whether it be of God, or whether I speake of myselfe. He that speaketh of hymselfe, seketh hys owne prayse: but he that seketh hys prayse that sente hym, the same is true, & ther is no vnryghteousuesse
Exo.20.c in hym. ⋆ Hath not Moses geuē you
Leuit.24.e the lawe? and noman of you kepeth the lawe: Why do ye seke to slaye me? The people answered, and said: Thou hast the deuell, who seketh to slaye the? Jesus answered and sayde
Joha.5.a vnto thē: ⋆ I haue done one worke, and ye al maruayle. Moses therfore gaue you the circumcision, not be-
Gene.17.b cause it is of Moses, ⋆ but of the fathers: and vpon the sabbat do ye circumcyse

de illo, quod opera eius mala sunt. Vos ascendite ad diem festum hunc, ego em̄ nō ascendam ad diem festum, quia meum tempus nondū impletū est. Hęc cum dixisset, ipse māsit in Galilæa. Vt autē ascenderūt fratres eius, tūc & ipse ascendit ad diē festum, nō manifeste, sed quasi in occulto. Iudæi ergo quærebant eū in die festo, & dicebant: Vbi est ille? Et murmur multū erat in turba de eo. Quidā enim dicebant: Quia bonus est. Alii autem dicebant: Non, sed seducit turbas. Nemo tamen palā loquebatur de illo, propter metū Iudęorum. Iam autem die festo mediante, ascendit IESVS in tēplū & docebat. Et mirabantur Iudæi, dicentes: Quomodo hic literas scit, cū nō didicerit? Respōdit eis IESVS, & dixit: Mea doctrina nō est mea, sed eius qui misit me. Si quis uoluerit uoluntatem eius facere, cognoscet de doctrina, utrum ex Deo sit, an ego a meipso loquar. Qui a semetipso loquitur, gloriā propriā quærit: qui autem quærit gloriā eius q misit eū, hic uerax est, & iniustitia in illo non est. Nōne Moses dedit uobis legem? & nemo ex uobis facit legē. Quid me quæritis īterficere? Respōdit turba, & dixit: Dæmoniū habes, qs te quęrit interficere? Respondit IESVS, & dixit eis: Vnum opus feci, & omnes miramini. Propterea Moses dedit uobis circuncisionem, non quia ex Mose est, sed ex patribus:

bus: & in ſabbato circunciditis hominem. Si circunciſionem accipit homo in ſabbato, ut nō ſoluatur lex Moſi: mihi indignamini quia totū hominem ſaluum feci in ſabbato? Nolite iudicare ſecundum faciem, ſed iuſtum iudicium iudicate. Dicebant ergo quidam ex Hieroſolymitis: Nonne hic eſt quem quærunt interficere? Ecce palam loquitur, & nihil ei dicunt. Nunquid uere cognouerūt principes, quia hic eſt Chriſtus? Sed hunc ſcimus unde ſit: Chriſtus autem cum uenerit, nemo ſcit unde ſit. Clamabat ergo IESVS in templo docens, & dicens: Et me ſcitis, & unde ſim ſcitis, & a meipſo non ueni: ſed eſt uerus qui miſit me, quem uos neſcitis. Ego ſcio eum: & ſi dixero quia neſcio eū, ero ſimilis uobis mendax: ſed ſcio eum, quia ab ipſo ſum, & ipſe me miſit. Quærebant ergo eum apprehendere, & nemo miſit in eū manus: quia nondum uenerat hora eius. De turba autem multi crediderunt in eū, & dicebant: Chriſtus cum uenerit, nunquid plura ſigna faciet quam quæ hic facit? Audierūt phriſæi turbā murmurātem de illo hęc, & miſerūt principes & phariſæi miniſtros ut apprehēderēt Ieſum. Dixit ergo Ieſus: Adhuc modicū tēpus uobiſcū ſum, & uado ad eū qui me miſit. Quæretis me, & nō iuenietis, & ubi ego ſū uos nō poteſtis uenire. Dixerūt ergo Iudæi ad ſemetipſos: Quo hic iturus eſt, quia nō inue-

cumcyſe a man. Yf a mā do receaue circumciſion vpon the ſabbat, that ỹ lawe of Moſes be not diſanulled: diſdayne ye at me that I haue made a man whole euery whyt vpō the ſabbat? *Judge not after ỹ vtter appearaunce, but iudge rpghteous iudgement. Than ſayde ſome of them of Ieruſalem: Is not thys he whome they ſeke to ſlaye? Beholde, he ſpeaketh openly, and they ſaye nothynge to hym. Do the rulers know in dede ỹ this is Chriſt? * We know whēce he is: but whan Chriſt ſhal come, no man ſhall knowe whēce he be. Thā cryed Jeſus teachyng in the temple and ſayenge: Ye knowe me, & whēce I am ye know, *and I am not come of my ſelfe: but he is true that ſente me, whome ye knowe not. I knowe hym, and yf I ſhall ſaye that I know him not, I ſhalbe a lyar like you: but I knowe hym, for I am of hym, & he hath ſente me. *Than ſoughte they to take hym, and noman layed handes on hym: for hys houre was not yet come. *But many of the people beleued on hym, and ſayd: Whan Chriſte ſhall come, ſhall he do more miracles than theſe that he doth? The phariſes herde the people murmurynge thys, *and the rulers and phariſes ſente ſeruauntes that they ſhulde take Jeſus. Than ſayd Jeſus vnto them: * I am yet a lytle whyle wyth you, and I go to hym that ſente me. *Ye ſhall ſeke me, and not fynde me, and where I am cā not ye come Than ſayde the Jewes amonge thē ſelues: Where ſhall he go, that we

Deut. 1. b

L

Math. 15. g
Mar. 6. a
Luce. 4. c

Johā. 8. b

Luce. 19. b
20. b. 21. a.
Johā. 8. b

Johā. 8. c
and. 21. c

M

1. Reg. 19. b
Math. 22. b
Marc. 12. b
Luce. 20. c

Johā. 16. b

Jere. 29. c
Johā. 8. b
and. 15. b

shall not fynde hym? Wyllhe go a-
monge the Gentyles that lye scatte
red here and there, and teach ẏ Gē-
tils? What sayenge is thys that he
sayeth: Ye shall seke me, & not fynde
me: &, where I am can not ye come?
And in the laste, the moost solemne
daye of the feast stode Jesus & cryed
Esaye.55.a sayenge: ✶He that thyrsteth let hym
come vnto me and drynke. He that
beleueth on me (as sayeth the scrip-
ture) out of hys belly shal flowe flou
Esai.12.a des ✶of lyuynge water. But that he
Joel.2.f sayd of ✶the sprete, the which the be
Johā.3.a leuynge in hym shulde receaue: For
and.4.b
✶Actu.2.a the holy goost was not yet geuen, be
cause Jesus was not yet glorifyed.
Now whan many of that company
herde these hys sayenges, they sayd:
Mat.12.b e ✶Thys truely is a prophete. Other
Luce.7.b sayd: ✶Thys is Christ. But some
Joh.9.b
10.b.12.b sayd: ✶Doth Christ come of Galile?
✶mat.16.c Doth not scripture saye, that Christ
Joh.6.g commeth ✶of Dauids sede, and of
✶Joh.1.e
✶Psa.131b the towne ✶Bethleem? Therfore
✶Mich.5.a was ther a debate amonge ẏ people
Math.2.a for hys sake ✶And some of thē wolde
E
Math.21.e haue taken hym, but noman layed
Marci.11.c handes on hym. Than came the ser
Luce.19.d uaūtes to ẏ hygh prestes & pharises,
Joh.8.b & they said vnto them: Why haue ye
not brought hym? The seruaūtes an
swered: Neuer man spake as thys
man doth. Than answered them the
pharises: Are ye also myscaryed?
Joh.12.f ✶Hath ony of the rulers beleued on
1.Cor.1.d hym, or of the Pharises? But thys
cōmune people which do not knowe
Joh.3.a ẏ lawe are cursed. ✶Nicodemus said
and.19.d vnto thē: he ẏ came vnto hym in the
Exodi.23.a nyght, which was one of thē: ✶Doth
Leui.19.d

oure

inueniemus eū? nūquid in dispersionem gentiū iturus est, & doctu rus gentes? Quis est hic sermo quē dixit: Quęretis me, & nō inuenietis: & ubi ego sū, uos nō potestis uenire? In nouissimo aūt die magno festiuitatis stabat Iesus, & clamabat dicens: Si quis sitit, ueniat ad me, & bibat. Qui credit in me (sicut dicit scriptura) flumina de uētre eius fluēt aquæ uiuæ. Hoc autem dixit de spiritu, quem accepturi erant credentes in eum: nondum enim erat spiritus datus, quia IESVS nondum erat glorificatus. Ex illa ergo turba cū audissent hos sermones eius, dicebant: Hic est uere propheta. Alii dicebant: Hic est Christus. Quidam autē dicebāt: Nunquid a Galilæa uenit Christus? Nonne scriptura dicit: quia ex semine Dauid & de Bethleem castello, ubi erat Dauid, uenit Christus? Dissensio itaq; facta est in turba propter eū. Quidā autē ex ipsis uolebant apprehendere eum, sed nemo misit super eū manus. Venerūt ergo ministri ad pōtifices & pharisæos, & dixerunt eis illi: Quare non adduxistis illum? Respōderunt ministri: Nūq̄ sic locutus est homo sicut hic hō. Responderunt ergo eis pharisęi: Nūquid & uos seducti estis? nūqd ex principibus aliqs credidit in eum, aut ex pharisęis? Sed turba hæc quę non nouit legē, maledicti sunt. Dixit Nicodemus ad eos, ille qui uenit ad eum nocte, qui unus erat ex ipsis: Nunquid

ex

lex nostra iudicat hoiem, nisi prius audierit ab ipso, & cognouerit qd faciat? Respõderũt & dixerunt ei: Nũquid & tu Galilęus es? Scrutare scripturas, & uide, quia a Galilæa propheta non surgit. Et reuersi sunt unusquisque in domum suam.

CAPVT VIII.

IESVS autem perrexit in montem oliueti, & diluculo iterum uenit in templum, & omnis populus uenit ad eum, & sedens docebat. Adducunt autem scribę & pharisæi mulierem in adulterio deprehensam, & statuerunt eam in medio, & dicunt ei: Magister, hæc mulier modo deprehensa est in adulterio. In lege autem Moses mandauit nobis huiusmodi lapidare. Tu ergo quid dicis? Hoc autem dicebant tentantes eum, ut possint accusare eum. IESVS autem inclinans se deorsum, digito scribebat in terram. Cum ergo perseuerarent interrogantes eum, erexit se, & dixit eis: Qui sine peccato est uestrum, primus in illam lapidẽ mittat. Et iterũ se inclinans scribebat in terram. Audientes autem hæc, unus post unum exibant, incipientes a senioribus, & remansit solus IESVS, & mulier in medio stans. Erigens autem se IESVS, dixit ei: Mulier, ubi sunt qui te accusabant? nemo te condemnauit? Quæ dixit: Nemo Dñe. Dixit autẽ Iesus: Nec ego te condemnabo. Vade, & iam

our lawe iudge a man, wythout it haue fyrst herde of hymselfe, & haue knowen what he doth? They answered and sayd vnto hym: Art thou also a Galilean? *Search the scriptures, and se, that ther aryseth no prophete out of Galile. And euery man returned vnto hys house. Joh̃. 1. e

The. viii. Chapter. +

AND Jesus * wente vnto a mounte Oliuete, & early in the morynge he came agayne into the temple, & all the people came to hym, and syttynge he taught them. And the scribes and pharises brought a woman taken in aduoutry, and set her in the myddest, and sayd vnto hym: Master, thys woman is nowe taken in aduowtry. Now hath Moses * in the lawe cõmaunded vs to stone suche: What sayest thou therfore: and thys they sayd temptynge hym, that they myght accuse hym. But Jesus stouppynge downewarde, dyd wryte on ỳ groũde wyth hys fynger. Whã they now continued arynge hym, he lyft hymselfe vp, and sayd vnto them: He of you ỳ is wythout synne, let hym throwe fyrst a stone at her. And bowyng hymselfe agayne he wrote vpon the groũde. But they heatynge these thynges, they went out one after another, begynnynge at ỳ eldest & Jesus remayned alone, & the woman standynge in the myddest. Jesus lyftynge hymselfe vp, sayde vnto her: Woman, where are they ỳ dyd accuse ỳ? hath nomã cõdẽned ỳ? The which sayd: Noman LORD. And Jesus sayd: Nother shal I cõdẽne ỳ. Go thy Matth. 21. b Marc. 11. b Leui. 20. b

Joha. 5. b
B
Johā. 1. a
9. a. 12. c
Johā. 5. c
Johā. 7. c
Johā. 14. a
Deut. 17. a
and. 19. c
Math. 3. b
and. 17. a
Johā. 5. d
Math. 11. c
Luce. 10. c
Joha. 7. c
Johā. 7. c
Johā. 7. d
and. 13. d

waye, ⋆ & synne hēceforth nomore ⊢ ⋆ Than spake Jesus agayne vnto them, sayenge: + I am ⋆ the lyght of the worlde. He that followeth me, doth not walke in darkenesse, but he shall haue the lyght of lyfe. Than sayd vnto hym the pharises: Thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered & sayd vnto them: ⋆ Though I beare recorde of myselfe, [yet] is my recorde true, ⋆ for I knowe whence I am come, and whether I go: ⋆ but ye knowe not whence I come, or whether I go. Ye iudge after the fleshe, I iudge noman: and yf I iudge, my iudgemēt is true, because I am not alone, but I and the father that sent me. And in your lawe it is wrytten, that ⋆ the wytnesse of two men is true. I am he that beare wytnesse of me selfe, ⋆ & ẏ father ẏ sente me beareth wytnesse of me. Thā sayd they vnto hym: Where is thy father? Jesus answered: ⋆ Ye know nother me nor my father. Yf ye knewe me, ye shulde happely knowe my father also. These wordes spake Jesus vpon the Gods cheste, teachynge in the temple, ⋆ and noman toke hym, for hys houre was not yet come. ⊢ Thā sayd Jesus agayne vnto them: + ⋆ I go my waye, and ye shall seke me, & ye shall dye in your synnes. Where I go can not ye come. Than sayd ẏ Jewes: Wyl he kyl himselfe, because he sayeth: Where I go can not ye come. And he said vnto them: Ye are from beneth, I am from aboue: Ye are of thys worlde, I am not of this worlde. Therfore haue I sayd vnto you

& iam amplius noli peccare. Iterum ergo locutus est eis IESVS dicens: Ego sum lux mundi. Qui sequitur me, non ambulat in tenebris, sed habebit lumen uitæ. Dixerūt ergo ei pharisæi: Tu de teipso testimoniū perhibes, testimonium tuū non est uerū. Respōdit IESVS, & dixit eis: Etsi ego testimoniū perhibeo de meipso, uerū est testimoniū meū, qa scio unde ueni, & quo uado: uos autē nescitis unde uenio, aut quo uado. Vos secundū carnē iudicatis, ego non iudico quēquā: & si iudico ego, iudiciū meū uerū est, qa solus nō sum, sed ego & qui misit me pater. Et in lege uestra scriptū est: Quia duorū hominū testimoniū uerū est. Ego sū qui testimonium perhibeo de meipso, & testimonium perhibet de me qui misit me pater. Dicebant ergo ei: Vbi est pater tuus? Respōdit IESVS: Neq; me scitis, neq; patrem meū. Si me sciretis, forsitan & patrem meū sciretis. Hæc uerba locutus est IESVS in gazophilacio, docens in templo, & nemo apprehendit eū, quia nec dum uenerat hora eius. Dixit ergo iterū eis Iesus: Ego uado, & quęretis me, & in peccato uestro moriemini. Quo ego uado uos nō potestis uenire. Dicebāt ergo Iudęi: Nunquid interficiet semet ipsū, quia dicit: Quo ego uado, uos nō potestis uenire. Et dicebat eis: Vos de deorsū estis, ego de supnis sū, uos de mūdo hoc estis, ego nō sū de hocmūdo. Dixi ergo uo-

ergo uobis, quia moriemini in peccatis uestris: si enim non crederitis quia ego sum, moriemini in peccato uestro. Dicebāt ergo ei: Tu quis es? Dixit eis IESVS: Principium qui & loquor uobis. Multa habeo de uobis loqui & iudicare, sed q̄ me misit uerax est, & ego quæ audio ab eo, hæc loquor in mundo. Et non cognouerunt, quia patrē eius dicebat Deū. Dixit ergo eis IESVS: Cum exaltaueritis filiū hominis, tunc cognoscetis quia ego sum, & a meipso facio nihil, sed sicut docuit me pater, hæc loquor. Et qui me misit, mecū est, & non reliquit me solum: quia ego quæ placita sūt ei, facio semper. Hæc illo loquente, multi crediderunt in eum. Dicebat ergo IESVS ad eos qui crediderunt ei Iudæos: Si uos manseritis in sermone meo, uere discipuli mei eritis, & cognoscetis ueritatem, & ueritas liberabit uos. Respondērunt ei: Semen Abrahæ sumus, & nemini seruiuimus unquam, quomodo tu dicis liberi eritis? Respondit eis IESVS: Amen amen dico uobis, quia omnis qui facit peccatum, seruus est peccati: seruus autem non manet in domo in ęternum, filius manet in ęternum. Si ergo uos filius liberauerit, uere liberi eritis. Scio quia filii Abrahæ estis, sed quæritis me interficere, quia sermo meus non capit in uobis. Ego quod uidi apud patrem, loquor: & uos quæ uidistis

pou, that ye shal dye in your synnes: Math. 16.b Johā. 8.c and. 6.f
*for yf ye shall not beleue that I am it, ye shal dye in your synne. Than 1 Joha. 5.c
sayd they vnto hym: Who art thou? ℣ Jesus sayd vnto them: The begynnynge whych also speake vnto you. I haue many thynges to speake and to iudge of you, but he that sente me is true, and I speake in the worlde *those thynges that I haue herde of Joh. 15.b
hym. And they knew not that he called God hys father. Than sayde Jesus vnto them: When ye *shal lyfte Num. 21.b Johā. 3.b
vp the sonne of man, ✠than shal ye and. 21.d
knowe that I am he, and I do nothynge of myself, *but as the father ✠Joh. 13.b * Joh. 5.c 7.b. 12.c
hath taught me, those thynges do I speake. And he that hath sente me, is wyth me, & hath not lefte me alone: for I do alway the thynges ỳ please hym. † As he spake this, *many beleued on hym. † Than sayd Jesus vnto those Jewes ỳ beleued on hym: Yf ye shall abyde in my worde, ye shalbe my very disciples, and ye shal knowe the truth, & the truthe * shal delyuer you. They answered vnto hym: We are the sede of Abraham, & neuer serued ony man, howe sayest thou: Ye shalbe free? Jesus answered thē: Verely verely I saye vnto you, that * euery man that doeth synne, is a seruaunte of synne: as for a seruaunt abydeth not in the house for euer, but the sonne abydeth forever. Yf the sōne therfore delyuer you, ye shalbe free in dede. I know that ye be Abrahās chyldren, but ye seke to kyll me, because my worde hath no hold in you. I speake that I haue sene by my father, and ye do that ye haue sene

Joh. 7.c
Roma. 6.b and. 8.a Gala. 4.a
Roma. 6.b 2. Pet. 2.b

sene by your father. They answered and sayd vnto hym: Abraham is our father. Jesus sayeth vnto them: Yf ye be the chyldren of Abraham, do ẏ workes of Abraham. But now ye seke to slaye me, a mã that hath told you the truth, * the whyche I haue herde of God, that dyd not Abrahã. Ye do your fathers workes. Than sayd they: We are not borne of fornicacion, we haue a father, [euen] God. Than sayd Jesus vnto them: Yf God were your father, thã wold ye surely loue me, for I am proceded and come from God: for I am not come of my selfe, but he hath sente me. Why do not ye know my spech? [Euen] because ye can not hear my worde. Ye are of the father ẏ deuell, and hys desyres wyll ye do. * The same was a murtherer from the begynnynge, and dyd not abyde in the truth: for ther is no truth in hym. Whan he speaketh a lye, he speaketh of hys owne: for he is a lyar, and his father. But yf I tell the truth, ye beleue me not. + Which of you can rebuke me of synne? Yf I tell you the truth, wherfore do not ye beleue me * he that is of God, heareth the wordes of God. Therfore heare ye not, because ye are not of God. Thã answered the Iewes and sayd: Do not we saye ryght that thou arte a Samaritane, * and hast the deuel? Jesus aũswered: I haue not the deuel, but I honoure my father, & ye haue dishonoured me. I seke not myne owne prayse, ther is one that doth seke it and iudgeth. * Verely I saye vnto you: Yf ony mã kepe my word, he

Joh. 8. c and. 7. b

Gene. 3. a 1. Joh. 3. b

Joh. 10. a 1. Joh. 4. a

Joh. 10. b

Joh. 8. c

uidistis apud patrem uestrũ facitis. Respondérunt & dixerunt: Pater noster Abraham est. Dicit eis IESVS: Si filii Abrahæ estis: opera Abrahæ facite. Nũc autẽ quæritis me interficere, hominẽ qui ueritatẽ uobis locutus sum, quã audiui a Deo, hoc Abraham non fecit. Vos facitis opera patris uestri. Dixerunt itaque ei: Nos ex fornicatione non sumus nati, unum patrẽ habemus Deũ. Dixit ergo eis Iesus: Si Deus pater uester esset, diligeretis utique me, ego enim ex Deo processi & ueni: neq; eñ a meipso ueni, sed ille me misit. Quare loquelã meã non cognoscitis? Quia non potestis audire sermonẽ meũ. Vos ex patre diabolo estis, & desyderia patris uestri vultis facere. Ille homicida erat ab initio, & in ueritate non stetit: quia non est ueritas in eo. Cum loquitur mendacium, ex propriis loqtur: quia mendax est, & pater eius. Ego aũt ueritatẽ dico, nõ creditis mihi. Quis ex uobis arguet me de pctõ? Si ueritatẽ dico uobis, quare nõ creditis mihi? Qui ex Deo est, uerba Dei audit. Propterea uos nõ auditis, qa ex deo nõ estis. Respõderũt ergo Iudęi, & dixerũt: Nõne bñ dicimus nos qa Samaritanus es tu, & dęmoniũ habes? Respõdit Iesus: Ego dęmoniũ nõ habeo, sed honorifico patrẽ meũ, & uos ihonorastis me. Ego aũt nõ quęro gloriam meam, est qui quærat & iudicet. Amen amen dico uobis: Si quis sermonem meum seruauerit,

rit,non uidebit mortem in æternum.Dixerunt ergo Iudæi: Nunc cognouimus quia dæmonium habes. Abraham mortuus est, & prophetæ, & tu dicis si quis sermonem meum seruauerit, mortem non uidebit in æternum.Nũ quid tu maior es patre nostro Abraham? Quem teipsum facis? Respondit IESVS: Si ego glorifico meipsum, gloria mea nihil est. Est pater meus qui glorificat me,quem uos dicitis: quia Deus noster est, & non cognouistis eum,ego autem noui eum. Et si dixero quia non noui eum, ero similis uobis mẽdax. Sed scio eũ, & sermonẽ eius seruo. Abraham pater uester exultauit ut uideret diem meũ, & uidit,& gauisus est. Dixerũt ergo Iudæi:Quinquaginta ãnos nõdũ habes,&Abrahã uidisti?Dixit eis Iesus:Amẽ amẽ dico uobis,anteq̃ Abrahã fieret,ego sũ.Tulerũt ergo lapides ut iacerẽt i eũ.Iesus aũt abscõdit se,& exiuit de tẽplo. CAP. IX.

ET præteriens IESVS, uidit hominem cœcũ a natiuitate. Et interrogauerunt eum discipuli eius: Rabbi, quis peccauit, hic,aut parentes eius, ut cœcus nasceretur? Respondit IESVS: Neque hic peccauit, neque parentes eius:sed ut manifestentur opa dei i illo. Me oportet opari opera eius q misit me, donec dies est. Venit nox,quando nemo potest opari.Quãdiu sũ in mũdo, lux sum mũdi. Hoc cum dixisset, expuit

he shall not se death for euer. Than sayd the Jewes: Now do we knowe *that thou hast the deuell.Abraham is dead and the prophetes, and thou sayest: Yf ony mã kepe my worde,he shall not se death for euer.Arte thou greater than our father Abraham? Whome doest thou make thy selfe? Jesus answered: * Yf I prayse my selfe, my prayse is nothynge. It is my father that prayseth me, whyche ye say is your God,and ye haue not knowẽ hym,but I haue knowẽ hym: And yf I saye that I do not knowe hym,I shalbe a lyar lyke you.But I knowe hym,and kepe hys worde. Abraham your father was glad that he myght se my daye, *and he sawe it,and reioyced.Than sayd ỹ Jewes Thou art not yet fyfty yeare olde, and hast thou sene Abraham? Jesus sayd vnto them:Verely verely I say vnto you: Or euer Abraham was, *I am. ✣Than toke they vp stones to cast at hym.*But Jesus hyd him selfe,and went out of the temple. ✣

Math.9.b and.12.c Marc.3.b Joha.7.b Johã.5.c Gene.17. and.22.a Hebr.11.c Exo.3.c ✣Joh.10.c *Luce.4.d

The.ix.Chapter. ✣

AND Jesus goynge by,he sawe a man blynde from hys byrth. And his disciples axed hym: Mayster, who hath synned,the same,or his elders,ỹ he was borne blynde? Jesus answered: Nother thys synned, nor hys elders:*but ỹ the workes of god shulde be shewed on hym. *I muste worke ỹ works of hym ỹ hath sẽt me whyle it is day.The nyght cõmeth whã nomã can worke.As longe as I am in ỹ worlde,I am *the lyghte of the worlde.Whan he had sayd that, he

Johã.11.a Joh.5.b Johã.1.a 8.b.12.c

he ſpitted vpō ẏ earth, & made clay of ẏ ſpatle, & ſtraked the claye vpō hys eyes, and ſayd vnto hym: Go thy
Eſaie.8.b waye, waſhe the in the poole * of Siloe, which is interpreted, ſente. Thā wente he and waſhed [hym,] & came ſeynge. Hys neghboures & they that had ſene that he was a begger afore, they ſayd: Is not thys he ẏ ſat & begged? Some ſayd: It is he. But ſome ſayde: No, but he is lyke hym. But he ſayd: I am he. Than ſayd they vnto hym: how are thyn eyes opened? He answered: The man that is called Jeſus made claye, and anoynted myne eyes, and ſayd vnto me: Go to the poole of Siloe, and waſhe [the:] And I wente and waſhed me, and I ſe. And they ſayd vnto hym: Where
B is he? he ſayd: I can not tell. They brought to ẏ phariſes hym that had
Math.12.a ben blynde. * It was the ſabbat whā
Marci.2.c Jeſus made the claye, and opened
Luce.6.c hys eyes. Than ared the phariſes
Joh.5.a hym agayne how he ſawe. But he
and.7.b ſayd vnto them: he put claye vpon myne eyes, and I waſhed me, and I ſe. Than ſayde ſome of the phariſes: Thys man is not of God whych kepeth not the ſabbat. But ſome ſayd:
Joh.7.b * how can a ſynfull man do theſe to
10.b.12.b kens? And ther was a diuiſion amonge them. Than ſayd they again vnto the blynde: What ſayeſt thou of hym, that he hath opened thyne
Johā.7.b eyes? But he ſayd: * It is a prophete Than dyd the Jewes not beleue of hym that he had ben blynde & ſawe, tyll they dyd call the elders of hym that ſawe, and ared them, ſapeng: Is this your ſonne, whome ye ſaye that he was borne blynde? how doth he

expuit in terram, & fecit lutum ex ſputo, & liniuit lutum ſuper oculos eius, & dixit ei: Vade, laua in natatoria Siloe, quod interpretatur miſſus. Abiit ergo & lauit, & uenit uidens. Itaq; uicini & qui uiderāt prius, quia mendicus erat, dicebāt: Nōne hic eſt qui ſedebat & mendicabat? Alii dicebāt: Quia hic eſt. Alii aūt: Nequaquam, ſed ſimilis eſt ei. Ille uero dicebat: Quia ego ſum. Dicebāt ergo ei: Quomodo aperti ſunt tibi oculi? Reſpondit: Ille homo qui dicitur IESVS, lutum fecit, & unxit oculos meos, & dixit mihi: Vade ad natatoria Siloe, & laua. Et abii, & laui, & uideo. Et dixerunt ei: Vbi eſt ille? Ait: Neſcio. Adducunt ad phariſæos eū, qui cœcus fuerat. Erat autē ſabbatum quando lutum fecit IESVS, & aperuit oculos eius. Iterum ergo interrogabant eū phariſæi, quomodo uidiſſet. Ille autē dixit eis: Lutū mihi poſuit ſuper oculos, & laui, & uideo. Dicebātergo ex phariſeis quidā: Non eſt hic hō a Deo, qui ſabbatū nō cuſtodit. Alii autē dicebāt: Quō poteſt hō pctōr hęc ſigna facere? Et ſciſma erat iter eos. Dicūt ergo cœco iterū: Tu q̄d dicis de illo qui aperuit oculos tuos? Ille aūt dixit: Quia propheta eſt. Nō crediderunt ergo Iudęi de illo, quia cœcus fuiſſet & uidiſſet, donec uocauerūt parētes eius, q̄ uiderat, & iterrogauerūt eos dicētes: Hic eſt filius ueſter, quē uos dicitis, q̄a cœcus natus eſt? quomō

ergo nunc uidet? Responderunt eis parentes eius, & dixerũt: Scimus quia hic est filius noster, & quia cœcus natus est: quomodo autem nũc uideat, nescimus: aut quis eius aperuit oculos, nos nescimus: ipsum interrogate, ætatẽ habet, ipse de se loquatur. Hæc dixerunt parẽtes eius, quoniam timebant Iudæos. Iam enim conspirauerant Iudæi, ut si quis eum confiteretur esse Christum, extra synagogam fieret. Propterea parentes eius dixerunt: Quia ętatẽ habet, ipsum interrogate. Vocauerunt ergo rursum hominẽ, qui fuerat cœcus, & dixerunt ei: Da gloriã Deo, nos scimus quia hic homo peccator est. Dixit ergo eis ille. Si peccator est nescio: unum scio, quia cœcus cũ essem, modo uideo. Dixerunt ergo illi: Quid fecit tibi? Quomodo aperuit tibi oculos? Respondit: Dixi uobis iam, & audistis, quid iterũ vultis audire? Nũquid & uos vultis discipuli eius fieri? Maledixerunt ergo ei, & dixerunt: Tu discipulus illius sis, nos autem Mosi discipuli sumus. Nos scimus, quia Mosi locutus est Deus, hũc autẽ nescimus unde sit. Respondit ille homo, & dixit eis: In hoc enim mirabile est, quia uos nescitis unde sit, & aperuit meos oculos. Scimus aũt quia peccatores Deus nõ audit: sed si quis Dei cultor est, & uolũtatẽ eius facit, hũc exaudit. A seculo nõ est auditũ, quia quis aperuit oculos cœci nati.

Nisi

than now se? Hys elders answered them, and sayd: We knowe that this is oure sonne, and that he is borne blynde: but how he doth now se, can not we tell: or who hath opened hys eyen can we not tell: axe hymselfe, he hath age [ynough] let hym speake of hymselfe. Thys sayd hys elders C
because they feared ẏ Jewes. ⋆ For Joh.12.f
the Jewes had conspyred already, that yf ony man dyd confesse hym to be Christ, he shuld be excõmunicate: therfore sayd hys elders: he hath age [ynough,] axe hym. Than called they the man agayne that had bene blynde, and sayd vnto hym: ⋆ Geue Josue.7.c
glory vnto God, we know that thys Actu.12.d
man is a synner. Than sayd he vnto them: Whether he be a synner cã not I tell: one thynge I knowe, that where I was blynde, nowe I se.
Than sayd they vnto hym: What dyd he vnto the? Howe opened he thyne eyes? He answered: I told you euen now, and ye herde it, what wil ye heare it agayne? Wyll ye also become hys disciples? Than cursed they hym & sayd: Be thou hys disciple, but we be Moses disciples. We knowe ẏ God hath spokẽ vnto Moses, but we knowe not whence thys is. The man answered, & sayd vnto D
them: It is a maruaylous thynge, ẏ ye knowe not whence he is, and he hath opened myne eyes. But we knowe that God doth not heare synners: but yf ony man be a seruer of God, and doth hys wyll, hym doth he heare. It is not herde sence the worlde beganne, that ony man dyd open the eyes of one borne blynde.

Yf

Yf he were not of God, he could not do ought. They answered and sayde vnto hym: Thou arte altogether borne in synne, and doest thou teach vs? And they cast hym out. Jesus herde that they had caste hym out, & whan he had founde hym, he sayd vnto hym: Doest thou beleue on ẏ sõne of man? He answerd and sayd: Who is it LORDE, that I may beleue on hym? And Jesus sayd vnto hym:

Math. 26. f Marc. 14. g Johã. 4. d * Thou hast sene hym, and he that speaketh wyth the is it. But he said: LORDE, I beleue. And fallynge downe he worshipped hym. ⊢ And Jesus sayd vnto hym: I am come to iudgement into thys worlde, ẏ they whych se not, maye se: and they that se, maye be made blynde. And some of the pharises that were wyth hym herde it, and sayd vnto hym: Are we also blynde? Jesus sayd vnto them:

Johã. 15. e * Yf ye were blynde, ye shulde haue no synne: but now ye say: we se, therfore doth your synne remayne.

The. x. Chapter. +

A VErely verely I saye vnto you: He that entreth not into the shepefolde at the dore, but goeth vp another waye, the same is a thefe & murtherer. But he that goeth in at the dore, is the shepeherde of the shepe:

Johã. 8. d vnto hym openeth the porter, * & the

Pro. 27. e shepe heare hys voyce, and he * calleth hys owne shepe by name, & leadeth them forth. And whan he hath sente out hys owne shepe, he goeth before them, and the shepe followe hym, for they knowe hys voyce. But a straunger do they not followe, but

Nisi esset hic a Deo, nõ poterat facere quicquam. Responderunt & dixerunt ei: In peccatis natus es totus, & tu doces nos? Et eiecerunt eum foras. Audiuit IESVS quia eiecerunt eum foras, & cum inuenisset eum, dixit ei: Tu credis in filium Dei? Respondit ille, & dixit: Quis est Domine, ut credam in eum? Et dixit ei IESVS: Et uidisti eum, & qui loquitur tecum ipse est. At ille ait: Credo Domine. Et procidẽs adorauit eũ. Et dixit ei IESVS: In iudicium ego in hunc mundum ueni, ut qui non uident, uideant: & qui uident, cœci fiant. Et audierunt quidam ex pharisæis qui cum ipso erant, & dixerunt ei: Nunquid & nos cœci sumus? Dixit eis IESVS: Si cœci essetis, non haberetis peccatum: nunc uero dicitis, quia uidemus, peccatum ergo uestrum manet.

CAPVT X.

AMen amen dico uobis, qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro. Qui aũt intrat per ostium, pastor est ouiũ. Huic ostiarius aperit, & oues uocem eius audiunt, & proprias oues uocat nominatim, & educit eas. Et cum proprias oues emiserit, ante eas uadit, & oues illum sequuntur, quia sciunt uocem eius. Alienum autem non sequuntur, sed effu-

effugiunt ab eo, quia non nouerunt uocem alienorum. Hoc prouerbium dixit IESVS. Illi autem non cognouerunt quid loqueretur eis. Dixit ergo eis iterum IESVS: Amen amen dico uobis, quia ego sum ostium ouium. Omnes quotquot uenerũt, fures sunt & latrones, sed non audierunt eos oues. Ego sum ostium, per me si quis introierit, saluabitur, & ingredietur & egredietur, & pascua inueniet. Fur non uenit, nisi ut furetur, & mactet, & perdat: ego ueni ut uitam habeant, & abũdantius habeãt. Ego sum pastor bonus. Bonus pastor animam suam ponit pro ouibus suis. Mercenarius autem, & qui non est pastor, cuius nõ sunt oues propriæ, uidet lupum uenientem, & dimittit oues, & fugit, & lupus rapit, & dispergit oues, mercenarius autẽ fugit quia mercenarius est, & nõ pertinet ad eum de ouibus. Ego sum pastor bonus, & cognosco oues meas, & cognoscũt me meæ. Sicut nouit me pater, & ego agnosco patrẽ, & animã meam pono pro ouibus meis. Et alias oues habeo, quæ nõ sunt ex hoc ouili, & illas oportet me adducere, & uocem meam audiẽt, & fiet unũ ouile & unus pastor. Propterea me diligit pater, q̃a ego pono animã meã, ut iterũ sumã eã: nemo tollit eam a me, sed ego pono eam a meipso. Potestatem habeo ponendi eam, & potestatem habeo iterũ sumẽdi eã. Hoc mandatum accepi a patre meo.

Dissen

but flye from hym, for they knowe not the voyce of straungers. Thys prouerbe spake Jesus vnto thẽ: but they knewe not what he spake vnto thẽ. Than sayd Jesus agayne vnto thẽ: Verely verely I say vnto you ẏ I am the dore of the shepe. As many as are come, were theues and murtherers, and the shepe herde them not. *I am the dore. Who soeuer goeth in by me, he shalbe saued, and shall go in and out, and shall fynde pasture. A thefe commeth not saue that he maye steale, and kyll, and destroy. I am come that they maye haue lyfe, and haue it abũdañtly. ✝ ✝ * I am a good shepeherd. A good shepeherde geueth hys lyfe for hys shepe. But an hyrelyng, and he that is not the shepeherde, whose owne the shepe be not, seyth the wolfe cõmynge, and leaueth the shepe, and flyeth: and the wolfe catcheth & scattereth the shepe. But the hyrelynge flyeth, because he is [but] a hyred seruaunte, and careth not for the shepe. I am a good shepeherde, * & I know my shepe, and my [shepe] knowe me *As my father knoweth me, so do I knowe the father, and ✝ leaue my lyfe for my shepe. And I haue other shepe that be not of thys folde, those must I also brynge, & they shal heare my voyce, and ther shalbe one folde, and one shepeherd. ✝ Therfore doth the father loue me, because I leaue my lyfe, and take it agayne. Noman taketh it from me, but I leaue it of myself. I haue power to leaue it, & I haue power to take it agayne. This cõmañdemẽt haue I receaued of my

Joha. 14. a

B

Ezech. 34. b

Mich. 5. a

2. Tim. 2. b

Math. 11. e

Luce. 10. c

✝ mar. 10. c

S.i. father

father. Ther was a dissencion a-
gayne amonge the Jewes because
Math. 9. d Marc. 3. c of these wordes, ⋆and many of them
sayd: He hath the deuel and is mad.
What do ye heare hym? Some said:
Joh. 7. d 8. c. 9. b ⋆These wordes are not of one ha-
C uynge the deuell. Can the deuel opē
the eyes of the blynde? + And it was
2 Mac. 10. b ⋆the dedicacion at Jerusalem, and
it was wynter. And Jesus walked in
3. Reg. 6. a the temple in ⋆Salomons porche.
Than compassed hym the Jewes &
sayd vnto hym: How lōge doest thou
kepe vs in doute? Yf thou art Christ
tell it vs openly. Jesus answered thē
I speake vnto you, and ye beleue
Johā. 5. d not. ⋆ The workes that I do in my
fathers name, the same beare record
of me. But ye beleue not, because
ye are not of my shepe. My shepe
heare my voyce, and I knowe them,
and they follow me, and I geue thē
euerlastynge lyfe, and they shall not
perysshe for euer, and noman shall
take them out of my hande. My fa-
ther that gaue me them, is greater
than all, and noman is able to take
Johā. 14. a and. 17. c [them] out of my fathers hande.
⋆I and the father are one. ✠ Than
✠ Johā. 8. c toke the Jewes vp stones agayne,
that they myght stone hym. Jesus
answered them: I haue shewed you
many good workes fro my father, for
ẏ whych worke of those do ye stone
D me? The Jewes answered him: We
do not stone the for the good worke,
Joh. 5. b ⋆but for the blasphemy, that seynge
thou arte a man, thou makest thyself
God. Jesus answered them: Is it
Psal. 81. a not wrytten in your lawe: ⋆ I haue
sayd: ye are goddes? Yf he cal thē god
des

Dissensio iterū facta est inter Iu-
dæos propter sermones hos. Di-
cebant autem multi ex ipsis: Dæ
monium habet & insanit, quid e-
um auditis? Alii dicebant: Hæc
uerba non sunt dæmonium ha-
bentis. Nunquid dæmonium po-
test cœcorum oculos aperire? Fa
cta sunt autem Encænia in Hie-
rosolymis, & hyems erat. Et am-
bulabat IESVS in tēplo in por-
ticu Salomonis. Circundederunt
ergo eum Iudæi, & dicebant ei:
Quousque animam nostram tol-
lis? Si tu es Christus, dic nobis pa
lam. Respondit eis IESVS: Lo-
quor uobis, & non creditis: ope-
ra quæ ego facio in nomine pa-
tris mei, hæc testimonium perhi
bent de me: sed uos non credi-
tis, quia non estis ex ouibus me-
is. Oues meæ uocem meam au-
diunt, & ego cognosco meas, &
sequuntur me, & ego uitā æternā
do eis, & non peribunt in æter-
num, & non rapiet eas quisquam
de manu mea. Pater meus qui
dedit mihi maior omnibus est, &
nemo potest rapere de manu pa
tris mei. Ego & pater unū sumus.
Sustulerūt ergo iterū lapides Iu-
dęi, ut lapidarēt eū. Respōdit eis
Iesus: Multa bona opera ostēdi
uobis ex patre meo, propter qđ
eorū opus me lapidatis? Respon
derūt ei Iudęi: De bono ope non
lapidamus te, sed de blasphemia
& quia tu homo cū sis, facis teip
sū deū. Respōdit eis Iesus: Non-
ne scriptū est in lege uestra: Ego
dixi dii estis? Si illos dixit deos
ad quos

ad quos sermo Dei factus est, & non potest solui scriptura, quem pater sanctificauit, & misit in mũdum, uos dicitis: Quia blasphemas, quia dixi filius Dei sum. Si non facio opera patris mei, noli te credere mihi, si autem facio, & si mihi non vultis credere, operibus credite, ut cognoscatis, & credatis, quia pater in me est, & ego in patre. Quærebant ergo eum apprehendere, & exiuit de manibus eorum. Et abiit iterũ trans Iordanẽ in eum locũ ubi erat Ioãnes baptizans primum, & mansit illic. Et multi uenerunt ad eum, & dicebant: Quia Ioannes quidem signum fecit nullum: omnia autẽ quæcunq; dixit Ioannes de hoc, uera erant. Et multi crediderunt in eum.

vnto whome the worde of God happened, and the scripture can not be disanulled: ye do saye: * Thou blasphemest [vnto hym] whom ẏ father hath halowed, & sente into ẏ worlde, because I sayd I am ẏ sõne of God. * Yf I do not my fathers workes, beleue me not. But yf I do them, and yf ye wyll not beleue me, beleue the workes, that ye may knowe and beleue, that the father is in my, and I in the father. ✝ * Therfore soughte they to take hym, and he escaped out of theyr handes. And he wente agayne beyonde Iordane, vnto that place, * where Ihon was fyrst baptysynge, and he abode there, and many came to hym, and sayde: Ihon dyd no miracle, * but all that Ihon spake of thys man, were true. And many beleued on hym.

Math. 26. g
Marc. 14. g
Luce. 22. a
Joh. 9. a
and. 15. c
Math. 21. a
Marc. 3. a
Johã. 7. b
Joh. 1. c
Johã. 3. d

CAPVT XI.

ERat autem quidam lãguens Lazarus a Bethania, de castello Mariæ & Marthæ sororũ eius. Maria autẽ erat quæ unxit Dominum unguento, & extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur. Miserũt ergo sorores eius ad eũ, dicẽtes: Domine, ecce quem amas, infirmatur. Audiẽs aũt IESVS, dixit eis: Infirmitas hæc non est ad mortem, sed pro gloria dei, ut glorificetur filius Dei per eã. Diligebat aũt IESVS Marthã, & sororem eius Mariam, & Lazarum. Vt ergo audiuit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus. Dein-

The. xi. Chapter. ✝

Ther was one sycke, [called] Lazarus of Bethany of the towne of Mary & Martha hys systers. * It was Mary that anoynted the LORDE wyth oyntement, and dryed his fete wyth hyr heere, whose brother Lazarus was sycke. Than sente hys systers vnto hym, sayenge: LORDE, beholde, he whome thou louest, is sycke. And Jesus hearyng it, sayde vnto them: Thys syckenesse is not vnto death, but for the glorye of God, * that the sonne of God maye thereby be glorifyed. Jesus loued Martha, & hyr syster Mary, and Lazarus. Whan he herde now that he was sycke, than abode he in the same place two dayes.

A
Luce. 7. d
Joh. 9. a

Afterwarde sayde he vnto hys disciples: Let vs go agayne into Jewry. The disciples sayde vnto hym:
Joh. 7. c
Le. 19. c
* Mayster the Jewes sought lately to stone the, and goest thou thether agayne? Jesus answered: Hath not the daye twelfe houres? Yf ony man shall walke in the daye, he doth not stomble, because he seyth ẏ lyght of thys worlde: but yf he walke in ẏ nyghte, he stombleth, because ther
B is no lyghte in hym. Thys sayde he, and after thys he sayeth vnto
Math. 9. c
Marc. 5. e
Luce. 8. f
them: Lazarus our frende * slepeth, but I go to rayse him frō slepe. Than sayd hys disciples: LORDE, yf he slepe, he shalbe safe. But Jesus spake of hys death, but they thought that he had spokē of the bodely slepe. Therfore sayde Jesus openly vnto them: Lazarus is deade, and I ame glad for youre sakes, that ye maye beleue, for I was not there: but let vs go to hym. Than sayd Thomas,
Joh. 20. c
(* whych is surnamed Didymus) vnto ẏ fellowe disciples: Let vs go also, let vs dye wyth hym. Than came Jesus, and fande hym hauynge lyen foure dayes in the graue. Bethany was nye Jerusalem, aboute fyftene furlonges. And many of the Jewes were come to Martha and Mary to comforte them ouer theyr brother. Whā Martha thā herde that Jesus dyd come, she met hym, but Mary
C sat at home. Thā sayd Martha vnto
Joh. 11. d
Jesus: * LORD, yf ẏ haddest bē here, my brother had not ben deade. But yet I know, ẏ what soeuer ẏ shalt requyre of God, God shal geue ẏ it. Jesus sayeth to her: Thy brother shall ryse

Deinde post hæc dixit discipulis suis: Eamus in Iudæam iterum. Dicunt ei discipuli: Rabbi, nunc quærebant te Iudæi lapidare, & iterum uadis illuc? Respondit IESVS: Nonne duodecim sunt horæ diei? Si quis ambulauerit in die, non offendit, quia lucem huius mundi uidet: si autem ambulauerit in nocte, offendit, quia lux non est in eo. Hæc ait, & post hęc dicit eis: Lazarus amicus noster dormit, sed uado ut a somno suscitem eum. Dixerunt ergo discipuli eius: Domine, si dormit, saluus erit. Dixerat autē IESVS de morte eius, illi autem putauerunt quod de dormitione somni diceret. Tunc ergo IESVS dixit eis manifeste: Lazarus mortuus est, & gaudeo propter uos, ut credatis quia non eram ibi, sed eamus ad eum. Dixit ergo Thomas (qui dicitur Didymus) ad condiscipulos: Eamus & nos, moriamur cum eo. Venit itaq; IESVS & inuenit eum quatuor dies iam in monumento habentem. Erat autem Bethania iuxta Hierosolymam quasi stadiis quindecim. Multi autem ex Iudęis uenerant ad Martham & Mariam, ut consolarentur eas de fratre suo. Martha ergo ut audiuit quia Iesus uenit, occurrit illi, Maria autem domi sedebat. Dixit ergo Martha: ad Iesum: Dñe, si fuisses hic, frater meus nō fuisset mortuus. Sed & nunc scio, quia quæcunque poposceris a Deo, dabit tibi deus. Dicit ei Iesus: Resurget frater tuus,

tuus. Dicit ei Martha: Scio quod resurget in resurrectione in nouissimo die. Dicit ei IESVS: Ego sum resurrectio & uita. Qui credit in me, etiã si mortuus fuerit, uiuet. Et omnis qui uiuit & credit in me, non morietur in æternum. Credis hoc? Ait illi: Vtiq; Domine. Ego credidi quia tu es Christus filius Dei uiui, qui in hunc mundum uenisti. Et cum hæc dixisset, abiit & uocauit Mariam sororem suam silentio dicens: Magister adest, & uocat te. Illa ut audiuit, surrexit cito, & uenit ad eum: nondum enim uenerat Iesus in castellum, sed erat adhuc in eo loco, in quo occurrerat ei Martha. Iudæi ergo qui erant cum ea in domo, & consolabantur eam, cum uidissent Mariam quia cito surrexit & exiuit, secuti sunt eam, dicentes: Quia uadit ad monumentum, ut ploret ibi. Maria ergo cum uenisset ubi erat IESVS, uidens eum cecidit ad pedes eius, & dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. IESVS ergo ut uidit eam plorantem, & Iudæos qui cum ea uenerant, infremuit spiritu, & turbauit seipsum, & dixit: Vbi posuistis eum? Dicunt ei: Domine, ueni, & uide. Et lachrymatus est Iesus. Dixerunt ergo Iudæi: Ecce quomodo amabat eũ. Quidam autẽ ex ipsis dixerunt: Non poterat hic qui

agayne. Martha sayd vnto hym: I know that he shall ryse agayne at ỹ resurrection in the last daye. Jesus sayeth vnto her: I am the resurrection & the lyfe. He that beleueth on me, though he were dead, he shal lyue. And euery one that lyueth and beleueth on me, shal not dye for euer Doest thou beleue thys? She sayde vnto hym: Yee LORDE. I haue beleued that thou arte Christ the sõne of the lyuynge God, which art come into thys worlde. And whã he had sayd thys, she wente hir waye, & called hir syster Mary secretly, sayeng: The master is here and calleth the. Whã she herde it, she rose quyckely and came vnto hym: ffor Jesus was not yet come into the towne, but he was yet in the same place, where Martha met hym. The Jewes that were in the house wyth her, and comforted her, whan they sawe Mary that she rose quyckely, and wente forth, they followed her, sayenge: She goeth to the graue that she maye wepe there. Now whan Mary came where Jesus was, seynge hym she fell at hys fete, and sayeth vnto hym: * LORDE, yf thou haddest ben here, my brother shulde not haue dyed. Whan Jesus dyd se her weppynge, and the Jewes that were come wyth her, he groned in spyrete, and troubled hymselfe, and sayde: Where haue ye layed hym? They saye vnto hym: LORDE, come and se. And * Jesus wepte. Than sayde the Jewes: Beholde how he loued hym. But some of them sayde: Coulde not he

Johã. 14. a
* Joh. 3. b and. 6. f
Roma. 1. b

D

Johã. 11. e

Luce. 19. d

Joh. 9. a

*whych opened the eyes of ỹ blynde
borne, haue made that he shulde not
haue dyed? Than came Jesus to the
graue, gronyng agayne in hymself:
It was a caue, and a stone was layed theron. Jesus sayd: Take awaye
the stone. Martha hys syster ỹ was
dead, sayd: LORDE, he stynketh, for
he hath ben foure dayes. Jesus sayd
vnto her: Sayd not I vnto the, that
yf thou beleuest, thou shalte se ỹ glorye of God? Than toke they awaye
the stone. But Jesus hys eyes beyng
lyfte vpwarde, sayd: ffather I thãke
the, because thou hast herde me. I
knew that thou hearest me alwayes
Johã. 12. b *but because of the people whyche
standeth aboute [here] haue I sayde
it, that they maye beleue that thou
hast sente me. Whan he sayde thys,
he cryed wyth a loude voyce: Lazarus come forth. *And strayght way
Joh. 5. c came he forth that was dead, bounde
hande and foote wyth graue clothes
and hys face was bounde wyth a nap
kyn. Jesus sayd vnto them: Lowse
Joh. 7. c hym, and let hym go. * Many
of the Jewes therfore, whych came
to Mary and Martha, and had sene
what he had done, they beleued on
hym: but some of them wente to the
pharises, & tolde them what thynges
Psal. 2. a Jesus had done. ++* Thã gathe-
Matth. 26. a red the hygh prestes and pharises a
Marc. 14. a councell, and sayd: *What do we?
Luce. 22. a ffor thys man doth many tokens.
*Act. 4. b Yf we leaue hym so, all men shall
Dan. 9. b beleue on hym, * and the Romaynes shall come, and shall take awaye oure place and people.
And one of thẽ, by name Caiphas,
as

qui aperuit oculos cœci nati, facere ut hic non moreretur? IESVS ergo rursum fremens in semetipso, uenit ad monumẽtum: erat autem spelunca, & lapis superpositus erat ei. Ait IESVS: Tollite lapidem. Dicit ei Martha, soror eius, qui mortuus fuerat: Domine, iã fœtet, quatriduanus est enim. Dicit ei IESVS: Nonne dixi tibi, quoniam si credideris, uidebis gloriam Dei? Tulerunt ergo lapidem. IESVS autem eleuatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego enim sciebam quia semper me audis, sed propter populum qui circunstat, dixi: ut credant quia tu me misisti. Hæc cum dixisset, uoce magna clamauit: Lazare, ueni foras. Et statim prodiit qui fuerat mortuus, ligatus manus & pedes institis, & facies eius sudario erat ligata. Dixit eis IESVS: Soluite eum, & sinite abire. Multi ergo ex ludæis qui uenerãt ad Mariam & Martham, & uiderant quæ fecit, crediderunt in eum: quidam autem ex ipsis abierunt ad pharisæos, & dixerunt eis quę fecit IESVS. Collegerunt ergo pontifices & pharisæi concilium, & dicebant: Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum, & uenient Romani, & tollent nostrum locum & gentem. Vnus autem ex ipsis Caiphas nomine,

cum

cum esset pontifex anni illius, dixit eis: Vos nescitis quicquam, nec cogitatis, quia expedit uobis, ut unus moriatur homo pro populo, & non tota gens pereat. Hoc autem a semetipso non dixit, sed cum esset pontifex anni illius, prophetauit quod IESVS moriturus erat pro gente: & non tantum pro gente, sed ut filios Dei qui erant dispersi, congregaret in unum. Ab illo ergo die cogitauerunt ut interficerent eum. IESVS ergo non in palam ambulabat apud Iudæos, sed abiit in regionem iuxta desertum, in ciuitatem quæ dicitur Ephrem, & ibi morabatur cum discipulis suis. Proximum erat autem pascha Iudæorum, & ascenderunt multi Hierosolymam de regione ante pascha, ut sanctificarent seipsos. Quærebant ergo IESVM, & colloquebantur adinuicem, in templo stantes: Quid putatis, quia non uenit ad diem festum? Dederunt autem pōtifices & pharisæi mandatum, ut si quis cognouerit ubi sit, indicet, ut apprehendant eum.

CAPVT XII.

IESVS ergo ante sex dies paschæ uenit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitauit IESVS. Fecerunt autem ei cœnam ibi, & Martha ministrabat: Lazarus uero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti

as he was hygh preest that peare, sayd vnto them: Ye knowe nothynge, nother consyder, * for it behoueth you Joh.18.b that one man dye for all the people, and all the people perysh not. Thys ff he sayde not of hymselfe, but for as much as he was hygh preste of that peare, he prophecyed that Jesus was for to dye for the people: and not only for the people, but that he shulde gather together the chylderē of God, whyche were scattered abrode.

* Therfore dyd they ymagyne from Mat.12.b that day forth how they might slaye Marc.3.a hym. ff For thys cause walked not Jesus openly amonge the Jewes, but he wente into a contry by ꝑ deserte, into a ytie that is called Ephrem, and there he abode wyth hys disciples. ⊢ And the Jewes Easter was at hande, and many of the contrye wente vp to Jerusalem before Easter, to purifye themselues. Than soughte they Jesus & spake together standynge in the temple: * What Johā.7.a thynke ye, that he commeth not vnto the feast? * But the hygh preestes Johā.19.c and pharises had geuen a commaūdemente, that yf ony mā shal know where he be, he shulde shewe it, that they myght take hym.

The.xii. Chapter. +

SYre * dayes than before A Easter came Jesus vnto Math.26.a Bethany, where Lazarus Marc.14.a (whome Jesus raysed vp Luce.22.a agayne) had ben dead. There dyd they make hym a supper, and Martha serued: but Lazarus was one of them that sat at borde wyth hym.

* Than toke Mary a poūde of oynt Luce.7.d

mente of pure costly Nardus, and anoynted Jesus fete, and dryed hys fete wyth hyr heere, and the house was fylled wyth the sauoure of the oyntemente. Than sayde one of hys disciples, Judas Jscariot, which shulde betraye hym: Why was not thys oyntmente solde for thre hundreth pence, and was geuen to the poore? But thys he sayd, not that he cared for the poore, but because he
Joha.13.c was a thefe, *and hauyng the purse, he caryed it that was geuen. Than sayde Jesus: Let her alone, that she maye kepe it vntyll the daye of my buryall. For ye haue alwayes the poore wyth you, but me haue ye not
B alwaye. Much people of the Jewes than hadde knowlege, that he was there, and came, not onely for Jesus sake, but that they shulde se Lazarus
Joh.11.c *whome he had raysed from ẏ dead. Than were the hygh prestes aduysed, to put Lazarus to death also: because many of the Jewes went and beleued on Jesus for hys sake. ⊢
Math.21.a Marc.11.a Luce.19.c * But on the morowe much people that were come to the feaste, whan they had herde that Jesus came to Jerusalem, they toke braunches of palmes, and wente to mete hym
Psal.117.c and cryed: Hosanna, *blessed be he that commeth in the name of the LORDE a kynge of Jsrael. And Jesus fande a yonge asse, and he sat
Esaie.62.c Zach.9.d thereon, as it is wytten: * Feare not thou doughter Sion, behold, thy kynge commeth syttynge vpon an asses foale. Thys knewe not hys disciples at the fyrste, but whan Jesus was glorifyed, than remembred they

guenti nardi pisticæ preciosi, & unxit pedes IESV, & extersit pedes eius capillis suis, & domus impleta est ex odore ungenti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes qui erat eũ traditurus: Quare hoc unguentum non uæniit trecentis denariis, & datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, & loculos habens, ea quæ mittebãtur portabat. Dixit ergo IESVS: Sine illã, ut in diẽ sepulturæ meæ seruet illud. Pauperes enim semper habetis uobiscum, me autẽ non semper habebitis. Cognouit ergo turba multa ex Iudæis quia illic est, & uenerunt non propter IESVM tantum, sed ut Lazarum uiderent, quem suscitauit a mortuis. Cogitauerunt autem principes sacerdotum ut & Lazarum interficerẽt: quia multi propter illum ibant ex Iudæis, & credebant in IESVM. In crastinum autem turba multa quæ uenerat ad diẽ festum, cũ audissent quia uenit IESVS Hierosolymam, acceperunt ramos palmarum, & processerunt obuiam ei, & clamabant: Hosanna, benedictus qui uenit in nomine Domini rex Israel. Et inuenit IESVS asellũ, & sedit super eum, sicut scriptum est: Noli timere filia Sion, ecce rex tuus uenit, sedens super pullum asinæ. Hæc non cognouerunt discipuli eius primum, sed quando glorificatus est IESVS, tunc recordati sunt

sunt, quia hæc scripta erant de eo, & hæc fecerũt ei. Testimoniũ ergo perhibebat turba, quæ erat cũ eo quãdo Lazarũ uocauit de monumento, & suscitauit eum a mortuis. Propterea obuiam uenit ei turba, quia audierunt eum fecisse signum. Pharisæi ergo dixerunt ad semetipsos: Videtis quia nihil proficimus? ecce mundus totus post eum abiit. Erant autem quidam gentiles ex his qui ascenderant, ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilææ, & rogabant eum, dicentes: Domine, uolumus IESVM uidere. Venit Philippus, & dicit Andreæ. Andreas rursum & Philippus dixerunt IESV. IESVS autem respõdit eis, dicens: Venit hora, ut clarificetur filius hominis. Amen amen dico uobis, nisi granum frumẽti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: qui odit animam suam in hoc mundo, in uitam ęternam custodit eam. Si quis mihi ministrat, me sequatur: & ubi sum ego, illic & minister meus erit. Si quis mihi ministrauerit, honorificabit eum pater meus. Nunc anima mea turbata est, & quid dicam? Pater, saluifica me ex hac hora. Sed propterea ueni in horam hanc. Pater, clarifica nomen tuum. Venit ergo uox de cœlo,

they that these thynges were wrytten of hym, and that they had done suche thynges vnto hym. The people that was wyth hym whan he called Lazarus out of ẏ graue, and raysed hym from the deade, testifyed of hym. Therfore met the people hym, because they herd hym to haue done a myracle. Than sayde the pharises amonge themselues: Se ye [not] that we preuayle nothynge? beholde, all the whole world is gone after hym. * Ther were some Heythen mẽ amonge them ✠ that were come vp to praye at the feaste. The same came to Philippe, whych was of Bethsaida of Galile, and prayed hym sayenge: Syr we wolde se Jesus. Philippe came and tolde it Andrewe. And agayne Andrewe and Philippe tolde it vnto Jesus. But Jesus answered them, sayeng: * The houre is come that the sonne of mã must be glorifyed. + Verely verely I saye vnto you: * Excepte ẏ wheat corne fallynge into the grounde be deade, it abydeth alone: but yf it be deade it bryngeth much frute. * He that loueth hys lyfe, shall lose it: he that hateth hys lyfe in thys worlde, he shal kepe it vnto lyfe euerlastyng He that serueth me, let hym followe me: and where I am, there shall my minister be also. Yf ony man shall serue me, my father shall honoure hym. + * Nowe is my soule heuy, and what shall I saye? Father saue me from thys houre. But therfore ame I come into thys houre. Father make thy name gloryous. D Than came ther a voyce from hea-

3. Reg. 8. f
Actu. 8. c
✠ Joh. 1. e
Joh. 13. d
and. 17. a
Esai. 53. c
1. Cor. 15. d
Math. 10. d
Marc. 8. e
Luce. 9. c
and. 17. d
Math. 26. d
Marc. 14. d
Luce. 22. c

heauen, sayeng: I haue glorifyed it, and wyll glorifye it agayne. Than the people that stode by and herde, sayd it to haue thondered. Other sayd: * An angell hath spoken vnto hym. Iesus answered & sayde: Thys voyce is not come for my sake, but for youre sake. + Now is the iudgement of thys worlde, nowe shall the prince of thys worlde be cast out.

Johã. 11. e

Joh. 3. b and. 8. c

* And whan I shalbe lyfte vp from the earth, I shall drawe all thynges to my selfe. But that he sayd to sygnifye what death he shuld dye. The people answered hym: * We haue herde of the lawe that Christe abydeth for euer, and how sayest thou: The sonne of man muste be lyfted vp? And who is thys sonne of man?

Psal. 109. a Esai. 9. b Deut. 7. c Math. 5. a

Than sayd Iesus vnto them: The * lyght is yet a lytle whyle with you Walke whyle ye haue ỹ lyght, that the darkneſſe do not catch you. And he that walketh in the darkneſſe woteth not where he goeth. As longe as ye haue the lyght, * beleue on the lyght, that ye may be the chyldren of lyght. + Thys sayd Iesus, and went and hyd hymselfe from them. And though he had done so great miracles, they beleued not on him, that ỹ worde of Esaye myght be fulfylled,

Ephe. 5. a 1. Thessa. 5. a

Joh. 8. b

Esaye. 53. a Roma. 10. c

whych he sayd: * LORDE, who hath beleued our preachynge? & vnto whō is the arme of the LORD declared? Therfore coulde not they beleue, because Esaye sayde agayne: * He hath blynded theyr eyen, and hath hardened theyr harte, that they se not w theyr eyen, & vnderstande not wyth theyr harte, and be turned, & I heale them

Esa. 6. b

cœlo, dicens: Et clarificaui, & ite rum clarificabo. Turba ergo quæ stabat & audiebat, dicebat tonitruum esse factum. Alii autem dicebant: Angelus ei locutus est. Respondit IESVS, & dixit: Non propter me hæc uox uenit, sed propter uos. Nunc iudicium est mundi, nunc princeps huius mundi eiicietur foras. Et ego si exaltatus fuero a terra, omnia trahã ad meipsum: hoc autem dicebat significans qua morte esset moriturus. Respondit ei turba: Nos audiuimus ex lege, quia Christus manet in æternum, & quomodo tu dicis: Oportet exaltari filium hominis? & quis est iste filius hominis? Dixit ergo eis IESVS: Adhuc modicum lumen in uobis est. Ambulate dum lucem habetis, ut uos non tenebræ comprehendant. Et qui ambulat in tenebris, nescit quo uadat. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est IESVS, & abiit, & abscondit se ab eis. Cum autem tanta signa fecisset coram eis, non credebant in eum: ut sermo Isaiæ impleretur, quem dixit: Domine, quis credidit auditui nostro? & brachium Domini cui reuelatum est? Propterea non poterant credere, quia iterum dixit Isaias: Excœcauit oculos eorum, & indurauit cor eorum, ut non uideant oculis, & non intelligant corde, & conuertantur, & sanem eos.

eos. Hæc dixit Isaias, quando uidit gloriam eius, & locutus est de eo. Veruntamen & ex principibus multi crediderunt in eum. Sed propter pharisæos non confitebantur, ut e synagoga non eiicerentur: dilexerunt enim gloriam hominum magis, quam gloriam Dei. IESVS autem clamauit & dixit: Qui credit in me, non credit in me, sed in eum qui misit me. Et qui uidet me, uidet eum qui misit me. Ego lux in mũdum ueni, ut omnis qui credit in me, in tenebris non maneat. Et si quis audierit uerba mea, & non custodierit, ego non iudico eum: non enim ueni ut iudicem mundum, sed ut saluificem mundum. Qui spernit me, & non accipit uerba mea, habet qui iudicet eum: sermo quem locutus sum, ille iudicabit eum in nouissimo die. Quia ego ex meipso non sum locutus, sed qui misit me pater, ipse mihi mãdatum dedit quid dicam, & quid loquar: & scio quia mandatum eius uita æterna est. Quæ ergo loquor, sicut dixit mihi pater, sic loquor.

CAPVT XIII.

ANte diem festum paschæ sciens IESVS quia uenit hora eius, ut transeat ex hoc mũdo ad patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta,

them. Thys spake Esaye whan he sawe hys glorye, and spake of hym. ff

*Neuertheless, many of the rulers dyd also beleue on him. But because of ỹ pharises they wold not be acknowē of it, *ỹ they shulde not be thrust out of the synagoge: * ffor they loued more the prayse of men, thã the prayse of God. Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me: And he that seyth me, seyth hym that sente me. + * I am come a lyght in the worlde, that euery man that beleueth on me, abyde not in darkenesse. And yf ony man do heare my wordes, and do not kepe them, I do not iudge hym: *ffor I am not come that I shulde iudge the worlde, but that I shulde saue the worlde. He ỹ despyseth me, and receaueth not my wordes, he hath one that iudgeth hym: *the word that I haue spoken, the same shall iudge hym at the last daye. *ffor I haue not spoken of my selfe, but the father that sente me, he hath geuen me a commaundement what I shall saye and what I shall speake: and I knowe that hys commaundement is lyfe euerlastynge. The thynges that I speake therfore do I speake as the father hath sayde vnto me. +

Johã. 7.c

Johã. 9.c

Johã. 5.d

Johã. 3.c 8.b.9.a

Johã. 3.c

Deut. 18.c

Joh. 16.b

The. xiii. Chapter. +

IEsus knowynge before ỹ A feaste of Easter that hys houre was come, that he shulde passe from thys worlde vnto the father, whan he had loued hys that were in the worlde, he loued them vntyll the ende. And

the

Math.26.d Marc.14.b Luce.22.a the supper beynge done, ⋆ whan the deuel had now put into ẏ harte that Judas Iscariot Simons sonne shuld betraye hym, knowynge that the fa-
Math.11.e Luce.10.c ✠Joh.16.d ther ⋆ had geuen hym al thynges in hys hãdes, ✠ and that he was come forth from God, & goeth vnto God, he riseth from the supper, and layeth downe hys clothes: and whã he had taken a towell, he gyrded hymselfe. After that put he water into a basẽ, and beganne to washe hys disciples fete, and to drye them wyth ẏ towel that he was gyrded aboute. Than came he to Simon Peter, and Pe-
Math.3.b ter sayd vnto hym: ⋆ LORDE, doest thou wash my fete? Jesus answered and sayd vnto him: What I do canst not thou tell nowe, but thou shalte knowe it afterwarde. Peter sayeth vnto hym: Thou shalte neuer wash me fete. Jesus answered vnto hym:
Psal.50.a Yf I shall not ⋆ wash the, thou shalt haue no parte wyth me. Simon Peter sayd vnto him: LORDE, not only my fete, but also the handes and ẏ
B head. Jesus sayth vnto hym: He that is washen, nedeth not but to washe the fete, and is clene euery whytte.
Joha.6.g And ye are clene, ⋆ but not all: for he knewe who it was that shulde betraye hym, therfore sayd he: Ye are not all clene. After than that he had washen theyr fete, he toke hys clothes. And whan he was set agayne at borde, he sayd vnto them: Wote ye what I haue done vnto you? Ye call me mayster and LORDE, and ye saye well, for I am it. Yf I than your LORDE and mayster haue washen youre fete, ye oughte also to wash

cta, cum diabolus iam misisset in cor ut traderet eum Iudas Simonis Iscariotes, sciens quia omnia dedit ei pater in manus, & quia a Deo exiuit, & ad Deum uadit, surgit a cœna, & ponit uestimenta sua: & cum accepisset linteum, præcinxit se. Deinde misit aquam in peluim, & cœpit lauare pedes discipulorum, & extergere linteo quo erat præcinctus. Venit ergo ad Simonem Petrum, & dicit ei Petrus: Domine, tu mihi lauas pedes? Respondit Iesus, & dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lauabis mihi pedes in æternum. Respondit ei Iesus: Si non lauero te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed & manus & caput. Dicit ei Iesus: Qui lotus est, non indiget nisi ut pedes lauet, sed est mundus totus. Et uos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum, propterea dixit: Non estis mundi omnes. Postquam ergo lauit pedes eorum, accepit uestimenta sua, & cum recubuisset iterum, dixit eis: Scitis quid fecerim uobis? Vos uocatis me magister & Domine, & bene dicitis: sum etenim. Si ergo ego laui pedes uestros, Dominus & magister, & uos debetis alter alte-

alterius lauare pedes. Exemplũ enim dedi uobis, ut quemadmodum ego feci, ita & uos faciatis. Amen amen dico uobis, non est seruus maior domino suo, neque Apostolus maior est illo qui misit illum. Si hęc scitis, beati eritis si feceritis ea. Non de omnibus uobis dico: ego scio quos elegerim. Sed ut impleatur scriptura: Qui manducat mecum panem, leuabit contra me calcaneum suum. Amodo dico uobis, priusquã fiat, ut cum factum fuerit, credatis, quia ego sum. Amen amen dico uobis: Qui accipit si quem misero, me accipit: qui autem me accipit, accipit eũ qui me misit. Cum hæc dixisset IESVS, turbatus est spiritu, & protestatus est, & dixit: Amen amen dico uobis, quia unus ex uobis tradet me. Aspiciebant ergo adinuicem discipuli, hæsitantes de quo diceret. Erat ergo recumbens unus ex discipulis in sinu IESV quem diligebat IESVS. Innuit ergo huic Simon Petrus, & dixit ei: Quis est de quo dicit? Itaque cum recubuisset ille supra pectus IESV, dixit ei: Domine quis est? Respondit IESVS: Ille est cui ego intinctũ panem porrexero. Et cum intinxisset panem, dedit Iudæ Simonis Iscariotæ. Et post buccellam introiuit in eũ satanas. Et dicit ei IESVS: Quod facis, fac citius.

Hoc

washe one anothers fete. For * I haue geuen you an ensample, that lyke as I haue done vnto you, so maye do also. Uerely verely I saye vnto you: * The seruaunt is not greater than hys lorde, nor no messaunger is greater than he that sent him. Yf ye knowe these thynges, * happye shall ye be yf ye do thẽ. I speake not of you all, I knowe whome I haue chosen, but ỳ the scripture [maye] be fulfylled: * he ỳ eateth breade w̃ me, hath lyfte vp hys hele agaynste me. * Henceforth do I tel it you before it be done, ỳ whã it is done, ye maye beleue that it is I. * Uerely verely I saye to you, he ỳ receaueth whõ I do sende, receaueth me: but he ỳ receaueth me, receaueth hym ỳ sente me. Whan Jesus had sayd thys, he was troubled in spyrete, and testifyed, and sayde: * Uerely verely I saye vnto you, that * one of you shal betraye me. Than loked the disciples ech vpon other, doutynge of whome he spake. And ther was one of hys disciples leanynge on Jesus bosome * whome Jesus loued. Than becked vnto hym Simon Peter, ỳ sayd vnto him, [that he shuld aske:] Who is it of whome he speaketh? Whã he therfore leaned vpon Jesus bosome, he sayd vnto hym: LORDE, who is it? Jesus answered: He it is, vnto whome I shall geue ỳ dypped bread. And whan he had dypped the bread, he gaue it vnto Judas Iscariot, Simons sonne. And after the morsell [eaten,] Satan dyd entre into hym: And Jesus sayeth vnto hym: That thou doest, do it quickelye.

Ephes. 5. a
1. Pet. 2. c
Math. 10. c
Luce. 6. d
Joha. 15. b
Math. 5. b
Psal. 40. b
Johã. 14. c
and. 16. a
Math. 10. c
Marc. 9. d
Lucc. 10. b
Math. 26. b
Marc. 14. c
Luce. 22. a
1. Joh. 2. c
Actu. 20. d
Joha. 20. a

But

But none of them that sat at borde dyd knowe where to he sayd that vnto hym. For some thought (*because Judas had the bagges) that he hadde sayd: Bye such thynges as we nede at the feaste, or that he shulde geue sumthynge to the poore. Whan he than hadde receaued the morsell, he wente forth strayght waye. And it was nyght. Whan he therfore was gone forth, Jesus sayd: *Now is the sonne of man glorifyed, and God is glorifyed in hym. Yf God is glorifyed in hym, God shall also be glorifyed in himselfe, and he shal straight waye glorifye hym. + Deare chyldre I am yet a lytle whyle wyth you. *Ye shall seke me, and (as I told the Jewes) where I go can not ye come And now I saye vnto you: I geue you * a new commaundement, that ye loue eche other as I haue loued you, so loue ye amonge your selues. *By that shal al men know that ye be my disciples, yf ye haue loue one to another. Simon Peter sayd vnto hym: LORD, whether goest thou? Jesus answered: Where I go canst thou not now follow me, *but thou shalte followe afterwarde. Peter sayd vnto hym: *Wherfore can not I followe the now? I wyll peoparde my lyfe for the. Jesus answered vnto hym: Wylte thou peoparde thy lyfe for me? Verely verely I saye vnto the, *the cocke shall not crowe vntyll thou hast denyed me thryse. +

Joh. 12. a

D

Joh. 12. c and. 17. a

Joh. 7. D and. 8. b

Joh. 15. b

1. Joh. 2. a and. 3. b

Joh. 21. D

Math. 26. c Marc. 14. c Luce. 22. c

Joh. 18. c D

The. xiiii. Chapter. +

A AND he sayd vnto hys disciples: Let not your hart be troubled Yf ye beleue on God, beleue also

Hoc autem nemo sciuit discumbentium, ad quid dixerat ei. Quidã enim putabant, (quia loculos habebat Iudas) quod dixisset ei IESVS: Eme ea quæ opus sunt ad diem festum, aut egenis ut aliquid daret. Cum ergo accepisset ille buccellam, exiuit continuo. Erat autem nox. Cum ergo exiisset, dixit IESVS: Nunc clarificatus est filius hominis, & Deus clarificatus est in eo. Si Deus clarificatus est in eo, & Deus clarificabit eum in semetipso, & cõtinuo clarificabit eum. Filioli, adhuc modicum uobiscum sum. Quæretis me, & sicut dixi Iudæis, quo ego uado, uos non potestis uenire, & uobis dico modo. Mandatum nouum do uobis, ut diligatis inuicem, sicut dilexi uos: ut & uos diligatis inuicem. In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis adinuicem. Dicit ei Simon Petrus: Domine, quo uadis? Respondit IESVS: Quo ego uado, non potes me modo sequi, sequeris autem post ea. Dicit ei Petrus: Quare non possum te sequi modo? Animam meam pro te ponam. Respondit IESVS: Animam tuam pro me pones? Amen amen dico tibi, non cantabit gallus, donec ter me neges.

CAPVT XIIII.

ET ait discipulis suis: Non turbetur cor uestrum. Creditis in Deum, & in me credite.

credite. In domo patris mei manſiones multæ ſunt, Si quomi nus, dixiſſem uobis: quia uado parare uobis locum. Et ſi abie ro & præparauero uobis locum, iterum uenio, & accipiam uos ad meipſũ: ut ubi ſum ego, & uos ſitis: & quo ego uado ſcitis, & uiam ſcitis. Dicit ei Thomas: Domine, neſcimus quo uadis, & quo modo poſſumus uiam ſcire? Dicit ei IESVS: Ego ſum uia, & ueritas, & uita: nemo uenit ad patrem, niſi per me. Si cognouiſſetis me, & patrem meum utique cognouiſſetis, & amodo cognoſcitis eum, & uidiſtis eum. Dicit ei Philippus: Domine, oſtende nobis patrem, & ſufficit nobis. Dicit ei IESVS: Tanto tempore uobiſcum ſum, & non cognouiſtis me? Philippe, qui uidet me, uidet & patrem. Quomodo tu dicis: Oſtende nobis patrem? Non credis quia ego in patre, & pater in me eſt? Verba quę ego loquor uobis, a meipſo non loquor, pater autem in me manens, ipſe facit opera. Non creditis quia ego in patre, & pater in me eſt? Alioquin propter opera ipſa credite. Amen amen dico uobis, qui credit in me, opera quæ ego facio, & ipſe faciet, & maiora horũ faciet, quia ego ad patrem uado: & quodcũq; petieritis patrem in nomine meo, hoc faciam, ut glorificetur pater in filio. Si qd petieritis me in nomine,

alſo on me. In my fathers houſe are many dwellynges. Yf it were not ſo I wolde haue told it you: for I go to prepare a place vnto you. And yf I ſhall go, and prepare you a place, I do come agayne, and ſhall take you to myſelfe, ỳ ye alſo maye be, where I am. * And whether I go can ye tell, and the waye do ye know. Thomas ſayd vnto him: LORDE, we can not tell whether thou goeſt, and how cã we knowe the way? Jeſus ſayeth vnto hym: I am the waye, the truthe, & * the lyfe. ✠ Noman commeth to ỳ father, but by me. Yf ye had knowen me, ye ſhulde haue knowen the father alſo. And now ye knowe hym, and ye haue ſene hym. Philip ſayde vnto hym: LORDE, ſhewe vs the father, and it ſuffiſeth vs. Jeſus ſayeth vnto hym: Thus longe am I wyth you, and haue not ye knowen me? Philippe, he that ſeyth me, ſeyth alſo the father. Why ſayeſt thou ſhew vs the father? Beleueſt thou not * that I am in the father, and the father in me? * The wordes whyche I ſpeake vnto you, do not I ſpeake of my ſelfe, but the father abydynge in me, he doth the workes. Beleue ye not that I am in the father, and the father in me? Or elſ beleue for the workes themſelues. Verely verely I ſaye vnto you, he that beleueth on me, the workes that I do, ſhal he do alſo, and ſhall do greater than theſe: for I go to the father. * And what ſo euer ye ſhall aſke the father in my name, that ſhall I do, that the father maye be prayſed in the ſonne. Yf ye aſke ony thynge of me in my name,

Joh. 8. b

Johã. 1. a and. 11. c

✠ Joh. 6. e

Joh. 10. c

Johã. 3. c 7. b. 8. c 12. f. 14. c

B

Math. 21. c Marci. 11. c Johã. 15. a and. 16. c

that

that wyll I do. ⊢ + Yf ye loue me kepe my commaundementes. And I shall praye the father, & he shal sende you another comforter, that he may abyde wyth you forever, the spirete of truth, whome the worlde can not receaue: it seyth hym not, nor knoweth him. But ye shal knowe him, for he shall abyde wyth you, & shalbe in
Math. 28. c you. * I wyll not leaue you comfort lesse, I wyll come vnto you. It is yet a lytle whyle, and the worlde seyth
Joh. 20. b. c and. 21. a. b me nomore, * but ye se me, for I lyue and ye shall lyue [also.] In that daye shall ye knowe that I am in my father, and you in me, and I in you.
Johā. 15. a 1. Joha. 5. a * He that hath my commaundementes and kepeth them, he it is that loueth me. But he that loueth me, shalbe loued of my father, and I shal loue hym, and shall shewe my selfe
Actu. 15. c vnto hym. ⊢ * Judas sayd vnto him, not the Iscariot: LORDE, what is the cause that thou shalte shewe thy selfe vnto vs, and not vnto ỹ worlde? Jesus answered and sayd vnto hym:
℔ + Yf ony mā loueth me, he shal kepe my worde, and my father shall loue hym, & we shall come to hym & make a dwellyng place wyth hym. He that loueth me not, kepeth not my sayenges. * And the worde that ye haue
Johā. 3. e 7. b. 8. c. 12. f and. 14. a herde is not myne, but the fathers, whych hath sent me. These thynges haue I spoken vnto you, abydyng wt you. But the comforter ỹ holy goost
Actu. 2. a 2. Tim. 1. a & Jo. 16. b * whome the father shal sende in my name, & he shall teach you all thynges, and shall bryng to your remēbraunce all thynges that I shal haue tolde you. Peace I leaue vnto you,

mine meo, hoc faciā. Si diligitis me, mandata mea seruate. Et ego rogabo patrem, & alium paracletum dabit uobis, ut maneat uobiscum in æternum, spiritum ueritatis, quem mundus non potest accipere, quia non uidet eum, nec scit eum. Vos autem cognoscetis eum, quia apud uos manebit, & in uobis erit. Non relinquam uos orphanos, ueniam ad uos. Adhuc modicum, & mundus me iam non uidet. Vos autem uidetis me, quia ego uiuo, & uos uiuetis. In illo die uos cognoscetis quia ego sum in patre meo, & uos in me, & ego in uobis. Qui habet mandata mea, & seruat ea, ille est qui diligit me: qui autem diligit me, diligetur a patre meo, & ego diligam eum, & manifestabo ei meipsum. Dicit ei Iudas, non ille Iscariotes: Domine, quid factum est, quia manifestaturus es nobis teipsum & non mundo? Respondit IESVS, & dixit ei: Si quis diligit me, sermonem meum seruabit, & pater meus diliget eum, & ad eum ueniemus, & mansionem apud eum faciemus. Qui non diligit me, sermones meos non seruat. Et sermonem quem audistis, non est meus, sed eius qui misit me patris. Hæc locutus sum uobis apud uos manens. Paracletus aūt spiritus sanctus, quē mittet pater in nomine meo, ille uos docebit omnia, & suggeret uobis omnia quæcunque dixero uobis. Pacem relinquo uobis,

pacem meam do uobis: non quo modo mundus dat, ego do uobis. Non turbetur cor uestrum, neque formidet. Audistis quia ego dixi uobis: Vado & uenio ad uos. Si diligeretis me, gauderetis utique quia uado ad patrem, quia pater maior me est. Et nunc dixi uobis priusquam fiat, ut cum factum fuerit, credatis. Iam non multa loquar uobiscum: uenit enim princeps mundi huius, & in me non habet quicquam. Sed ut cognoscat mundus, quia diligo patrem, & sicut mandatum dedit mihi pater, sic facio. Surgite eamus hinc.

I geue my peace vnto you. I do not geue vnto you, as the worlde geueth. Let not your harte be troubled, nother feare. Ye haue herde that I sayde vnto you, I go and come vnto you. Yf ye loued me ye shuld reioyce because I go to the father: for the father is greater than I. * And now I tell it you before it happen, ỹ whan it shalbe done, ye may beleue. I wyl not now talke much wyth you. ffor * the prynce of thys worlde cõmeth, and he hath nothynge in me. But ỹ the worlde maye knowe that I loue the father. And as the father hath geuen me ỹ commaundemente, so do I. Aryse let vs go hence. Joh. 14. b and. 16. a Joh. 12. b

CAPVT XV.

The. xv. Chapter. +

EGo sum uitis uera, & pater meus agricola est. Omnem palmitem in me non ferentem fructum tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat. Iam uos mundi estis propter sermonem quem locutus sum uobis. Manete in me, & ego in uobis. Sicut palmes non potest ferre fructum a semet ipso, nisi manserit in uite: sic nec uos nisi in me manseritis. Ego sum uitis, uos palmites: qui manet in me, & ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit: mittetur foras sicut palmes, & arescet, & colligent eum, & in ignem mittent, & ardet. Si manseritis in me,

IAm ỹ true * vyne, and my father is ỹ husbandman. Euery braunch not bryng ynge forthe frute in me, shal he take awaye: and euery one that bryngeth forthe frute, he shall clense it, that it maye bringe more frute. Now are ye * clene because of the worde that I haue spoken vnto you. Abyde ye in me, and I in you. As a braunche can not bringe forth frute of hymselfe, wythout it do abyde in the vyne: euen so ye nother, wythout ye abyde in me. I am the vyne, ye [are] the braunches. He that abydeth in me, and I in hym, the same bryngeth forth muche frute: ffor wythout me can ye do nothynge. He that abydeth not in me, shalbe caste out as a braunche, and shall wyther, and they shall gather hym, and cast hym into ỹ fyre, and he burneth. * Yf ye shall abyde A Eccli. 24. c Joh. 15. b Actu. 15. b Math. 21. c

Marci.11.c in me, and my wordes shall abyde in
Johā.14.b you, ye shal axe what so euer ye wyl,
and.16.c and it shalbe done vnto you. ✝ Here
in is my father praised, that ye bring
forth much frute, and become my di
sciples. As my father hath loued me,
euen so haue I loued you. Continue
Johā.14.b in my loue. * Yf ye shall kepe my cō-
maundementes, ye shal abyde in me
loue: euē as I also haue kepte my fa-
thers commaundementes, & abyde
B in hys loue. These thynges haue I
sayd vnto you, that my ioye maye a-
byde in you, and that your ioye may
Johā.15.d be perfecte. ✝ * This is my cōmaū
1.Johā.3.c demente that ye loue together as I
haue loued you. Noman hath grea-
ter loue than thys, [namely] that
Math.12.e he set hys lyfe for hys frendes. * Ye
are my frendes, yf ye shall do those
Ephe.2.c thynges that I commaunde you. * I
wyll not now call you seruauntes:
for a seruaunte knoweth not what
hys mayster doth. But I haue called
Joh.8.c you frendes: * for al that euer I herd
of my father, haue I made you kno-
Ephes.1.a wen. Ye haue not chosen me, but * I
haue chosen you, and set you that ye
Collo.1.a go and * brynge frute, and your frute
do remayne: and that what so euer
ye shall axe the father in my name,
he maye geue it you. ✝ ✝ Thys I
commaunde you, that ye loue toge-
* Joha.3.b ther. * Yf the worlde do hate you,
knowe ye, that it hath hated me be-
fore you. Yf ye had ben of the world
the worlde wolde loue that hys is.
But because ye are not of ẏ world,
but I haue chosen you frō ẏ worlde,
therfore doth the worlde hate you.
Call to mynde my worde, the which

in me, & uerba mea in uobis mā
serint, quodcunque uolueritis pe
tetis, & fiet uobis. In hoc clari-
ficatus est pater meus, ut fru-
ctum plurimum afferatis, & effi-
ciamini mei discipuli. Sicut dile-
xit me pater, & ego dilexi uos.
Manete in dilectione mea. Si
pręcepta mea seruaueritis, mane
bitis in dilectione mea, sicut &
ego præcepta patris mei serua-
ui, & maneo in eius dilectione.
Hæc locutus sum uobis, ut gau-
dium meum in uobis sit, & gau-
dium uestrum impleatur. Hoc est
præceptum meum, ut diligatis in
uicem sicut dilexi uos. Maiorem
hac dilectionem nemo habet,
quam ut animam suā ponat quis
pro amicis suis. Vos amici mei e-
stis, si feceritis quæ ego præci-
pio uobis. Iam non dicam uos
seruos: quia seruus nescit quid
faciat Dominus eius. Vos autem
dixi amicos: quia omnia quæcun
que audiui a patre meo, nota fe-
ci uobis. Non uos me elegistis,
sed ego elegi uos, & posui uos ut
eatis & fructum afferatis, & fru-
ctus uester maneat: & quodcun-
que petieritis patrem in nomi-
ne meo, det uobis. Hæc mando
uobis, ut diligatis inuicem. Si mū
dus uos odit, scitote quia me pri
orem uobis odio habuit. Si de
mundo fuissetis, mundus quod
suū erat diligeret. Quia uero de
mūdo nō estis, sed ego elegi uos
de mūdo, propterea odit uos mū
dus, Memētote sermōis mei quē

ego dixi uobis: Nō est seruus maior dño suo. Si me persecuti sunt, & uos psequētur: si sermonē meū seruauerunt, & uestrum seruabunt. Sed hæc omnia facient uobis propter nomen meum, quia nesciunt eum qui misit me. Si non uenissem, & locutus non fuissem eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit, & patrem meum odit. Si opera non feciſſem in eis quę nemo alius fecit, peccatum non haberent: Nunc autem & uiderunt & oderunt, & me & patrem meū. Sed ut adimpleatur sermo qui in lege eorum scriptus est: Quia odio habuerunt me gratis. Cum autem uenerit paracletus (quem ego mittam uobis a patre) spiritus ueritatis qui a patre procedit, ille testimonium perhibebit de me, & uos testimonium perhibebitis, quia ab initio mecum estis.

CAPVT XVI.

HAec locutus sum uobis, ut non scandalizemini. Absq; synagogis facient uos. Sed uenit hora, ut omnis qui interficit uos, arbitretur obsequium se præstare Deo. Et hæc facient uobis, quia non nouerunt patrem, neque mè. Sed hæc locutus sum uobis, ut cum uenerit hora, eorū reminiscamini, ga dixi uobis.

I sayd vnto you: ✱ The seruaunt is no greater than hys lorde. Yf they haue persecuted me, they shall persecute you also: Yf they haue kept my worde, they shall kepe yours also. ✱ But all these thynges shall they do vnto you for my names sake, because they knowe not hym that sente me. Yf I had not come, and had not spoken vnto them, they shulde haue no synne: but now haue they no excusacion of theyr synne. He that hateth me, hateth my father also. ✱ Yf I had not done the workes amonge them, ✱ whych none other hath done, they shuld haue no synne: But now haue they sene them, and haue hated both me and my father. But [thys commeth] that the sayenge be fulfylled, whych is spokē in theyr law: ✱ They haue hated me wythout a cause. ✱ But whan the cōforter shal come ✱ (whome I shall sende you from the father) the spyrete of truth, that procedeth of the father, the same shall beare wytnesse of me. ✱ And ye shall beare wytnesse also, for ye are wyth me from the begynnynge.

Matth. 10. c
Luce. 6. b
Johā. 15. b
Johā. 16. a
Johā. 9 b and. 10. d
Psal. 34. c and. 68. a
Johā. 14. c and. 16. a
Actu. 2. a
Actu. 1. a and. 2. b

The. xvi. Chapter.

THese thynges haue I sayd vnto you, ✱ ye shulde not be offended. ✱ They shall excōmunicate you. ✱ Yee the houre cōmeth, that euery man ✱ putteth you to death, shal thynke to do a seruyce vnto God. ✱ And suche thinges shal they do vnto you, because they knewe not ✱ father, nor me. ✱ But these thinges haue I told you that whā ✱ houre shal come, ye may remēbre thē, ✱ I haue tolde it you. ✱

Matth. 10. b and. 24. a
Luce. 21. b
✱ Act. 9. a
Johā. 15. c
1. Cor. 2. a
Joh. 13. b and. 14. c

But these thynges dyd not I tel you from the begynnynge, for I was wt you. + And now I go to hym yt sente me, & no man of you axeth me: Whether goest thou? But because I tolde you these thynges, heupnes hath fylled your hart. But I tel you ye truth, it is expedient for you that I go. For yf I go not, the comforter shall not come vnto you. But yf I shall
Johā. 14. c and. 15. c go, I ⋆ shall sende hym vnto you, and whā he shal come, he shal rebuke the worlde of synne, of ryghteousnesse, & of iudgemēt: of synne verely, because they haue not beleued on me: of righteousnes, because I go to the father, & now ye shal not se me: of iudgemēt,
Joh. 12. d because ⋆ the prince of thys worlde is
W now iudged. I haue yet many thīges to say vnto you, but ye can not now beare thē: But whan ye same spyrite
Joh. 14. c of truth shall come, ⋆ he shall teache
Joha. 12. f you al truth. ⋆ For he shal not speake of hymselfe, but what so euer he shal heare, that shall he speake, and the thynges that are to come, shall he shewe you. He shall glorifye me, for he shall receaue of myne, and shewe
Mat. 11. e Luc. 10. c Joh. 3. e it you. ⋆ All thynges that the father hath, are myne: therfore sayde I: he shall receaue of myne, and shewe it
Joha. 5. d you. + + ⋆ [It is yet] a lytle whyle and nowe ye shall not se me: and agayne a lytle whyle, & ye shall se me, for I go to the father. Than sayde some of hys disciples to eche other: What is it that he sayeth vnto vs: [It is yet] a lytle whyle, and ye shall not se me, & agayne: a lytle whyle & ye shall se me, and that because I go to the father. Therfore sayde they: What

Hæc autem uobis ab initio nō dixi, quia uobiscum erā. Et nunc uado ad eū qui misit me, & nemo ex uobis interrogat me: Quo uadis? Sed quia hæc locutus sum uobis, tristitia impleuit cor uestrū. Sed ego ueritatem dico uobis, expedit uobis ut ego uadam. Si enim non abiero, paracletus non ueniet ad uos. Si autem abiero, mittam eū ad uos: & cum uenerit ille, arguet mundū de peccato, & de iustitia, & de iudicio: de peccato quidē, quia non crediderunt in me: de iustitia uero, quia ad patrem uado, & iam non uidebitis me: de iudicio aūt, quia princeps huius mundi iam iudicatus est. Adhuc multa habeo uobis dicere, sed non potestis portare modo. Cū aūt uenerit ille spiritus ueritatis, docebit uos omnē ueritatem. Non enim loquetur a semet ipso, sed quæcunque audiet loquetur, & quæ uentura sunt annunciabit uobis. Ille me clarificabit, quia de meo accipiet, & annunciabit uobis. Omnia quæcunque habet pater, mea sunt. Propterea dixi, quia de meo accipiet, & annunciabit uobis. Modicum & iam non uidebitis me, & iterum modicum, & uidebitis me, quia uado ad patrē. Dixerunt ergo ex discipulis eius ad inuicem: Quid est hoc qđ dicit nobis: Modicū & non uidebitis me, & iterū modicum, & uidebitis me, & quia uado ad patrem? Dicebant ergo: Quid

Quid est hoc quod dicit modicum? Nescimus quid loquitur. Cognouit autem IESVS quia uolebant eum interrogare, & dixit eis: De hoc quæritis inter uos, quia dixi: Modicum & non uidebitis me, & iterum modicum & uidebitis me. Amen amen dico uobis, quia plorabitis & flebitis uos, mundus autē gaudebit: uos autē cōtristabimini, sed tristitia uestra uertetur in gaudiū. Mulier cum parit tristitiam habet, quia uenit hora eius: cum autem peperit puerum, iam non meminit pressuræ propter gaudiū, quia natus est homo in mundum. Et uos igitur nunc tristitiam habetis: iterum autem uidebo uos, & gaudebit cor uestrum, & gaudium uestrum nemo tollet a uobis. Et in illo die me non rogabitis quicquam. Amen amen dico uobis: Si quid petieritis patrē in nomine meo, dabit uobis. Vsque modo nō petistis quicquam in nomine meo. Petite, & accipietis, ut gaudium uestrum sit plenū. Hæc in prouerbiis locutus sū uobis. Venit hora cū iā nō in prouerbiis loquar uobis, sed palā de patre annunciabo uobis. In illo die in nomine meo petetis. Et nō dico uobis, quia ego rogabo patrē de uobis: ipse enim pater amat uos, qa uos me amastis, & credidistis, qa a Deo exiui. Exiui a patre

What is it that he sayeth: It is a lytle whyle? We knowe not what he sayeth. Than knewe Jesus that they wolde axe at hym, and he sayd vnto them: Ye enquyre of thys amonge you that I sayde: [It is yet] a lytle whyle, and ye shall not se me: and agayne after a lytle whyle, & ye shall se me. Verely verely I say vnto you that ye shall wepe and lamente, but the worlde shall reioyce: you shalbe sory, but *your sorowe shalbe turned into ioye. *A woman whan she trauayleth, she hath sorowe, because hir houre commeth: but whan she is delyuered of the chylde, she remembreth now the angupsh nomore, for ioye that a man is borne in ỹ worlde. And ye also haue now sorowe: but I shall se you agayne, and youre harte shall reioyce, and noman shall take youre ioye awaye from you. † And in that daye shall ye axe nothynge at me. †*Verely verely I say vnto you: Yf ye shall axe my father ought in my name, he shal geue you it. Hetherto haue ye axed nothynge in my name. Axe and ye shall receaue, that youre ioye maye be full. These thynges haue I spoken vnto you by *prouerbes. [Neuertheles] the houre commeth whan I shall not nowe speake by prouerbes vnto you, but I shall shewe you openly of my father. In that daye shall ye axe in my name. And I saye not vnto you that I shall praye the father for you: for the father hymselfe loueth you, because ye loued me, and haue beleued that *I am come forth from God. I ame come oute from

Joha. 20. c
Esa. 26. c
Math. 7. a and. 21. c Marci. 11. c Luce. 11. b Johā. 14. b and. 15. a
Math. 13. a Marc. 4. a
Joh. 13. a and. 20. b

God the father, and am came into ỹ
worlde: agayne I leaue the worlde,
and go to the father. Hys disciples
saye vnto hym: Behold, now talkest
Joha. 21. c thou openly, & speakest no prouerbe
* Nowe are we sure that thou know-
west all thynges, and it is not nede
that ony man aske the: Herehy we be-
leue that thou arte come frõ God.
Jesus answerd thẽ: Beleue ye nowe?
Zach. 13. b Behold, * the houre commeth, and
Matth. 26. c
Mar. 14. d is now come, that ye shalbe scattred
euery man to hys owne, and that ye
Johã. 14. b shall leaue me alone: * and yet am
not I alone, for ỹ father is wyth me
These thynges haue I spoken vnto
Roma. 5. a you, that in me ye may haue * peace.
Ye shall haue trouble in the worlde,
but be of good chere, I haue ouerco-
me the worlde.

The. xvii. Chapter. ✣

A Hys sayd Jesus, and hys
Johã. 11. c and. 13. b eyes lyfted vp to heauen
he said: * Father, ỹ houre
is come, glorify thy sõne,
that thy sonne glorifye the, as thou
Joha. 5. b hast * geuen hym power of all flesh:
that vnto all that thou haste geuen
hym, he maye geue lyfe euerlastyng
a Joha. 1. a * But thys is the lyfe euerlastyng,
that they knowe the the onely true
God, and whome thou haste sente
Jesus Christ. I haue glorifyed the
Joha. 19. c vpõ earth, I haue * fynyshed ỹ worke
1. Tim. 4. a that thou haste geuen me that I
shulde do. And nowe father, glo-
ryfye thou me by thyselfe, wyth
the glorye that I hadde before the
worlde was made by the. I haue de-
clared thy name vnto ỹ men whom
thou gauest me frõ ỹ worlde. They
were

patre, & ueni in mundum, iterum
relinquo mundum, & uado ad pa
trem. Dicunt ei discipuli eius:
Ecce nunc palam loqueris, &
prouerbium nullum dicis. Nunc
scimus quia scis omnia, & non
opus est tibi, ut quis te interro-
get: In hoc credimus quod a De
o existi. Respondit eis IESVS:
Modo creditis? Ecce uenit hora
& iam uenit, ut dispergamini u-
nusquisque in propria, & me so-
lum relinquatis: & tamen non
sum solus, quia pater mecum est.
Hæc locutus sum uobis, ut in me
pacem habeatis. In mundo pres-
suram habebitis, sed confidite,
e go uici mundum.

CAPVT XVII.

HAec locutus est IE-
SVS, & subleuatis o-
culis in cœlum, dixit:
Pater, uenit hora, cla-
rifica filium tuum, ut filius tuus
clarificet te, sicut dedisti ei pote-
statem omnis carnis: ut omne
quod dedisti ei, det eis uitam æ-
ternam. Hæc est autem uita æter
na, ut cognoscant te solum De-
um uerum, & quem misisti IE-
SVM Christum. Ego te glori-
ficaui super terram, opus con-
summaui, quod dedisti mihi,
ut faciam. Et nunc clarifica me
tu pater apud temetipsum, clari-
tate quam habui prius quam
mundus fieret apud te. Ma-
nifestaui nomen tuum homini-
bus, quos dedisti mihi de mũdo.

Tui

Tui erant, & mihi eos dedisti, & sermonem tuũ seruauerunt. Nunc cognouerunt quia omnia quę dedisti mihi abs te sunt: quia uerba quæ dedisti mihi, dedi eis, & ipsi acceperunt, & cognouerunt uere, quia a te exiui, & crediderunt quia tu me misisti. Ego pro eis rogo. Non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt. Et mea omnia tua sunt, & tua, mea sunt, & clarificatus sum in eis. Et iam non sum in mũdo, & hi in mundo sunt, & ego ad te uenio. Pater sancte, serua eos in nomine tuo, quos dedisti mihi, ut sint unum sicut & nos. Cum essem cum eis, ego seruabam eos in nomine tuo. Quos dedisti mihi, ego custodiui, & nemo ex eis periit, nisi filius perditionis, ut scriptura impleatur. Nunc autem ad te uenio, & hæc loquor in mundo, ut habeant gaudium meum impletum in semetipsis. Ego dedi eis sermonem tuum, & mundus eos odio habuit, quia non sunt de mundo, sicut & ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serues eos a malo. De mundo non sunt, sicut & ego nõ sum de mundo. Sanctifica eos in ueritate. Sermo tuus ueritas est. Sicut tu me misisti in mundum, ita & ego misi eos in mundum: et pro eis ego sanctifico meipsum, ut sint & ipsi sanctificati in ueritate. Non pro eis autẽ rogo tantum,

were thyne, and thou gauest them vnto me, & they haue kept my worde. Now knowe they that all that thou hast geuen me, are of the: for the wordes that thou gauest me, haue I geue them, and they haue receaued and knowen for a truth, that I am come forth from the, and haue beleued that thou hast sente me. I praye for the. I praye not for the worlde, but for them whom thou gauest me, for they are thyne: And all myne are thyne, and thyn are myne, and I am glorifyed in them. And nowe am I not in the worlde, and they are in ỹ worlde, and I come vnto the. Holy father, saue them in thy name whõ thou gauest me, that they maye be one as we. Whã I was wyth them, I kepte them in thy name. [Those] whom thou gauest me, haue I kept, and none of them perysshed, saue ỹ sonne of perdiciõ, that the scripture myghte be fulfylled. But nowe I come vnto the, and thys I speake in the worlde, that they maye haue my ioye fulfylled in them. I haue geuen them thy worde, and ỹ worlde hated them, because they are not of the worlde, as I also am not of the worlde. I praye not that thou take them out of the worlde, but ỹ thou kepe them from euell. They are not of the worlde, as I also am not of the worlde. Halowe them in the truth. Thy worde is the truth. As ỹ hast sent me in the worlde, so haue I also sente them in the worlde: & for theyr sakes do I sãctify my selfe, that they maye also be sanctifyed in the truth. Neuertheless, I praye not only for

Joh. 4. e
1. Joh. 2. c
Ephe. 3. d
Joh. 18. a
Psal. 40. b and. 108. a
Sap. 2. e
Joh. 15. b
Math. 6. b
Joh. 20. c

them, but also for them that shall be leue on me thorowe theyr worde: that they all be one, as thou father in me, and I in the, that they also be
Gala.3.d *one in vs: that the worlde may be leue, that thou hast sent me. And the glorye that thou gauest me, haue I geuen them, that they may be one, as we also are one: I in them, & thou in me, that they maye be perfecte in one, and that the worlde may know that thou hast sente me, and I haue loued them, as thou hast loued me.
Johã.12.c and.14.a * Father, I wyll that they whome thou hast geuẽ me be also wyth me, where I am, that they maye se the glorye that thou hast geuen me: for thou hast loued me before the creacion of the worlde. Ryghteous fa-
Math.11.c Joh.15.c and.16.a ther, *the worlde hath not knowen the, but I haue knowẽ the, and these haue knowen that thou hast sẽt me. And I haue declared thy name vnto them, and I shall declare it, that the loue wherwyth thou hast loued me be in them, & I in them. +

The.xviii.Chapter. +

A Math.26.a Marc.14.d Luce.22.c Whan Jesus hadde spoken these wordes, he wente forth wyth hys disciples beyonde the broke Cedrõ where ther was a garden, into the whych he entred and hys disciples. But Judas, whyche betrayed hym, knewe the place also: for Jesus resorted thyther ofte wyth hys disciples.
Math.26.e Marc.14.e Luce.22.d * Now whan Judas hadde taken a bende of men, & mynisters of ẏ hygh prestes & pharises, he came thyther wyth lanternes, & creshettes & weapens. Jesus than knowynge al thynges

tantum, sed & pro eis qui credituri sunt per uerbum eorum in me: ut omnes unum sint, sicut tu pater in me, & ego in te, ut & ipsi in nobis unum sint: ut credat mundus, quia tu me misisti. Et ego claritatem quam tu dedisti mihi, dedi eis, ut sint unum sicut & nos sumus: Ego in eis, & tu in me, ut sint consummati in unum, & cognoscat mundus quia tu me misisti, & dilexisti eos, sicut & me dilexisti. Pater, quos dedisti mihi, uolo ut ubi sum ego, et ipsi sint mecum: ut uideant claritatem meam quam dedisti mihi: quia dilexisti me ante constitutionem mundi. Pater iuste, mundus te non cognouit, ego autem te cognoui, & hi cognouerunt, quia tu me misisti. Et notum feci eis nomen tuum, & notum faciam, ut dilectio qua dilexisti me, in ipsis sit, & ego in ipsis.

CAPVT XVIII.

HAec cum dixisset IESVS, egressus est cũ discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introiuit ipse & discipuli eius. Sciebat autem & Iudas qui tradebat eum locum: quia frequenter IESVS conuenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, & a pontificibus, & pharisæis ministros, uenit illuc cum laternis & facibus & armis. IESVS itaque sciens omnia quæ

quæ uẽtura erant ſuper eum proceſſit, & dixit eis: Quem quæritis? Reſponderunt ei: IESVM Nazarenũ. Dicit eis IESVS: Ego ſum. Stabat autẽ & Iudas, qui tradebat eum cũ ipſis. Vt ergo dixit eis: Ego ſũ, abierũt retrorſum, & ceciderunt in terrã. Iterũ ergo interrogauit eos: Quẽ quæritis? Illi dixerũt IESVM Nazarenũ: Reſpõdit IESVS: Dixi uobis quia ego ſum: ſi ergo me quæritis ſinite hos abire. Vt impleretur ſermo quẽ dixit: Quia quos dediſti mihi, nõ perdidi ex eis quenquã. Simon ergo Petrus habens gladiũ, eduxit eũ, & percuſſit pontificis ſeruum, & abſcidit auriculã eius dexteram. Erat autẽ nomẽ ſeruo Malchus. Dixit ergo IESVS Petro: Mitte gladiũ tuũ in uaginã. Calicem quem dedit mihi pater, non uis ut bibam illum? Cohors autem & tribunus & miniſtri Iudæorum comprehẽderunt IESVM, & ligauerunt eum, & adduxerunt eum ad Annam primum, erat enim ſocer Caiphæ, qui erat pontifex anni illius: erat aũt Caiphas qui conſiliũ dederat Iudæis: Quia expedit unũ hominem mori pro populo. Sequebatur autem IESVM Simon Petrus & alius diſcipulus. Diſcipulus autem ille erat notus pontifici, & introiuit cum IESV in atrium pontificis: Petrus autem ſtabat ad oſtium foras. Exiuit ergo diſcipulus alius, qui erat notus pontifici, et dixit oſtiariæ, et introduxit Petrum.

Dicit

ges that were tocome vpon hym, he wente forth & ſayd vnto thẽ: Whom do ye ſeke? They anſwered hym: Jeſus of Nazareth. Jeſus ſayeth vnto them: I am he. Judas that betrayed hym ſtode alſo wyth them. When he than ſayd vnto them: I am he, they wente backwarde, & fell to ỹ groũde. Than axed he them agayn: Whom do ye ſeke? They ſayd: Jeſus of Nazareth. Jeſus anſwered: I haue told you, that I am he: Yf ye therfore ſeke me, let theſe go. That ỹ word might be fulfylled which he ſayd: * Of thẽ whõ ỹ gaueſt me, haue I loſt none. Than dyd Simon Peter, hauynge a ſwearde drawe it out, & ſmote the hygh preſtes ſeruaunte, & cut of hys ryght eare. The ſeruaunt was called Malchus. Than ſayd Jeſus vnto Peter: Put vp the ſwearde into the ſheeth. The cuppe that my father hath geuen me wylt not thou ỹ I drynke it? * Than dyd the bende of men, and the captayne, & the ſeruauntes of the Jewes take Jeſus, & bounde hym, & brought him to Annas fyrſte: for he was father in lawe to Caiphas, whyche was hygh preſt ỹ yeare. It was Caiphas * ỹ had geuẽ the Jewes ỹ coũſel: It behoueth one mã to dye for ỹ people. Simõ Peter & the other diſciple followed Jeſus. And ỹ ſame diſciple was acquainted wt the hygh preſt, & he went in wt Jeſu, into ỹ palace of ỹ hygh preſt: but Peter ſtode wythout at the dore. Than wente forth the other diſciple whyche was acquaynted wyth ỹ hygh preſt, and ſayd vnto the dameſel ỹ kept ỹ dore, & brought in Peter

Than

Joh. 17. b

Math. 26. c
Marc. 14. f
Luc. 22. d

Joh. 11. a

Than sayd the porteresse vnto Peter: Art not thou of thys mans disciples? He sayd: I am not. The seruaūtes and officers stode by a fyre made of coles (for it was colde) and warmed them. Peter was also stādynge wyth them, and warmynge hym.

Than axed the hygh preste Jesus of hys disciples, and of hys doctrine.

Joh. 7. b Jesus answered hym: ⁎ I haue spokē openly vnto the worlde. I haue alwaye taught in the synagoge and in the temple, where all ỳ Jewes come together, and I haue spokē nothynge in secrete. Why axest thou me? Axe them that haue herde what I haue sayd vnto them: beholde, they knowe what I haue sayd. ⁎ When he had sayd all these thynges, one of the officers standynge by smote Jesus on ỳ face, saynge: Answerest thou ỳ hygh preste so? Jesus answered: Yf I haue spoken euel, beare wytnesse of euel: but yf [I haue spoken] wel, why smytest thou me? And Annas sente hym bounde to Caiphas the hygh preste.

Jere. 20. a
Mat. 26. g
Luce. 23. a

Math. 26. g
Marc. 14. g
Luce. 22. d

⁎ And Simon Peter was stādynge and warmyng hym. Than sayd they vnto hym: Art not thou also [one] of hys disciples? He denyed it and sayd: I am not. One of the hygh prestes seruaūtes, ỳ cosin of hym whose eare Peter dyd cut of sayd: Dyd not I se the in the garden wyth hym? Than denyed Peter agayne, ⁎ and forthwyth dyd the cocke crowe. ⁎ Than brought they Jesus from Caiphas into the cōmune hall. And it was in the morynyng. And they thēselues entred not into the cōmune hal, ỳ they shulde not be defyled, but that they myght

Dicit ergo Petro ancilla ostiaria: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem serui & ministri ad prunas (quia frigus erat) & calefaciebant se. Erat autem & cum eis Petrus stans & calefaciens se. Pontifex ergo interrogauit IESVM de discipulis suis, & de doctrina eius. Respondit ei IESVS: Ego palam locutus sum mundo, ego semper docui in synagoga, & in templo, quo omnes Iudæi conueniunt, & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis, ecce hi sciunt quæ dixerim ego. Hæc omnia cum dixisset, unus assistens ministrorum dedit alapam IESV, dicens: Sic respondes pontifici? Respondit IESVS: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans & calefaciens se. Dixerunt ergo ei: Nunquid & tu ex discipulis eius es? Negauit ille, & dixit: Non sum. Dixit ei unus ex seruis pontificis, cognatus eius, cuius abscidit Petrus auriculam: Nonne ego te uidi in horto cum illo? Iterum ergo negauit Petrus, & statim gallus cantauit. Adducunt ergo IESVM a Caipha in prætorium. Erat autem mane. Et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut

mandu-

manducarent pascha. Exiuit ergo Pilatus ad eos foras, & dixit: Quam accusationem affertis ad uersus hominem hunc? Responderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum uos, & secundum legem uestram iudicate eum. Dixerunt ergo ei Iudæi: Nobis non licet interficere quenquam. Vt sermo IESV implerẽtur, quem dixit, significans qua morte esset moriturus. Introiuit ergo iterum in prætorium Pilatus, & uocauit IESVM, & dixit ei: Tu es rex Iudæorum? Respondit IESVS: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Iudæus sum? Gens tua & pontifices tradiderunt te mihi. Quid feciſti? Respondit IESVS: Regnum meum non est de hoc mundo. Si ex mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Iudæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit IESVS: Tu dicis quia rex sum ego. Ego in hoc natus sum, & ad hoc ueni in mundum, ut testimonium perhibeam ueritati. Omnis qui est ex ueritate, audit uocem meam. Dicit ei Pilatus: Quid est ueritas? Et cum hoc dixisset, iterum exiuit ad Iudæos, & dixit eis: Ego nullam inuenio in eo causam. Est autẽ cõsuetudo

mygh̄t eate the Easterlambe. Therfore wente Pilate forth vnto them, and sayd: What accusacon bringe ye agaynst thys man? They answered and sayd vnto hym: Yf he were none euell doer, we wolde not haue delyuered hym vnto the. Than sayd Pilate vnto them: Take ye hym, & iudge hym after your lawe. Than sayd the Jewes vnto hym: It is not lawful for vs to put ony mã to death That the worde of Jesus mygh̄t be fulfylled, whych he * spake, signifyeng what death he shuld dye. * Thã entred Pilate agayne into the commune hall, and called Jesus, and sayd vnto hym: Arte thou the kynge of ỹ Jewes? Jesus answered: Sayst thou that of thy self, or haue other told it the of me? Pilate answered: Am I a Jewe? Thy people and the hygh prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of thys worlde. Yf my kyngdome were of thys worlde, my mynisters wolde surely fyght, that I shulde not be delyuered to ỹ Jewes: * but now is not my kyngdome from hence. Than sayd Pilate vnto hym: Arte thou a kynge than? Jesus answered: Thou sayest it: for I am a kyng. I am born therfore & therfore came I into the worlde, that I maye beare wytnesse vnto the truthe. Euerye one that is of the truth, heareth my voyce. Pilate sayeth vnto hym: What is the truth? And whan he had sayd that, he went forth agayne vnto the Jewes, and sayeth vnto them: * I fynde no cause in hym. But ye haue a cõstume

Joh. 12.d
Math. 27.b
Marci. 15.a
Luce. 23.a
Joh. 6.b
Math. 27.c
Marci. 15.b
Luc. 23.b
Matth. 27.b

Mare.15. & Luce.23.a

ſtume that I ſhal let lowſe vnto you one at Eaſter: Wyl ye therfore that I let louſe vnto you the kynge of the Jewes? Than cryed they all agayne ſayenge: Not thys but Barrabas. Yet was Barrabas a murtherer.

The.xix.Chapter.

Than * toke Pilate Jeſus and ſcourged hym. And ỳ ſouldyers platyng a crowne of thornes, they ſet it vpon hys heade, and put a purple garmente aboute hym, and came to hym and ſayde: Hayle kynge of the Jewes. And they ſmote hym on the face. Pilate went forth agayne and ſayd vnto them: Beholde, I bynge hym forthe vnto you, that ye maye knowe that I fynde no cauſe in him. Than went Jeſus forth bearynge a crowne of thornes, and a purple garment. And he ſayeth vnto them: Beholde the man. Whan the hyghe preſtes and mynyſters hadde ſene hym they cred, ſayenge: Crucifye, crucifye hym. Pilate ſayeth vnto them: Take ye hym and crucifye hym, for I fynde no cauſe in hym.

A mat.27.c.d Marci.15.b Luce.23.b

The Jewes anſwered: We haue * a lawe, and after that lawe muſte he dye, * for he hath made hymſelfe the ſonne of God. Whan Pilate herde thys ſayeng, he feared the more, and he wente agayne into the commune hall, and ſayeth vnto Jeſu: Whence arte thou? But Jeſus gaue no anſwere. Than ſaid Pilate vnto him. Doeſt thou not ſpeake vnto me? Knoweſt thou not ỳ I haue power to crucifye the and haue power to let the lowſe? Jeſus anſwered: Thou ſhuldeſt

Leuit.24.c

Joh.5.b.

ſuetudo uobis, ut unum dimittã uobis in Paſcha. Vultis ergo dimittam uobis regem Iudęorum? Clamauerunt rurſum omnes dicentes: Non hũc, ſed Barrabam. Erat autem Barrabas latro.

CAPVT XIX.

Vnc ergo apprehendit Pilatus IESVM, & flagellauit eum. Et milites plectentes coronã de ſpiniis impoſuerunt capiti eius, & ueſte purpurea circũdederũt eũ, & ueniebant ad eum, & dicebant: Aue rex Iudæorũ. Et dabant ei alapas. Exiuit iterum Pilatus, & dicit eis: Ecce adduco uobis eum foras, ut cognoſcatis quia in eo nullam inuenio cauſam. Exiuit ergo IESVS foras, portans coronam ſpineam, & purpureum ueſtimentum. Et dicit eis: Ecce homo. Cum ergo uidiſſent eũ pontifices & miniſtri, clamabant dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum uos & crucifigite, ego enim non inuenio in eo cauſam. Reſponderũt ei Iudæi: Nos legem habemus, & ſecundum legem debet mori, quia filium Dei ſe fecit. Cum ergo audiſſet Pilatus hunc ſermonem, magis timuit. Et ingreſſus eſt prætorium iterum, & dicit ad IESVM: Vnde es tu? IESVS aũt reſpõſum nõ dedit ei. Dicit ergo ei Pilatus: Mihi nõ loqueris? Neſcis quia poteſtatem habeo crucifigere te, et poteſtatem habeo dimittere te? Reſpondit IESVS: Non habe-

haberes potestatem aduersus me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet. Et exinde quærebat Pilatus dimittere eum. Iudæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras IESVM, & sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceue Paschæ, hora quasi sexta, & dicit Iudæis: Ecce rex uester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem uestrum crucifigam? Responderunt pontifices: Nō habemus regem, nisi Cæsarem. Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem IESVM, & eduxerunt eum. Et baiulans sibi crucem, exiuit in eum qui dicitur Caluariæ locum, Hebraice autem Golgotha, ubi crucifixerūt eum, & cū eo alios duos hinc & hinc, medium autem IESVM. Scripsit autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: IESVS Nazarenus rex Iudæorum. Hunc ergo titulum multi Iudæorum legerunt, quia prope ciuitatem erat locus ubi crucifixus erat IESVS. Et erat scriptum Græce, Latine, & Hebraice. Dicebant ergo Pilato pontifices Iudæorum: Noli scribere rex Iudæorum: sed

shuldest haue no power agaynst me wythout it were ✱geuen the from aboue. Therfore he that delyuered me vnto the, hath the more synne. Sap. 6. a Joh. 3. d Roma. 13 d

ffrom that tyme forth soughte Pilate to let hym lowse. But ỳ Iewes cryed, sayenge: Yf thou letteſt thys man lowse, thou arte not the Emperours frende: ✱ ffor whosoeuer maketh hymselfe a kynge, gaynsayeth ỳ Emperoure. ✱ Whan Pilate herde those wordes, he brought forth Jesus and sat vpon the iudgemente seate, in the place that is called the pauemente, but in Hebrue, Gabbatha. Actu. 17. b B Math. 27. d Marci. 15. c Luce. 23. b.

And it was the daye of the prepa-rynge of the Easter, nearehande the syxte houre, and he sayeth vnto the Jewes: Beholde your kynge. But they cryed: Awaye wyth hym, away wyth hym, crucifye hym. Pilate sayeth vnto them: Shall I crucify your kynge? The hygh prestes answered: We haue no kyng but ỳ Emperour Therfore toke he hym vnto them, ỳ he myght be crucifyed. And ✱ they toke Jesus, & led hym forth. And bearyng the crosse to hymselfe, he ✱ wēt forth vnto the place called the place of dead mēs skulles called in Hebrue Golgotha, wher they crucifyed him & two other wt him, one on ether syde but Jesus in the myddes. ✱ Pilate wrote a title also, & set it vpō ỳ crosse And ther was wrytte Jesus of Nazareth, kynge of ỳ Iewes. Thys tytle dyd many of ỳ Iewes reade, for the place where Jesus was crucifyed was neare to ỳ cytie, & it was writte in, Greke Latine and Hebrue. Thā sayd the hygh prestes vnto Pilate: Wryte not kynge of the Iewes, but Luce. 23. c Hebr. 13. c Math. 27. d Marci. 15. c Luce. 23. d

that he hath sayd: I am kynge of the Jewes. Pilate answered: What I haue wrytten that haue I wrytten.

C *Whan the souldyers had crucifyed hym, they toke hys raymentes, and made foure partes, vnto euery souldyer a parte and the cote. The cote was vnsowen, wrought vpō thorow out. Therfore sayde they to eche other: Let vs not cut it, but let vs cast lottes therevpon who shal haue it, that the scripture myght be fulfylled, sayeng: *They haue parted my garmentes vnto themselues, & vpon my raymente haue they cast lottes. Thys dyd the souldyers in dede.

Math. 27. d
Marc. 15. c
Psal. 21. b

Ther stode by ẏ crosse of Jesus hys mother and hys mothers syster Mary the wyfe of Cleophe, and Mary Magdalene. Whan Jesus now sawe hys mother and the disciple whome he loued standynge by, he sayde vnto hys mother: Woman beholde, [this is] thy sonne. Afterwarde sayd he vnto the disciple: Beholde [thys is] thy mother. And frō that houre dyd the disciple take her to hys [prouision.] Afterwarde Jesus knowynge that all thynges are now fulfylled, *ẏ the scripture myght be fulfylled, he sayd: I am athyrst. And ther was set a vessell ful of vynegre, and *they fylled a sponge with vynegre and hysope, & wyndyng it aboute [a rede,] they put it to hys mouth. Whan Jesus now had taken the vynegre, he sayd: It is fynished, and the head beynge bowed he gaue vp the goost.

Psal. 68. c
Math. 27. e
Mac. 15. d

D The Jewes than, (for so much as it was the daye of preparyng,) that the bodyes shulde not remayne on the crosse

quia ipse dixit, rex sum Iudæorum. Respondit Pilatus: Quod scripsi scripsi. Milites ergo cum crucifixissent eum, acceperunt uestimenta eius, & fecerunt quatuor partes, unicuique militi partem, & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad inuicem: Non scindamus eam, sed sortiamur de illa cuius sit. Vt scriptura impleretur dicens: Partiti sunt uestimenta mea sibi, & super uestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem IESV mater eius, & soror matris eius Maria Cleophæ, & Maria Magdalene. Cum uidisset ergo IESVS matrem, & discipulum stantem quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit illā discipulus in sua. Postea sciens IESVS quia omnia consūmata sunt, ut cōsummaretur scriptura, dicit: Sitio. Vas autem erat positum aceto plenum, illi autem spongiam plenam aceto, hysopo, circumponentes, obtulerunt ori eius. Cum ergo accepisset IESVS acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Iudæi ergo (quoniam Parasceue erat) ut non remanerent in cruce

cruce corpora sabbato(erat enim magnus dies ille sabbati) rogauerunt Pilatum,ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites, & primi quidē fregerunt crura, & alterius qui crucifixus est cum eo. Ad IESVM autem cum uenissent, & uiderunt eum iam mortuum, non fregerunt eius crura, sed unus militum lancea latus eius aperuit,& continuo exiuit sanguis & aqua. Et qui uidit, testimonium perhibuit, & uerum est testimonium eius. Et ille scit quia uera dicit, ut & uos crēdatis. Facta sunt enim hæc, ut scriptura impleretur, quæ dicit: Os nō comminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt. Post hæc autem rogauit Pilatum Ioseph ab Arimathia (eo quod esset discipulus IESV, occultus autem propter metum Iudæorum) ut tolleret corpus IESV. Et permisit Pilatus. Venit ergo, & tulit corpus IESV. Venit autem & Nicodemus qui uenerat ad IESVM nocte primum, ferens mixturam myrrhæ & aloes, quasi libras centum. Acceperunt autem corpus IESV, & ligauerunt illud linteis cum aromatibus,sicut mos est Iudæis sepelire. Erat autem in loco ubi crucifixus est hortus, & in horto monumentum nouum, in quo nondum quisquam positus erat. Ibi ergo propter paraſceuē Iudęorum, quia

crosse vpon the sabbat,(for that sabbat day was great,)they prayed Pilate that they? legges myght be broken,and they taken downe. Than came the souldyers,and brake ẏ legges of the fyrst,and of the other that was crucifyed wyth hym. But whā they were come to Jesus, as they sawe hym now to be deade,they dyd not breake hys legges, but one of ẏ souldiers opened hys syde wᵗ a spear and ⋆ continently ther wente oute blonde and water. And he that sawe it dyd beare recorde, and hys record is true,and he knoweth ẏ he sayeth true,ẏ ye also may beleue. These thynges were done that ẏ scripture myght be fulfylled which sayth:⋆ Ye shall not breake a bone of hym. And agayne another scripture sayeth: ⋆ They shall loke on hym whome they haue pearsed thorowe. ⋆ After thys dyd Joseph of Arimathia praye Pilate that he myghte take downe the bodye of Jesu,(because he was a disciple of Jesu,but secretly for feare of the Jewes.) And Pilate graūted hym it. Than cam he,& toke downe the body of Jesu. Ther came also [one] ⋆ Nicodemus, whyche afore cam vnto Jesus by nyght,bryngyng Mirrhe & Aloes mixt together near hande an hūdreth poūde. Than toke they the body of Jesu,& bounde it wᵗ lynnen clothes,and wyth the spices as the Jewes maner is to burye. And in the place where Jesus was crucifyed ther was a garden,and in the garden a new graue, wherin no man had yet ben layed: there layde they Jesus because of the Jewes day

Exo.12.g

Zach.13.a

Zach.12.c

Mat. 27.g
Marc. 15.a
Luce.23.a

Joh̄.3.a and.7.a

of

of prepar yng, for the sepulchre was at hande. ✣

The .xx. Chapter. ✣

A Matth. 28. a Marci. 16. a Luce. 24. a N ✱ the fyrste daye of the sabbat, came Mary Magdalene early to the sepulchre, whā it was yet dark and sawe the stone taken awaye frō the sepulchre. Therfore ranne she ✣ came to Simon Peter and to the other disciple ✱ whome Jesus loued, ✣ sayeth vnto them: They haue taken awaye the LORDE out of ỳ graue, ✣ we wote not where they haue layd hym. ✱ Therfore wente out Peter ✣ the same other disciple, and came to the graue. They rāne both together and the same other disciple ranne afore sooner than Peter, ✣ he came fyrst to the graue. And whan he had stouped downe, he sawe the lynnen clothes layde, but he wente not in. Than came Simon Peter, followynge hym, and he entred into the sepulchre, and sawe the clothes layde, and the napkē that had ben vpō hys head, not layde wyth the lynnen clothes, but in a place seuerally wrapped together. Than wente in also the same disciple that came fyrst to the graue, and he sawe and beleued.

Joha. 13. c and. 21. a

Luc. 24. a

Psal. 15. b Actu. 2. c 13. d. 17. a For as yet dyd not they knowe ✱ the scripture, ỳ he ought to ryse agayne frō the deade. ✣ Thā wente ỳ disciples agayne together. ✣ ✱ Mary

B Luce. 24. a stode wythout at the sepulchre weppynge. Now whā she wepte, she stouped and loked into the sepulchre, and sawe two angels syttynge in whyte, one att the heade, and one att the fete where the bodye of Jesus was layde

quia iuxta erat monumentum, posuerunt IESVM.

CAPVT XX.

NA autem sabbati Maria Magdalene uenit mane, cum adhuc tenebræ essent, ad monumentum, & uidit lapidem sublatum a monumēto. Cucurrit ergo & uenit ad Simonē Petrū, ad aliū discipulū, quē amabat IESVS, & dicit illis: Tulerūt Dominū de monumento, & nescimus ubi posuerunt eū. Exiit ergo Petrus, & ille alius discipulus, & uenerūt ad monumentū. Currebant autē duo simul, & ille alius discipulus præcucurrit citius Petro, & uenit primus ad monumentū. Et cum se inclinasset, uidit posita linteamina, non tamē introiuit. Venit ergo Simon Petrus sequens eū, & introiuit in monumentū, & uidit linteamina posita, & sudariū quod fuerat super caput eius, non cū linteaminibus positū, sed separatim involutum in unum locū. Tūc ergo introiuit & ille discipulus, qui uenerat primus ad monumentum, & uidit, & credidit: nondum enim sciebāt scripturam, quia oportuit eum a mortuis resurgere. Abierunt ergo iterum discipuli ad semetipsos. Maria autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinauit se, & prospexit in monumentum, & uidit duos angelos in albis sedentes, unum ad caput, et unum ad pedes, ubi positum erat corpus IESV.

Dicunt

Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulerunt Dominum meum, & nescio ubi posuerunt eum. Hæc cum dixisset, conuersa est retrorsum, & uidit IESVM stantem, & non sciebat quia IESVS est. Dicit ei IESVS: Mulier, quid ploras? Quem quæris? Illa autem existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, & ego eum tollam. Dicit ei IESVS: Maria. Cõuersa illa dicit ei: Rabboni, quod dicitur magister. Dicit ei IESVS: Noli me tangere: nondum enim ascendi ad patrẽ meum. Vade autem ad fratres meos, & dic eis: Ascendo ad patrem meum, & patrem uestrum, Deum meum, & Deum uestrum. Venit Maria Magdalene annuncians discipulis: quia uidi Dominum, & hæc dixit mihi. Cum ergo sero esset die illo una sabbatorum, & fores essent clausæ ubi erant discipuli propter metum Iudæorum, uenit IESVS, & stetit in medio, & dixit eis: Pax uobis. Et cũ hæc dixisset, ostẽdit eis manus, & pedes, & latus eius. Gauisi sunt ergo discipuli uiso Domino. Dixit ergo eis iterum: Pax uobis, sicut misit me pater, & ego mitto uos. Hæc cum dixisset, insufflauit, & dicit eis: Accipite spiritum sanctum, Quorũ remiseritis pecca-

layde. They saye vnto her: Woman why wepest thou? she sayeth vnto them: For they haue taken away my LORDE, and I can not tell where they haue layed hym. Whan she had sayde thys, she turned herselfe aboute, and sawe Jesus standyng, and knewe not that it was Jesus. Jesus sayeth vnto her: Woman, why wepest thou? Whõ seekest thou? But she thynkynge that it had bene a gardener, sayd vnto hym: Syr yf ỹ hast taken hym awaye, tel me where thou hast layd hym, and I wyl fetch him. Jesus said vnto her: Mary. She beynge turned about, sayd vnto him Rabboni, whych is to saye mayster. Jesus sayeth vnto her: Touche me not, for I am not yet ascended vp to my father. But go vnto * my brethrẽ and saye vnto them: * I go vp vnto my father and your father, my God and your God. * Mary Magdalene came shewynge the disciples: I haue sene the LORDE, and these thynges hath he sayd vnto me. ✝ ✝ * Whan it was now late on the same fyrste daye of the sabbat, & the doores were shut where ỹ disciples were, for fear of the Jewes, Jesus came and stode in the myddest, and sayd vnto them: Peace be vnto you. And whan he sayd ỹ, he shewed them hys handes, and fete, and hys syde. * Than were the disciples glad seynge the LORDE. Than sayde he agayne vnto them: Peace be vnto you. * Lyke as ỹ father hath sent me, I also sende you. Whan he had sayd that, he breathed vpon thẽ & sayeth vnto thẽ: Receaue ỹ holy goost. Whose sinnes ye

Psa. 11.c
Joha. 16.b
Luce. 24.a
Luce. 24.c
Joha. 16.c
Esaye. 61.a
Marc. 16.b
Luce. 4.a
Joha. 17.c

U.i. shall

shall forgeue, they are forgeuē thē: & whose synnes ye retayne, they ar retayned. ✝ ✝ But Thomas one of ẏ
Joha. 11. b twelfe, * whych is called Didimus, was not w̄ them whan Jesus came. Than sayd the other disciples vnto hym: We haue sene the LORDE. But he sayd vnto them: Without I shal se in hys hādes the prynte of the nayles, & put my fynger into ẏ place of the nayles, & put my hande into
D hys syde, I wyl not beleue. And after eyghte dayes were hys disciples agayne wythin, & Thomas with thē. Jesus came the dores beynge shute, & stode in ẏ myddes & sayd vnto thē: Peace be vnto you. After ẏ sayde he vnto Thomas: Reache hether thy fynger, and se my handes: & reach hether thy hande & put it into my syde & be not vnbeleuyng, but beleuyng. Thomas answered and sayde vnto him: My LORDE & my God. Jesus sayeth vnto hym: Thomas because thou hast sene me, thou hast beleued Blessed are they ẏ haue not sene &
Joh. 21. d haue beleued. ✝ * And many other tokens dyd Jesus in ẏ syght of hys disciples, which are not wryttē in thys boke. But these thynges are wryttē, ẏ ye maye beleue ẏ Jesus is Christe the sonne of God, & that ye beleuyng maye haue lyfe in hys name.

The. xxi. Chapter. ✝

A Afterward dyd Jesus shew hymselfe agayne at the see of Tyberias. And on thys wyse dyd he shew hymself: Ther were together Simon Peter and Thomas whych is called Didymus, and * Nathanael that was of
Joh. 1. c Cana

peccata, remittuntur eis: & quorū retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cū eis quando uenit IESVS. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi uidero in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, & Thomas cum eis, uenit IESVS ianuis clausis, & stetit in medio, & dixit eis: Pax uobis. Deinde dicit Thomæ: Infer digitum tuum huc, & uide manus meas, & affer manū tuam, & mitte in latus meum, & noli esse incredulus, sed fidelis. Respondit Thomas, & dixit ei: Dominus meus, & Deus meus. Dicit ei IESVS: Quia uidisti me Thoma, credidisti: Beati qui non uiderunt, & crediderunt. Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorū, quę non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credatis quia IESVS est Christus filius Dei, & ut credentes uitam habeatis in nomine eius.

CAPVT XXI.

POstea manifestauit se iterum IESVS ad mare Tyberiadis. Manifestauit autem sic: Erant simul Simon Petrus & Thomas qui dicitur Didymus, & Nathanael qui erat a Cana Galilææ,

lææ,& filii Zebedæi, & alii ex discipulis suis duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus & nos tecum. Et exierunt, & ascenderunt in nauim, & in illa nocte nihil prendiderunt. Mane autem facto, stetit IESVS in littore: non tamen cognouerunt discipuli quia IESVS est. Dicit ergo eis IESVS: Pueri, nunquid pulmentum habetis? Responderunt ei: Non. Dixit eis: Mittite in dexteram nauigii rete, & inuenietis. Miserunt ergo, & iam non ualebant illud trahere præ multitudine piscium. Dicit ergo discipulus ille quem diligebat IESVS Petro: Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) & misit se in mare. Alii autem discipuli nauigio uenerunt (non enim longe erat a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descenderunt in terram, uiderunt prunas positas, & piscem superpositum, & panem. Dicit eis IESVS: Afferte de piscibus quos prēdidistis nūc. Ascendit Simon Petrus, & traxit rete in terram plenum magnis piscibus centum quinquaginta tribus. Et cum tot essent, non est scissum rete. Dicit eis IESVS: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et uenit

Cana of Galile, and the chyldren of Zebede, and two other of hys disciples. Simon Peter sayeth vnto thē: I go to fyshe. They saye vnto hym: We come also wyth the. And they wente out, and gat them vp into a ship, & that nyght toke they nothyng But whan it was become mornyng Jesus stode on the shore: neuerthelesse the disciples knewe not that it was Jesus. Than sayeth Jesus vnto them: Chyldren, haue ye ony meate? They answered hym: No. He sayde vnto them: * Cast out the net on the ryghtsyde of the ship, & ye shal fynde. Luce. 5. a
Than cast they out, and were not now able to drawe it for the multitude of fyshes. Thā ẏ disciple, * whō Johā. 13. c
Jesus loued sayde vnto Peter: It is the LORDE. Whan Simon Peter B
herde that it was the LORDE, he gyrded hys mātel about hym (for he was naked) & lepte into the see. But the other disciples came by ship, (for they were not farre from the lande, but as it were two hūdreth cubites) drawynge the nette of fyshes. Whā they came downe to lande, they saw burnynge coles layde, & a fysh layde theron, and breade. Jesus sayeth vnto them: * Brynge hether of the fyshes that ye haue taken now. Luce. 24. b
Simō Peter wente vp, and drue the nette vpon the lande, full of greate fyshes, hundreth and thre and fyftye. And whan ther were so many, yet brake not the nette. Jesus sayeth vnto C
them: Come, dyne. And none of them that dyd eate durst axe him: Who arte thou? knowynge that it was the LORDE. And Jesus

came and toke the breade, and gaue it them, and the fyshlykewyse. This is nowe the thyrde tyme that Jesus was shewed vnto hys disciples, whã he was rysen from the dead. ✝ Whã they than had dyned, Jesus sayd vnto Simon Peter: Simon Jona, loueſt thou my more than these? He sayeth vnto him: Yee LORDE, thou knoweſt that I loue the. He sayeth vnto hym: ffede my lambes, he sayeth agayne vnto hym: Simon Jona loueſt thou me? He sayeth vnto him: Yee LORDE, thou knoweſt that I loue the. He sayeth vnto hym: ffede my lambes. He sayeth vnto hym the thyrde tyme: Simon Jona loueſt ỹ me? Peter was sorry, because he sayd the thyrde tyme vnto hym: Loueſt ỹ me? and he sayd vnto hym: * LORDE, thou knoweſt all thynges, thou knoweſt that I loue the. He sayeth vnto hym: ffede my shepe. * Verely verely I saye vnto the, whã thou wereſt ponge thou dyddeſt gyrde the, & walkedeſt where ỹ woldeſt: * but whan thou shalte be olde, thou shalt reach out thyne handes, and another shall gyrde the and lead the whether thou wylte not. But thys he sayd syguifyenge by what death he shulde glorifye God. And whã he had sayd that, he sayd vnto hym: ✝ ffollowe me. Peter beynge turned aboute sawe the same disciple whom Jesus loued followynge, * whych also leaned vpõ hys breſt at ỹ supper, and sayd: LORDE, who is it that shal betraye the? Whan Peter than sawe the same, he sayeth vnto Jesu: But LORDE what shall thys? Jesus sayde vnto hym

Joh. 16. d

D

Joh. 13. d

Actu. 12. a

Joh. 13. e

uenit IESVS, & accepit panem, & dabat eis, & piscem similiter. Hoc iam tertio manifestatus est IESVS discipulis suis, cum surrexisset a mortuis. Cum ergo prandissent, dicit Simoni Petro IESVS: Simon Iona diligis me plus his? Dicit ei: Etiam Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simõ Iona diligis me? Ait illi: Etiam Domine tu scis, quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio Simõ Iona, amas me? Contristatus est Petrus, quia dixit ei tertio: Amas me? & dixit ei: Domine, tu omnia scis, tu scis quia amo te. Dicit ei: Pasce oues meas. Amen amen dico tibi, cum esses iunior, cingebas te, & ambulabas ubi uolebas: cum autem senueris, extendes manus tuas, & alius cinget, & ducet quo tu non uis. Hoc autem dixit, significans qua morte clarificaturus esset Deum. Et cum hoc dixisset, dicit ei: Sequere me. Conuersus Petrus uidit illum discipulum, quem diligebat IESVS, sequentem, qui & recubuit in cœna super pectus eius, & dixit: Domine, quis est qui tradet te? Hunc ergo cum uidisset Petrus, dicit IESV: Domine, hic autem quid? Dicit ei

IESVS: Si eum uolo manere donec ueniam, quid ad te? tu me sequere. Exiuit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et non dixit ei IESVS: Non moritur, sed: Si eum uolo manere donec ueniã, quid ad te? Hic est discipulus ille qui testimonium perhibet de his, & scripsit hæc, & scimus quia uerum est testimonium eius. Sunt autem & alia multa, quæ fecit IESVS, quæ si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

hym: Yf I wyll hym to tary vntyll I come, what is that vnto the? Follow thou me. Than wente thys sayenge abrode amonge the brethren: That that disciple dyeth not. And Jesus sayd not vnto him: He dyeth not, but Yf I wyll haue hym to tary vntyll I come, what is that to the? Thys is the same disciple, which beareth wytnesse of these thynges, and we know that hys wytnesse is true. + * But Johñ. 20. ther are many other thynges also ẏ Jesus dyd, the whyche yf they were wrytten one after another, I suppose the worlde shulde not be able to conteyne the bokes that were to be wrytten.

Euangelii secundum Ioannem Finis.

¶ The ende of the Gospell after Jhon.

¶ ACTA Apostolorum qui est liber secundus Euangelii S. Lucæ.

¶ The actes of the Apostles, whych is the seconde boke of the Gospell of S. Luke.

CAPVT PRIMVM.

The fyrst Chapter. +

PRimum quidẽ sermonem feci de omnibus o Theophile, quæ cœpit IESVS facere & docere usque in diem qua (præcipiẽs Apostolis per spiritũ sanctũ quos elegit) assũptus est: quibus & præbuit seipsum uiuum post passionem suam in mul-

The fyrst treatyse verely o Theophile haue I made of al thynges ẏ which Jesus began to do & to teach, vntyll the day where in he (commaundynge the apostles, whom he dyd chose by ẏ holy goost,) was takẽ vp: vnto whõ also * he shewed hymselfe lyuyng after hys passiõ Joh. 20. 21.

by many tokens, appearynge vnto them by the space of foztye dayes, and speakynge of the kyngdome of
Luce.24.d God.*And eatynge he commaũded that they shulde not departe frõ Jeruſalem, but wayte foz the promyſe
Johã.14.c of the father,*the whych (sayd he) ye
Math.3.b haue herde of my mouth.* ffoz Jhõ
Actu.11.b verely baptyſed wyth water, but ye shalbe baptyſed wyth the holy gooſt, after theſe fewe dayes. Therfoz dyd they that were come together axe
Mat.24.a hym sayenge:*LORDE shalte thou at thys tyme reſtoze the kyngdome
Mat.24.c vnto Jſrael? he ſaid vnto thẽ:*It behoueth you not to knowe the tymes oz seaſõs, the whych ẏ father hath ſet
Luce.24.b in hys owne power:*but ye shall re
Actu.2.a ceaue the power of ẏ holy gooſt com
Actu.2.d mynge on you,*and ye shalbe wyt-
Joh.15.d neſſes vnto me in Jeruſalem, and in
℣ all Jewry, and Samaria, and vntyll
Math.28.b the ende of ẏ earth.*And whã he had
Marc.16.c ſaid theſe thinges, he was takẽ vp, as
Luce.24.d they loked vpon hym, and a cloude receaued hym from they? ſyght. And whan they behelde hym goynge vp to heauen, beholde, two men ſtode by them in whyte garmentes, which alſo sayde: Ye men of Galile what ſtande ye lokynge vp to heauen?

Dani.7.b Thys Jeſus whyche is taken vp to
Math.24.c heauen from you, *ſhall ſo come as
Marci.13.c ye haue ſene hym goynge into hea-
Luce.17.c uen. ℣Than returned they to Jeru
and.21.d ſalem from the moũte whych is cal-
A ſabbat dayes iourney is a myle, or ſo much as a man can go after Sõne ſet.
led Oliuete, the whych is nye Jeruſalem,*haupnge a ſabbats iourney. And whan they were gone in, they roſe vp into a parloure, where abode
Math.10.a *Peter & Jhon, James & Andrewe, Philippe

in multis argumentis, per dies quadraginta apparens eis, & loquens de regno Dei. Et conuerſcens præcepit eis, ab Hieroſolymis ne diſcederent, ſed expectarent promiſſionem patris quam audiſtis (inquit) per os meũ. Quia Ioannes quidem baptizauit aqua, uos autem baptizabimini ſpiritu ſancto non poſt multos hos dies. Igitur qui conuenerant, interrogabant eum, dicentes: Domine, ſi in tempore hoc reſtitues regnum Iſrael? Dixit autem eis: Non eſt ueſtrum noſſe tempora uel momenta, quæ pater poſuit in ſua ipſius poteſtate: ſed accipietis uirtutem ſuperueniẽtis ſpiritus ſancti in uos, & eritis mihi teſtes in Hieruſalem, & in omni Iudæa, & Samaria, & uſque ad ultimum terræ. Et cum hæc dixiſſet, uidentibus illis eleuatus eſt: & nubes ſuſcepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo uiri aſtiterunt iuxta illos in ueſtibus albis, qui & dixerunt: Viri Galilæi quid ſtatis aſpicientes in cœlum? hic IESVS qui aſſumptus eſt a uobis in cœlum, ſic ueniet, quẽadmodum uidiſtis eum euntem in cœlum. Tunc reuerſi ſunt Hieroſolymam a monte qui uocatur Oliueti, qui eſt iuxta Hieruſalem, ſabbati habens iter. Et cum introiſſent in cœnaculum, aſcenderũt ubi manebat Petrus & Ioãnes, & Iacobus, & Andreas, Philippus & Thomas,

Bartholemęus,& Matthęus,Iacobus Alphæi,& Simon Zelotes,& Iudas Iacobi. Hi omnes erant perseuerantes unanimiter in oratione,& obsecratione cum mulieribus & Maria matre IESV, & fratribus eius. In diebus his exurgens Petrus in medio fratrum,dixit: (Erat autem turba hominum simul fere centum & uiginti) Viri fratres, oportet impleri scripturam quam prædixit spiritus sanctus per os Dauid de Iuda, qui fuit dux eorum, qui comprehenderunt IESVM: qui connumeratus erat in nobis, & sortitus erat sortē ministerii huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius, & diffusa sunt omnia uiscera eius. Et notum factum est omnibus habitantibus Hierusalem, ita ut appellaretur ager ille lingua eorum Aceldema,hoc est ager sanguinis. Scriptum est enim in libro psalmorum: Fiat cōmoratio eorum deserta,& non sit qui inhabitet in ea.&: Episcopatum eius accipiat alter. Oportet ergo ex his uiris qui nobiscum sūt cōgregati in omni tempore, quo intrauit & exiuit inter nos Dominus IESVS, incipiens a baptismate Ioannis, usque in diem qua assūptus est a nobis, testē resurrectionis eius nobiscū fieri unū ex istis. Et statuerūt duos, Ioseph, quoca-

Philippe and Thomas, Bartholomewe & Mathewe, James the sōne of Alpheus, & Simon Zelotes, & Judas James sōne. These all were cōtinuynge wyth one accorde in prayer and supplicacion, wyth the wemē and Mary the mother of Jesu & hys brethren. + In those dayes Peter rysynge in the myddes of the brethren sayd: (And the company of men together were nearehande hundreth & twenty.) Ye men [and] brethren, the scripture must be fulfylled, ẏ whych the holy goost hath spoken before by the mouthe of Dauid concernynge Judas whiche was * the gyde of thē that toke Jesus: ✠ the which was nō bred amonge vs, and had optayned a rowme of thys mynistracion. * The same truely hath possessed the felde of the rewarde of wyckednesse, & beynge hanged he burst in the myddes and all hys bowels gusshed out. And it is made knowen vnto all them that dwell at Jerusalem, insomuche that the same felde was called in theyr tunge, Aceldema, that is, the bloude felde. For it is wrytten in the boke of the Psalmes: * Let theyr habitacion be voyde, & let ther be no mā that dwel therein. And * hys bysshopryke another take. Wherfore, of these men that haue ben gathered wyth vs all the whyle that the LORDE Jesus wente in and out amōge vs, begynnynge at the baptyme of Jhon, vntyll the daye wherein he was taken vp from vs, one of these muste wyth vs be wytnesse of hys resurreccion. * And they appoynted two, * Joseph whyche is called

Marci 3.b Luce.6.b and.9.a

C

Math.26.a Joh.18.a ✠mat.10.a

Math.27.a

D

Psal. 68.b

Psal.108.a

Actu.6.a

Actu. 4.b

Barſabas, whoſe ſurname is Juſtus and Mathias. And they prayenge
1. Par. 29. c ſayd: Thou LORDE, ⁎ whych knoweſt the hartes of al mẽ, ſhewe which one of theſe twayne thou haſt choſen to take the rowme of thys miniſtracyon & Apoſtleſhippe, frõ the whych Judas is decpuered, that he myghte go into hys owne place. And they gaue them the lottes, and the lot fell vpon Mathias, and he was coũted wyth the eleuen Apoſtles. ✠

The. ii. Chapter. ✠

A
Leui. 23. c
Deut. 16. c
Luc. 24. D
ND whã ỹ dayes of ⁎ Wyt ſontyde were fulfylled, they were all together in one place. And ſodenly ther happened a ſounde from heauẽ, as of a myghty wynde, and it fylled all the houſe where they were ſyttynge. And ther appeared vnto them clouen tunges, lyke fyre, and ſat vpon euery one of them, and they all
Joh. 7. D
Actu. 4. D
Iomar. 16. c
were ⁎ fylled wyth the holy gooſt, & and they beganne to ſpeake wyth ſundery tunges, as the holy gooſte gaue them to vtter. Ther were dwellynge at Jeruſalem Jewes deuoute men, of euery nacion that is vnder the heauen. Now whan thys voyce was happened, the multitude came together, and were abaſhed in mynde: for euery man herde them ſpeake vp hys owne langage. They were all aſtõnyed & maruayled ſayenge: Beholde, are not all theſe that ſpeak Galileãs? & how haue we herd euery man our langage, wherin we are borne? the Parthiãs, & Medes, ỹ Elamites, & they ỹ dwell in Meſopotamia, Jewry, & Cappadocia, Põtus & Aſia, Phrygia & Pãphylia, E-

uocatur Barſabas, qui cognominatus eſt Iuſtus, & Mathiam. Et orantes dixerunt: Tu Domine qui corda noſti hominum, oſtende quem elegeris ex his duobus unum, accipere locum miniſterii huius & apoſtolatus, de quo preuaricatus eſt Iudas, ut abiret in locum ſuum. Et dederunt ſortes eis, & cecidit ſors ſuper Mathiam, & annumeratus eſt cum undecim Apoſtolis.

CAPVT II.

ET cum complerentur dies pentecoſtes, erãt omnes pariter in eodẽ loco. Et factus eſt repẽte de cœlo ſonus, tanquam aduenientis ſpiritus uehementis, & repleuit totam domum ubi erant ſedentes. Et apparuerunt illis diſpertitę linguę, tanquam ignis, ſeditque ſupra ſingulos eorum, & repleti ſunt õnes ſpiritu ſancto, & cœperũt loqui uariis linguis, prout ſpiritus ſanctus dabat eloqui illis. Erãt aũt in Hieruſalẽ habitantes Iudæi, uiri religioſi, ex õni natione, quæ ſub cœlo eſt. Facta autem hac uoce, conuenit multitudo, & mente confuſa eſt, quoniã audiebat unuſquiſque lingua ſua illos loquentes. Stupebãt autem omnes, & mirabantur, dicentes: Nõne ecce oẽs iſti qui loquuntur, Galilæi ſũt? & quomõ nos audiuimus unuſquiq; linguam noſtrã, in qua nati ſumus, Parti, & Medi, & Elamitę, & q habitant Meſopotamiã, Iudæã & Cappadociã, Põtũ, & Aſiã, Phrygiã, & Pãphyliã, Ae-

gyptũ, & partes Lybię q̃ est circa Cyrenem, & aduenæ Romani, Iudæi quoque & Proselyti, Cretes, & Arabes, audiuimus eos loquentes nostris linguis magnalia Dei. Stupebant autem omnes & mirabantur, adinuicem dicentes: Quidnam uult hoc esse? Alii autem irridentes, dicebant: Musto pleni sunt isti. Stans autẽ Petrus cum undecim, leuauit uocem suam, & locutus est eis: Viri Iudæi & qui habitatis Hierusalem uniuersi, hoc uobis notum sit, & auribus percipite uerba mea. Non enim sicut uos æstimatis, hi ebrii sunt, cum sit hora diei tertia, sed hoc est quod dictum est per prophetam Ioel: Et erit in nouissimis diebus, dicit Dominus, effundam de spiritu meo super omnẽ carnem, & prophetabunt filii uestri & filiæ uestræ, & iuuenes uestri uisiones uidebunt, & seniores uestri somnia somniabunt. Et quidem super seruos meos, & super ancillas meas in diebus illis effundam de spiritu meo, & prophetabunt, & dabo prodigia in cœlo sursum, & signa in terra deorsum, sanguinem, & ignem, & uaporem fumi. Sol conuertetur in tenebras, & luna in sanguinem, antequam ueniat dies Domini magnus & manifestus. Et erit, omnis quicunque inuocauerit nomen Domini, saluus erit. Viri Israelitæ audite uerba hæc: IESVM Nazarenum, uirum probatum a Deo in uobis uirtutibus, prodigiis, & signis quę fecit Deus per il-

gipte and ẏ parties of Libia, whyche is aboute Cyrene, and the straũgers of Rome, the Jewes also and * Proselytes, the Cretians and the Arabians, we haue herde thẽ speake the greate workes of God w̃ oure owne tũges. ⊢ They were all astonnyed and maruailed, sayeng to ech other: What wyll this be? But other mockynge sayd: They are full of swete wyne. + Than dyd Peter lyfte vp hys voyce, standynge wyth the eleuen, and sayd vnto them: Ye men of Jewry, and ye all that dwell at Jerusalẽ, be thys knowen vnto you, & perceaue my wordes w̃ your eares: For these be not dronke as ye suppose, seynge it is the thyrde houre of ẏ daye but thys is it that is spoken by Joel the prophete: * And it shall come to passe in ẏ last dayes sayeth ẏ LORD I shall poure out of my sprete vpõ al flesh, & your sõnes and * your doughters shall prophecy, & your yongemẽ shal se visions, and * your olde men shal dreame dreames. And truely on my seruaũtes & on my hãdemaydẽs shall I poure forth of my sprete in those dayes, & they shal prophecy, * & I shal geue wõders in heauẽ aboue, & tokẽs in earth beneth, bloud, & fyre & vapoure of smoke. The Sõne shal be turned into darknesse, & ẏ Moone into bloud, before ẏ great & manifest day of ẏ LORD do come. And it shal come to passe, ẏ * euery man ẏ shall cal vpon ẏ name of ẏ LORD, shalbe saued. ⊢ + Ye men of Israel heare these wordes: Jesus of Nazareth, ẏ mã alowed of God amõge you w̃ miracles, wõders & tokẽs, ẏ which God hath wrought

Math.23.b
Esai.44.a
Ezech.36 d
Joel.2.f
Luce.2.f
Actu.2 .b
Actu.10.b
and.16.b
Math.17.f
Luce.23.d
Roma.10.b
C

by hym in the myddeſt of you, as ye
Math. 27. c knowe. * The ſame, (beynge taken,
by the afore defyned counſell & fore-
knowlege of God) haue ye punyſh-
ynge hym ſlayen by the handes of
Actu. 10. c wycked men: * whom God hath ray-
ſed vp the ſorowes of hell beynge
louſed, for ſo much as it was impoſ-
ſible hym to be holden there wyth.
Pſal. 15. b ffor Dauid ſayeth of hym: * I haue
alwaye ſet the LORDE afore me in
my ſyght, for he is at my ryght hãde
leſt I be moued. Therfore my harte
is glad, and my tunge hath reioyced
moreouer my fleſh alſo: ſhall reſt in
hope. ffor thou ſhalt not leaue my
ſoule in hell, nother ſhalt ỹ ſuffre thy
holyone to ſe corrupcion. Thou haſt
made the wayes of lyfe knowẽ vnto
me, thou ſhalt make me ful of ioyful
neſſe wyth thy countenaunce. ¶ Ye
men [and] brethren, let me boldelye
1. Reg. 2. b ſpeake vnto you of Dauid the Pa-
triarke, * for he alſo is deade and bu
D ryed, and hys ſepulchre is wyth vs,
vntyll thys daye. Wherfore ſeynge
he was a prophete, and knewe that
God wyth an othe had ſworne vnto
Pſa. 131. b hym, * of the frute of hys loynes to
ſyt vpon hys ſeate, ſeynge it afore-
hande he ſpake of the reſurrection
of Chriſt. ffor he was nother lefte in
hell, nor hys fleſh ſawe corrupcion.
The ſame Jeſus hath God rayſed a
Joha. 15. a Actu. 1. a gayne, * whoſe wytneſſes we are.
†† Phil. 2. a Seynge than that he is † exalted
by the ryghthande of God, and ỹ pro-
myſe of the holy gooſt beynge recea
ued of the father, he hath poured out
thys gyfte that ye ſe and heare. ffor
Dauid is not gone vp into heauen,
but

per illum in medio veſtri, ſicut
uos ſcitis: hunc (definito conſilio
& præſcientia Dei traditum) per
manus iniquorum affligentes, in-
teremiſtis: quem Deus ſuſcitauit
ſolutis doloribus inferni, iuxta
quod impoſſibile erat teneri il-
lum ab eo. Dauid enim dicit in
eum: Prouidebam Dominum in
conſpectu meo ſemper, quoniam
a dextris eſt mihi ne commoue-
ar. Propter hoc lætatum eſt cor
meum, & exultauit lingua mea:
inſuper & caro mea requieſcet in
ſpe. Quoniam non derelinques
animam meam in inferno, nec
dabis ſanctum tuum uidere cor-
ruptionem. Notas mihi feciſti ui-
as uitæ, replebis me iocunditate
cum facie tua. Viri fratres, liceat
audenter dicere ad uos de patri-
archa Dauid, quoniam & defun-
ctus eſt & ſepultus eſt: & ſepul-
chrum eius eſt apud nos uſque in
hodiernum diem. Propheta igi-
tur cum eſſet, & ſciret quia iureiu
rando iuraſſet illi Deus, de fructu
lumbi eius ſedere ſuper ſedem e-
ius, prouidens locutus eſt de re-
ſurrectione Chriſti. Quia neque
derelictus eſt in inferno, neque
caro eius uidit corruptionem.
Hunc IESVM reſuſcitauit De
us, cuius nos teſtes ſumus. Dex-
tera igitur Dei exaltatus, & pro-
miſſione ſpiritus ſancti accepta
a patre, effudit hoc donum,
quod uos uidetis & auditis. Non
enim Dauid aſcendit in cœlum,
dicit

dicit autem ipſe: Dixit Dominus Domino meo, ſede a dextris meis: Donec ponam inimicos tuos ſcabellum pedum tuorum. Certiſſime ſciat ergo omnis domus Iſrael, quia & Dominum & eum Chriſtum fecit Deus, hunc IESVM quem uos crucifixiſtis. His autem auditis, compuncti ſunt corde, & dixerunt ad Petrum & ad reliquos Apoſtolos: Quid faciemus uiri fratres? Petrus autem ad illos: Pœnitentiam (inquit) agite, & baptizetur unuſquiſque ueſtrum in nomine IESV Chriſti in remiſſionem peccatorum ueſtrorum, & accipietis donum ſpiritus ſancti. Vobis enim eſt promiſſio & filiis ueſtris, & omnibus qui longe ſunt, quoſcunque aduocauerit Dominus Deus noſter. Aliis etiam uerbis plurimis teſtificatus eſt, & exhortabatur eos, dicens: Saluamini a generatione iſta prana. Qui ergo receperunt ſermonem eius, baptizati ſunt, & appoſitæ ſunt in die illa animæ credentium circiter tria milia. Erant autẽ perſeuerãtes in doctrina Apoſtolorum, & communicatione, & fractione panis, & orationibus.

Fiebat autem omni animæ timor. Multa quoque prodigia & ſigna per Apoſtolos fiebant in Hieruſalem, & metus erat magnus in uniuerſis. Omnes etiam qui credebant erant pariter & habebant omnia communia. Poſſeſſiones & ſubſtantias uendebant, & diuidebant illa omnibus, prout

but he ſayeth hymſelfe: *The LORDE ſayde vnto my LORDE: ſytte at my ryghte hande, vntyll I ſet thyne enemyes a ſtoole for thy fete. Let all the houſe of Iſraell therfore knowe ſurely that God hath made the ſame Jeſus, whom ye haue crucifyed both LORDE and Chriſt. *Theſe thynges beynge herde, they were pricked at the harte, and ſayde vnto Peter & the other Apoſtles: Ye men [and] brethren, *what ſhal we do? But Peter ſayd vnto them: Repente, and let euery one of you be baptyſed in the name of Jeſu Chriſt for the remiſſion of your ſynnes, & ye ſhall receaue the gyfte of the holy gooſt. For vnto you is the *promyſe [made] and vnto your chyldren, and vnto all them that are farre of, whõ ſo euer the LORDE our God ſhall call hetherto. And wyth many other wordes dyd he wytneſſe and exhorte them, ſayenge: Be ſaued from thys wycked generacion. They than that dyd receaue hys worde, they were baptyſed, and in that daye ther were added [vnto] them about thre thouſande beleuynge ſoules. And they were continuynge in the doctrine of the Apoſtles, and in the communion, and in the breakynge of bread, and prayers. And ther came a feare vpon euery ſoule. And many wonders and tokens were done by the apoſtles at Jeruſalem, and a greate feare was on euery one. And al they that beleued were together, * And had all thynges commune. They ſolde theyr poſſeſſions and ſubſtaunces, and parted thẽ vnto euery one, after

Pſal.109.a
Zach.12.c
Luce.3.b
Actu.9.a and.16.d
Ioel.2.f
Actu.4.d

after as euery one had nede. And cõ
tinuynge daylye one mynded in the
Esaye.58.b temple, and * breakynge bread about
the houses, they toke meate wyth
ioye and synglenesse of harte, pray-
synge God together, and hauyng fa
uoure wyth all the people. And the
LORDE ioyned dayly there vnto
them that shulde be saued.

The.iii.Chapter.

A PEter and Jhon wente vp
into the tẽple at ẏ nynthe
houre of prayer. And a cer
tayne man, whyche was
halte frõ hys mothers wombe, was
borne, whome they set daylye at the
gate of the temple, whyche is called
the Bewtyfull, that he myght axe al
messe of the goers into the temple.
The same whan he saw Peter and
Jhon, begynnynge to entre into the
temple, he axed that he myghte re-
ceaue an almesse. And Peter wyth
Jhon beholdynge hym, sayd: Loke on
vs. And he loked on them, hoppynge
that he shulde haue receaued some
thyng of them. But Peter sayd: Syl
uer & gold haue J not, but ẏ J haue,
Johã. 4. a that geue J the: * In the name of Je
sus Christ of Nazareth ryse, & walke
And hys ryght hande taken, he lyfte
hym vp. And strayght waye were
hys legges and fete strengthed, and
leapynge he stode and walked: and
entred into the temple wyth them,
walkynge, and leapynge, and pray-
B synge God. And all the people sawe
him walkynge & praisyng God. And
they knew hym ẏ he it was ẏ sat for
almesse at the bewtyful gate of the
tẽple, & they were fylled w̃ wonde-
rynge

prout cuique opus erat. Quotidie
quoque perdurantes unanimiter
in templo, & frangentes circa do
mos panem, sumebant cibum cũ
exultatione, & simplicitate cor-
dis, collaudantes Deum, & ha-
bentes gratiam ad omnem ple-
bem. Dominus autem augebat
qui salui fierẽt quotidie in idipsũ.

CAPVT III.

PEtrus autem & Ioan-
nes ascendebant in tẽ-
plum ad horam oratio
nis nonam. Et quidam
uir qui erat claudus ex utero ma-
tris suæ baiulabatur, quem pone-
bant quotidie ad portam templi,
quæ dicitur Speciosa, ut peteret
eleemosynam ab introeuntibus
in templum. Is cum uidisset Pe-
trum & Ioannem incipientes in-
troire in templum, rogabat ut e-
leemosynam acciperet. Intuens
autem in eũ Petrus cũ Ioanne, di
xit: Respice in nos. At ille inten-
debat in eos, sperans se aliquid
recepturũ ab eis. Petrus autẽ di-
xit: Argentum & aurũ non est mi-
hi, quod autẽ habeo hoc tibi do:
In nomine IESV Christi Nazaræ
ni surge, & ãbula. Et appp̃hẽsa ma-
nu eius dextera, alleuauit eũ. Et
protinus cõsolidatę sũt bases eius
& plãtę, & exiliẽs stetit, & ambula
bat, & intrauit cũ illis in tẽplũ am
bulãs, & exiliẽs, & laudãs Deũ. Et
uidit oĩs populus eũ ambulãtẽ &
laudantẽ Deũ. Cognoscebãt autẽ
illũ, ꝙ ipse erat q̃ ad eleemosynã
sedebat ad speciosam portã tẽpli,
& impleti sũt stupore & extasi, in
eo

eo quod contigerat illi. Cum uiderent autem Petrum & Ioannem, cucurrit omnis populus ad eos ad porticum, qui appellatur Salomonis, stupentes. Videns autem Petrus, respondit ad populum, Viri Israelitæ, quid miramini in hoc, aut nos quid intuemini, quasi nostra uirtute, aut potestate fecerimns hunc ambulare? Deus Abraham, & deus Isaac: & deus Iacob, deus patrum nostrorum glorificauit filium suum IESVM, quem uos quidem tradidistis, & negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum & iustum negastis, & petistis uirum homicidam donari uobis: authorem uero uitæ interfecistis, quem deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius, hunc quem uos uidetis & nostis, confirmauit nomen eius, & fides quæ per eum est, dedit integram sanitatem istam in conspectu omnium uestrum. Et nunc fratres scio, quod per ignorantiam fecistis, sicut & principes uestri. Deus autem quæ prænunciauit per os omnium prophetarum pati Christum suum, sic impleuit Pœnitemini igitur, & conuertimini, ut deleantur peccata uestra, ut cum uenerint tempora refrigerii a conspectu Domini, et miserit eum qui prædicatus est uobis IESVM Christum, quem oportet quidem cœlum suscipere usq; in tempo-

rynge and were astonnyed vpon the same that had happened vnto hym. Whan all the people sawe Peter & Jhon, they wonderynge ranne vnto them to the *porche whych is called Salomons. Peter seynge [it,] answered to the people: + Ye men of Israel, why maruayle ye at thys, or what do ye behold vs, as though we had made the same to walke by oure owne strength or power? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorifyed hys sōne Jesus, *whome ye truely haue delyuered and denyed in the presence of Pilate, he iudgynge hym to be lettē lowse. But ye haue denyed the holy and ryghteous, and haue desyred the manslayer to be geuen you: but the author of lyfe haue ye slayen, whom God hath raysed from the deade, whose wytnesses we be. And in the fayth of hys name hath hys name confirmed the same whome ye se and knowe: and the fayth that is thorow hym hath geuē hym thys whole strength in the syght of you all. And now brethren I knowe, that * thorowe ignoraunce ye haue done [it,] lyke as your rulers also. But the thynges that God shewed afore by the mouth of all hys prophetes that hys Christe shulde suffre, he hath so fulfylled them. Repent therfore & be turned, ẏ *your synnes may be done away, ẏ whan ẏ tyme of refreshyng shal come frō ẏ presence of ẏ LORD & he sende vnto you the same Jesus Christ ẏ is preached vnto you, which verely must receaue heauē vntyll ẏ tyme

3. Reg. 6. a
Johā. 10. c
Actu. 5. b
Math. 27. c
Luce. 23. b
C
1. Cor. 2. a
Eccli. 17. b

tyme of reſtoꝛynge agayne of al thin
ges ꝑ God hath ſpoken by ꝑ mouthe
of hys holy pꝛophetes, ſence ꝑ begyn
D nynge of the woꝛlde. † Moſes truly
Deut. 18. c dyd ſaye: ✱ That the LORDE your
Actu. 7. a God ſhal rayſe you a pꝛophete, from
amonge your bꝛethꝛē, lyke vnto my
ſelfe: Hym ſhal ye heare, accoꝛdyng
to all thynges whatſoeuer He ſhall
ſpeake vnto you. And it ſhall come
to paſſe, euery ſoule that ſhall not
heare the ſame pꝛophete, ſhalbe roo-
ted out of the people. And all the pꝛo
phetes, from Samuel & thenceforth,
that haue ſpoken, haue ſhewed theſe
dayes. Ye are the chyldꝛen of the pꝛo
phetes and of the conuenaunte, the
whych God hath made vnto our fa-
Gen. 12. a thers, ſayenge vnto Abꝛaham: ✱ And
and. 22. c in thy ſede ſhal al kynreds of ꝑ earth
Math. 10. a be bleſſed. ✱ Vnto you hath god ray
ſyng his ſõne ſent him fyꝛſt, bleſſyng
you, that euery man turne hymſelfe
from hys wyckednes.

The. iiii. Chapter.

A BVt as they ſpake vnto the
people, the pꝛeſtes, and ru
lers of the temple, and the
Saduces came vnto thē,
beynge greued that they taught the
people, and ſhewed the reſurrection
from the deade in Jeſu, and layed hā
des on them, and put them in holde
tyll the moꝛowe: foꝛ it was now euē
tyde. Howbeit many of them ꝑ herd
the woꝛde, dyd beleue: and the nom-
bꝛe of the men was about fyue thou
ſande. And it chaunced on ꝑ moꝛow
that theyꝛ rulers, and elders, and
ſcribes were gathered in Jeruſalem
Annas alſo ꝑ hygh pꝛeſt, & Caiphas,
and

tempora reſtitutionis omnium,
quæ locutus eſt Deus per os ſan-
ctorum ſuorum a ſeculo prophe-
tarum: Moſes quidem dixit: Quo
niam prophetam ſuſcitabit uo-
bis Dominus Deus ueſter, de fra
tribus ueſtris, tanquam me: ipſum
audietis iuxta omnia quæcunq;
locutus fuerit uobis. Erit autem,
omnis anima quæ non audierit
prophetam illum, exterminabi-
tur de plebe. Et omnes prophetę
a Samuele & deinceps, quotquot
locuti ſunt, etiam annunciaue-
runt dies iſtos. Vos eſtis filii pro-
phetarum & teſtamenti, quod
diſpoſuit Deus ad patres no-
ſtros, dicens ad Abraham: Et in
ſemine tuo benedicentur om-
nes familiæ terræ. Vobis pri-
mum Deus ſuſcitauit filium ſu-
um, miſit eum bendicentem uo-
bis, ut conuertat ſe unuſquiſque
a nequitia ſua.

CAPVT IIII.

LOquētibus aūt illis ad
populū, ſupuenerūt ſa-
cerdotes & magiſtra-
tus tēpli & Sadducæi,
dolētes ꝙ docerēt populū, & ānū
ciarēt i Ieſu reſurrectionē ex mor
tuis, & iniecerūt in eos manus, &
poſuerūt eos in cuſtodiā uſq; in
craſtinū: erat aūt iā ueſpera. Mul-
ti autē eorū qui audierant uerbū,
crediderūt: & factus eſt numerus
uirorū quinq; milia. Factū eſt aūt
in craſtinum, ut congregarentur
principes eorum, & ſeniores, &
ſcribæ in Hieruſalem, & Annas
princeps ſacerdotū, & Caiphas

&

& Ioannes, & Alexander, & quot quot erant de genere sacerdotali. Et statuentes eos in medio interrogabant: In qua uirtute, aut in quo nomine feciſtis hoc uos? Tunc Petrus repletus ſpiritu ſancto, dixit ad eos: Principes populi & ſeniores Iſrael audite, ſi nos hodie diiudicamur in bñfacto hominis iſirmi, in quo iſte ſaluus factus eſt: notum ſit omnibus uobis, & omni plebi Iſrael, quod in nomine Domini noſtri IESV Chriſti Nazareni, quem uos crucifixiſtis, quem Deus ſuſcitauit a mortuis, in hoc aſtat hic coram uobis ſanus. Hic eſt lapis qui reprobatus eſt a uobis ædificantibus, qui factus eſt in caput anguli, & non eſt in aliquo alio ſalus: Nec enim aliud nomen eſt ſub cœlo datum hominibus, in quo oporteat nos ſaluos fieri. Videntes autem Petri conſtantiam & Ioannis, comperto quod homines eſſent ſine litteris & idiotæ, admirabantur, & cognoſcebant eos, quoniam cum IESV fuerant: hominem quoque uidentes ſtantem qui curatus fuerat, nihil poterant contradicere. Iuſſerunt autem eos foras extra cõcilium ſecedere, & conferebant ad inuicem, dicentes: Quid faciemus hominibus iſtis? quoniam quidem notum ſignum factum eſt per eos oibus habitantibus Hieruſalem, manifeſtũ eſt, & nõ poſſumus negare. Sed ne ãplius diuulgetur in populũ, cõminemur eis ne ultra loquãtur in nomine hoc ulli

and Jhon, and Alexãder, and as many as were of the prestes kynred. And settynge them in the myddest, they axed: * In what power, or in what name haue ye done thys? Math.21.c

+ Than Peter fylled wyth the holy gooſt ſayd vnto them: Ye rulers of the people, and elders of Iſrael, yf we thys daye be examined in ỹ good dede of the ſycke man, whereby he is made whole: be it knowen vnto you and vnto al the people of Iſrael, that * in the name oure LORDE Jeſus Actu.3.a Chriſte of Nazareth, whom ye haue crucifyed, whome God hath rayſed from the deade, in the ſame ſtandeth he here before you whole. * Thys is Psal.117.e the ſtone, whyche is refuſed of you Math.21.c buylders, whych is become the head 1.Pet.2.a of the corner, and ther is no ſaluacion in ony other: * Nother is ther ony Math.1.c other name geuen vnto men vnder Phil.2.a heauen, wherein we ought to be ſaued. + They ſeynge Peters ſtedfaſtneſſe & Jhons, beynge ſure that they were men wythout learnynge and laye, they maruapled ſore, and knew them that they had ben wyth Jeſu: and ſeynge wyth them alſo the man ſtandynge that was made whole, they coulde ſaye nothynge agaynſte it. But they cõmaunded them to go aſyde out of ỹ coũcel, and they reaſoned together ſayenge: * What ſhall Joh.11.e we do vnto theſe men? for by them truely is done a token knowen to al the inhabiters of Jeruſalẽ, it is manifeſt, and we can not denye it. But leſt it be more noyſed abrode amõge the people, let vs threaten them that they ſpeake nomore vnto ony man

in

Actu.5.c in that name. * And callynge them they charged them, that in no wyse they shulde speake nor teache in the name of Jesus. But Peter and Jhõ answerynge, sayd vnto them: Whether it be ryghte in the syght of God rather to heare you thã God, iudge ye: for we can not but speake that we haue sene and herde. But they threatenynge them, let them go, not fyndynge how they myght punysh thẽ, because of the people: for al mẽ prayed it whych * had ben done in it that happened. For the man in whome thys token of health happened, was more than forty yeare [olde.] But they beynge let go, came to theyrs, & shewed how great thynges the hygh prestes and elders had said vnto thẽ. The whych whã they herde it, they lyft vp theyr voyce wyth one accord vnto God, and sayd: LORDE God, thou that hast made heauen & earth, the see, & all thynges that are in thẽ, whych by the holy goost thorowe the mouth of oure father Dauid thy seruaunte hast sayd: * Wherfore haue the Heythen raged, and the peoples haue ymagined vayne thynges? The kynges of the earth stode by, & the rulers agreed in one against the LORDE, and agaynst hys Christe. For verely Herode, and Poncius Pilate wyth the Heythen and people of Israell are come together in thys cytie (agaynste thy holy chylde Jesus, whome thou hast anoynted,) to do that thyne hande and thy counsel haue determined to be done. And now LORDE loke vpon theyr threatenynges, and graunte vnto thy seruauntes

Actu.3.a

Psal.2.a

ulli hominum. Et uocantes eos, denunciauerunt ne omnino loquerentur neque docerent in nomine IESV: Petrus uero & Ioannes respondentes dixerunt ad eos: Si iustum est in conspectu dei, uos potius audire quam deum, iudicate: non enim possumus quæ uidimus & audiuimus non loqui. At illi cõminantes dimiserunt eos, non inuenientes quomodo punirent eos, propter populum: quia omnes glorificabant deum in eo quod acciderat. Annorum enim erat amplius quadraginta homo, in quo factũ fuerat signum illud sanitatis. Dimissi autem uenerunt ad suos, & annunciauerunt eis quanta ad eos principes sacerdotum & seniores dixissent. Qui cum audissent, unanimiter leuauerunt uocem ad deum, & dixerunt: Domine, tu es qui fecisti cœlum & terram, mare, & õnia quæ in eis sunt, qui spiritu sancto per os patris nostri Dauid pueri tui dixisti: Quare fremuerunt gentes, & populi meditati sunt inania? Astiterunt reges terræ, & principes conuenerunt in unum aduersus dominum, & aduersus Christum eius. Conuenerunt enim uere in ciuitate ista (aduersus sanctum puerum tuum IESVM, quem unxisti) Herodes, & Pontius Pilatus cum gentibus & populis Israel, facere quæ manus tua & consilium tuum decreuerunt fieri. Et nũc dñe respice in minas eorum, & da seruis

tis tuis cum oi fiducia loqui uer
bum tuum, in eo quod manum tu
am extẽdas ad ſanitates, ſigna,
& prodigia fieri per nomen ſan-
cti filii tui Ieſu. Et cum oraſſent,
motus eſt locus in quo erant cõ-
gregati, & repleti ſunt õnes ſpi-
ritu ſancto, & loquebantur uer-
bum dei cum fiducia. Multitudi-
nis autem credẽtium erat cor u-
num & anima una: nec quiſquã
eorum quæ poſſidebat, aliquid
ſuum eſſe dicebat, ſed erant illis
omnia communia. Et uirtute ma
gna reddebant Apoſtoli teſti-
monium reſurrectiõis Ieſu Chri-
ſti domini noſtri, & gratia ma-
gna erat in oibus illis. Neq; eñ
quiſq; egẽs erat inter illos. Quot
enim poſſeſſores agrorũ aut do
morũ erant, uendẽtes afferebant
precia eorũ quę uendebãt, & po
nebant ante pedes Apoſtolorũ:
diuidebatur autẽ ſingulis prout
cuiq; opus erat. Ioſeph autẽ qui
cognominatus eſt Barnabas ab
Apoſtolis (quod eſt intepreta-
tum filius cõſolationis) Leuites,
Cyprius genere, cum haberet a-
grum, uẽdidit eum, & attulit pre
cium, & poſuit ante pedes Apo-
ſtolorum. CAPVT V.

VIr autem quidam no-
mine Ananias, cũ Sa-
phira uxore ſua uendi
dit agrum, & frauda-
uit de precio agri, conſcia uxore
ſua: et afferẽs partem quandam,
ad pedes Apoſtolorũ poſuit. Di-
xit aũt Petrus ad Ananiam: Ana
nia, cur tẽtauit ſatanas cor tuum
men-

uauntes to ſpeake thy woꝛde wyth
all confidẽce in that that thou reach
out thyne hande that healynges, to-
kens, and wõders be done by the na
me of thy holy chylde Jeſus. ⋆ And
whã they had pꝛayed, ẏ place where
in they were gathered was moued,
⋆and they were all fylled wyth the
holy gooſt, and they ſpake the woꝛde
of God wyth boldneſſe. ✣ ⋆ Of the
multitude of the beleuers ther was
one harte, and one ſoule: nother ſaid
ony mã ought to be hys of thoſe thin
ges that he poſſeſſed, but they had al
thynges commune. And wyth great
power dyd the Apoſtles beare wyt-
neſſe of the reſurreccion of oure
LORD Jeſus Chꝛiſt, and ther was
great grace in them all. Nother was
ther ony that wanted amonge thẽ.
ffoꝛ ſo many as were poſſeſſers of
landes oꝛ houſes, they ſellyng them,
bꝛought ẏ pꝛyces of thẽ ẏ they ſolde,
& layed thẽ at ẏ Apoſtles fete, & vnto
euery mã was diſtributed after as e
uery mã had nede. ✣ ⋆ Joſeph, which
alſo was ſurnamed Barnabas of ẏ
apoſtles (whych interpꝛeted is, ẏ ſon
of cõſolatiõ) a leuite, of ẏ cõtry of Cy
pꝛes whã he had lande, he ſolde it, &
bꝛought ẏ pꝛyce & layed it at ẏ apoſt-
les fete. The.v. Chapter.

BVt a certayne mã by na-
me Ananias wt Saphira
hys wyfe ſolde a felde, and
kepte away parte of ẏ mo
ny, hys wyfe beynge acoũſel therof,
& bꝛyn gynge one part, he layed it at
the Apoſtles fete. But Peter ſayd
to Ananias: Ananias, wherfoꝛe hath
ſatanas tempted thy hart that thou

ſhuldeſt lye vnto the holy gooſt, and to wythdrawe of the prpce of ꝑ feld? Dyd it not [vnſold] wholy remayne vnto the, & beynge ſolde, was it not in thy power? Why haſt ꝑ ſet thys thynge in thyne harte? Thou haſte not lyed vnto men, but vnto God.

Ananias hearynge theſe wordes, he fel downe & dyed. And ther happened a great feare vpõ all thẽ ꝑ dyd heare it. The yonge men rpſynge vp had hym awaye, & bearyng him out, they
B buryed hym. And it fortuned ꝑ ſpace of nearehãde thre houres, & his wyfe not knowynge what had happened came in alſo: And Peter ſayde vnto her: Tell me woman, dyd ye ſell the lande for ſomuch? And ſhe ſayd: Yee, for ſo much. But Peter [ſayd] vnto her: Why do ye ſo agre to tempt the ſprete of ꝑ LORDE? Beholde ꝑ fete of them ꝑ haue buryed thy huſbande are at ꝑ dore, they ſhal beare the out alſo. Immediatly ſhe fell before hys fete & dyed. And ꝑ yonge mẽ entryng in, dyd fynde her deade, & caryed her out, and buryed her by hir huſbande. And ther happened a great feare in the whole congregacion, and on all them that herde it. ✶ Ther were many tokens and wonders done by the Apoſtles handes amonge ꝑ people. (And they were all wyth one accorde in ✶ Salomons porche: But none of the other durſt ioyne hymſelfe vnto them, but the people magnifyed them. And the multitude of men and wemen beleuynge in the LORDE, was augmented more.) inſomuch that they put forth ꝑ ſpcke vpon the ſtretes, & layed them vpon beddes

Marc. 16. c

3. Regũ. 6. a
Joh̃. 10. c
Actu. 3. b

mentiri te ſpiritui ſancto, & fraudare de precio agri? Nonne manens tibi manebat, & uenundatum in tua erat poteſtate? Quare poſuiſti hanc rem in corde tuo? Non es mentitus hominibus, ſed Deo. Audiens autem hæc uerba Ananias, cecidit, & expirauit Et factus eſt timor magnus ſuper omnes qui audierũt. Surgentes autem iuuenes amouerunt eum, & efferentes eum, ſepelierunt. Factum eſt autem quaſi horarum trium ſpacium, & uxor ipſius neſciens quod factũ fuerat, introiuit. Dixit autem ei Petrus: Dic mihi ſi tanti agrum uendidiſtis? At illa dixit: Etiam, tanti. Petrus autem ait ad eam: Quid utique cõuenit uobis tentare ſpiritum Domini? Ecce pedes eorum qui ſepelierũt uirum tuum ad oſtium, & efferent te. Confeſtim cecidit ante pedes eius, & expirauit. Intrantes autem iuuenes inuenerunt illam mortuam, & extulerunt, & ſepelierunt ad uirum ſuum. Et factus eſt timor magnus in uniuerſa eccleſia, & in omnes qui audierũt. Per manus autem Apoſtolorum fiebant ſigna & prodigia multa in plebe. (Et erant unanimiter omnes in porticu Salomonis. Cæterorum autem nemo audebat ſe coniungere illis, ſed magnificabat eos populus. Magis autem augebatur credentium in Domino multitudo uirorum ac mulierũ,) ita ut in plateas eiicerent infirmos, & ponerẽt in lectu-

lectulis & grabatis, ut ueniente Petro saltem umbra illius obumbraret quenquam eorum, & liberarẽtur omnes ab infirmitatibus suis. Cõcurrebat autẽ multitudo uicinarum ciuitatum Hierusalẽ, afferentes ægros, & uexatos a spiritibus immundis, qui curabãtur omnes. Exurgẽs autem princeps sacerdotum, & omnes qui cum illo erant, (quæ est hæresis Sadducæorũ), repleti sunt zelo, & iniecerunt manus in Apostolos, & posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuas carceris, & educens eos, dixit: Ite, & stantes loquimini in templo plebi omnia uerba uitæ huius. Qui cum audissent, intrauerunt diluculo in templum, & docebant. Adueniens autem princeps sacerdotum & qui cum eo erant, conuocauerunt cõcilium, & omnes seniores filiorum Israel, & miserunt ad carcerem ut adducerentur. Cũ autẽ ueniissent ministri, & aperto carcere nõ inueniissent illos, reuersi nunciauerunt, dicentes: Carcerem quidẽ inuenimus clausum cũ õni diligentia, & custodes stantes ante ianuas, aperientes autem neminẽ intus inuenimus. Vt aũt audierunt hos sermones magistratus tẽpli & principes sacerdotũ, ambigebãt de illis quidnã fieret. Aduenies aũt quidã nunciauit eis: Quia ecce uiri quos posuistis in carcerẽ sũt in tẽplo stãtes, & docentes populũ. Tunc abiit magi-

beddes and barowes, that as Peter came, hys shadowe at ỳ leest myght ouershadowe some of thẽ, & that they all myght be delyuered of theyr diseases. And ther came runnynge together to Jerusalem a multitude of cyties that laye thereby, bryngyng the sycke, & them that were vexed wyth vnclene spretes, whych all were healed. ✱But the hygh preest rysyng vp, & all they ỳ were wyth hym, (whych is the secte of ỳ Saduces,) they were fylled wyth enuye, & layde hãdes on the Apostles, & put thẽ in ỳ cõmune warde. ✱But the angel of ỳ LORD openynge the dores of the preson by nyght, & leadynge them out sayde: Go ye & standynge speake in ỳ temple vnto the people al the wordes of thys lyfe. ¶ The whych whã they herd it, they entred very early into ỳ temple, & taught. But cõmynge the hygh preest & they ỳ were wyth hym, they called together a coũcell, & all the elders of the chyldren of Israel, & dyd sende vnto the preſõ, ỳ they shulde be brought to them. But whan the ministers came, & the preson beynge opened dyd not fynde them, they beynge returned shewed, sayeng: ¶ The preson in dede dyd we fynde shut wᵗ all diligence, and the kepers stãdyng before the dores, but openynge we founde noman therein. Whan the rulers of the temple & the hygh preest herd these wordes, they douted what wolde become of those thinges. But one cõmynge shewed them: Behold, the men whych ye haue put in ỳ preson, are standynge in the temple and teachynge the people. ¶ Than wente

Actu. 4.a

Actu. 12.b and. 16.b

D

the rulers w̄ the ministers & brought
Math. 21. c thē wythout force: * for they feared
the people lest they shuld be stoned.
And whā they had brought thē, they
set thē before ẏ coūcel. And the hygh
Actu. 4. b prest axed them sayenge: * We dyd
earnestly commaunde you, that ye
shulde not teach in thys name, & be-
holde ye haue fylled Jerusalē w̄ your
Math. 27. c doctrine, & wyl brynge in * the bloud
of thys man vpon vs. But Peter &
Actu. 4. b ẏ apostles answeryng, sayde: * We
ought to obeye God more thā men.
The God of our fathers hath ray-
sed Jesus whom ye haue slayne, hāg
ynge [hym] on a tre. The same prin
ce & Saueoure hath God exalted w̄
hys ryghthande, to geue repentaūce
vnto Israel, and forgeuenesse of syn
nes: & we ar wytnesses of these wor
des, & the holy goost whome he hath
geuen vnto all them that obey hym.
Whan they had herde these thynges
they were cut asunder, and thought
E to slaye them. But a Pharise by
Actu. 22. a name * Gamaliel rysynge vp in the
councell, a doctor of the lawe, hono
rable vnto all the people, cōmaūded
the Apostles to go forth a lytle at
one syde, & sayd vnto them: Ye men
of Israel, take hede vnto youre selfe
concernynge these mē what ye shall
do. For afore these dayes ther was
Theudas, sayenge hymselfe to be
some one, vnto whome dyd agre the
nombre of about foure hūdreth mē,
whych was slayne, and all they that
beleued hym were scattered, and
brought to naughte. After thys ther
Luce. 13. a was * Judas the Galilean, in the
dayes of the taxe, & he turned away
the

magistratus cum ministris, & ad
duxit illos sine ui: timebant e-
nim populum, ne lapidarentur.
Et cum adduxissent eos, statue-
runt in concilio. Et interrogauit
illos princeps sacerdotū, dicēs:
Præcipiendo præcepimus uo-
bis, ne doceretis in nomie isto,
& ecce replestis Hierusalem do
ctrina uestra, & uultis inducere
super nos sanguinē hominis isti
us. Respōdens aūt Petrus, & A-
postoli dixerunt: Obedire opor
tet deo magis quā hominibus.
Deus patrum uestrorum suscita-
uit IESVM, quem uos interemi
stis suspendentes in ligno. Hūc
principem, & saluatorem Deus
exaltauit dextera sua, ad dandā
pœnitentiam Israel, & remissio
nem peccatorum, & nos sumus
testes horum uerborum, & spiri
tus sanctus quē dedit deus omni
bus obedientibus sibi. Hęc cum
dixissent dissecabantur, & cogi
tabāt interficere illos. Surgens
autem quidam in concilio pha-
risæus nomine Gamaliel, legis
doctor honorabilis uniuersę ple
bi, iussit foras modicum Aposto
los secedere, dixitq; ad illos: Vi
ri Israelitæ, attēdite uobis super
hominibus istis, quid acturi si-
tis. Ante hos enim dies extitit
Theudas, dicens se esse aliquē,
cui consensit numerus uirorū cir
citer quadringētorū, qui occisus
est, & oēs qui credebant ei, dissi
pati sunt & redacti ad nihilum.
Post hūc extitit Iudas Galilæus
in diebus professiōis, & auertit
popu-

populum post se,& ipse periit & omnes, quotquot consenserunt ei,dispersi sunt.Et nunc dico uobis, discedite ab hominibus istis & sinite illos. Quoniam si est ex hominibus consilium hoc aut opus, dissoluetur: si uero ex deo est, non poteritis dissoluere, ne forte & deo repugnare uideamini.Consenserũt autẽ illi:& cõuocantes Apostolos,cæsis denũciauerunt ne oino loquerẽtur in nomine IESV, & dimiserũt eos. Et illi quidẽ ibant gaudentes a conspectu concilii,quia digni habiti sunt pro noie Iesu cõtumeliã pati.Omni aũt die nõ cessabãt in tẽplo, & circa domos docẽtes, & euãgelizantes IESVM Christũ.

CAPVT VI.

IN diebus aũt illis, crescente numero discipulorũ, factũ est murmur Grẹcorũ aduersus Hebrẹos,eo ꝙ despicerẽtur in ministerio quotidiano uiduæ eorum. Cõuocãtes aũt duodecim multitudinẽ discipulorũ,dixerũt: Non est ẹquũ nos derelinquere uerbũ dei,& ministrare mẽsis.Cõsiderate ergo fr̃es, uiros ex uobis boni testimonii septẽ, plenos spiritu sancto,& sapientia, quos constituamus super hoc opus:Nos uero orationi & ministerio uerbi instantes erimus. Et placuit sermo coram omni multitudine. Et elegerunt Stephanum, uirum plenum fide & spiritu sancto,& Philippum, & Prochorum, & Nicanorem, & Timonẽ, Parmenã, & Ni-

the people after hym,& he perysshed, and all they as many as consented vnto hym,were scattered. And now I saye vnto you wythdrawe you frõ these men,and let them alone.* For yf thys counsell or worke is of men, it shalbe lowsed:But yf it is of God ye shall not be able to lowse it, leste perchaunce ye shall seme to stryue agaynst God. Thã agreed they vnto hym,& callynge together ẏ apostles,they cõmaũded thẽ* beynge beaten ẏ in nowyse they shuld speake in the name of Jesu,& they let thẽ go. And they verely wente* reioycynge frõ ẏ presence of ẏ coũcel, ẏ they are coũted worthy to suffre rebuke for ẏ name of Jesus.But they ceassed not teachyng & preachyng Jesus Christ in the tẽple & aboute ẏ houses euery daye.

Mala.1.a
Math.15.a
Math.23.e
Actu.4.b
Math.5.a

The.vi.Chapter.

A

AND in those dayes the nõbre of ẏ disciples growing ther hapned a grudge of the Grekes agaynst ẏ Hebrues,because ẏ theyr wedowes wer despysed in the dayly handreachyng. The twelfe callyng together ẏ multitude of ẏ disciples, they sayd:It is not mete for vs to leaue the worde of God,& serue the tables.Spye out therfore brethrẽ amõg you seuẽ* mẽ of good reporte, ful of ẏ holy goost & wysedom,whõ we may set ouer this worke: But we wyll be diligente in prayer & ministracion of the worde. And the sayeng pleased before al the multitude. And they dyd chose Steuen,a mã ful of fayth & ẏ holy goost, and Philippe, and Prochorus, and Nicanor, & Timon, & Parmenas,&

1.Tim.4.b

Apoc.2.a ⋆ Nicolaus the straunger of Anti-
Num.27.b oche. ⋆ These set they before the A-
Actu.1.d postles, & prayenge they layd [theyr]
1.Tim.4.b handes vpon them. And the worde
2.Tim.1.b of God increaced, and the nombre
of the disciples multiplied greatly at
Jerusalem: a great company also of
prestes dyd obey the fayth. + But
B Steuen full of fayth and power dyd
great tokens and wonders amonge
the people. Than arose ther some of
the synagoge that is called the Ly-
bertines, & Cyrenenses, & Alexandri
nes, & of them that were in Cilicia,
Luce.21.b & Asia disputinge w̄ Steuen, & ⋆ they
coulde not resyste the wysedome &
sprete that spake. Than sent they
Math.26.f preuely men, whych shulde saye ⋆ thē
to haue herde hym speake wordes of
blasphemy agaynst Moses & God.
Thā moued they ẏ people, ẏ elders,
& scribes, & runnynge together they
caught hym, & brought hym into the
councel, & set false wytnesses, whych
shulde say: Thys mā ceasseth not to
speake wordes agaynst the holy pla-
ce & lawe. For we haue herde hym
sayenge, that this Jesus of Nazareth
shal destroy thys place, & shal chaūge
the tradiciōs, the which Moses hath
geuen vnto vs. And all they that sat
in the coūcel beholdynge hym, sawe
hys face as the face of an angel.

The.vii.Chapter.

A Than sayd ẏ hygh prest: Are
these thynges so? Whyche
sayd: Ye mē, & brethrē & fa-
thers, herkē: The God of
glorye dyd appeare vnto our father
Abraham whan he was in Mesopo-
tamia, afore he dwelte in ẏ lande of

Nicolaū aduenam Antiochenū.
Hos statuerunt ante conspectum
Apostolorum, & orantes impo-
suerunt eis manus. Et uerbum
Dei crescebat, & multiplicabatur
numerus discipulorum in Hieru-
salem ualde: multa etiam turba
sacerdotum obediebat fidei. Ste
phanus autem plenus gratia &
fortitudine, faciebat signa & pro
digia magna in populo. Surrexe-
runt autem quidam de synago-
ga, quæ appellatur Lybertino-
rum, & Cyrenensium, & Alexan-
drinorum, & eorum qui erant a
Cilicia, & Asia, disputantes cum
Stephano: & non poterant resi-
stere sapientiæ & spiritui qui lo-
quebatur. Tunc submiserunt ui-
ros, qui dicerent se audiuisse di-
centē uerba blasphemiæ in Mo-
sen & Deum. Commouerunt ita-
que plebem, seniores, & scribas,
& concurrentes rapuerunt eum,
& adduxerunt in conciliū, & sta-
tuerūt falsos testes, qui dicerent:
Homo iste nō cessat loqui uerba
aduersus locū sāctū & legē. Audi-
uimus em̄ eū dicentē, quoniā Ie-
sus Nazarenus hic destruet locū
istū, mutabit traditiōes, quas tra-
didit nobis Moses. Et intuētes in
eū oēs q sedebāt in cōcilio, uide-
runt faciē eius tanq̄ faciē angeli.

CAPVT VII.

Dixit aūt princeps sacer
dotum: Si hęc ita se ha-
bēt? Qui ait: Viri fr̄es &
patres audite: Deus glo
rię apparuit patri nostro Abrahę,
cum esset in Mesopotamia, prius
quā moraretur in terra Charran,

& dixit ad illũ: Exi de terra tua, & de cognatione tua, & ueni in terram quam monstrauero tibi. Tunc exiit de terra Chaldæorũ, & habitauit in Charran. Et inde postquam mortuus est pater eius, transtulit eum in terram istã, in qua nunc uos habitatis. Et nõ dedit illi hæreditatem in ea, nec passum pedis: sed repromisit dare illi eam in possessionem, & semini eius post ipsum, cum non haberet filium. Locutus est autẽ illi deus, quia erit semen eius accola in terra aliena, & seruituti eos subiicient, & male tractabunt eos annis quadringentis: & gentem cui seruierint, iudicabo ego dicit dominus: & post hæc exibunt, & seruient mihi in loco isto. Et dedit illi testamentum circuncisionis, & sic genuit Isaac, & circuncidit eum die octauo, & Isaac Iacob, & Iacob duodecim patriarchas. Et patriarchæ æmulantes Ioseph, uendiderũt in Aegyptũ: & erat deus cum eo, & eripuit eũ ex oibus tribulatiõibus eius, & dedit ei gratiã & sapientiã in conspectu Pharaonis regis Aegypti orũ. Et cõstituit eũ præpositũ sup Aegyptũ, & super omnẽ domũ suam. Venit autem fames in uniuersam Aegyptum, & Chanaan, & tribulatio magna, & non inuenerunt cibos patres nostri. Cum audisset autem Iacob esse frumẽtum in Aegypto, misit patres nostros primum: & in secundo cognitus est Ioseph a fratribus suis, & manifestatum est Pharaoni genus

Charran, & he sayd vnto hym: Get the out of thy lande and of thy kynred, and come into the lande that I shall shewe the. * Than went he out of the lande of the Caldees, & dwelt in Charran. * And frõ thence after ỳ hys father was deade, he broughte hym ouer into thys lande, wherein you dwel now. And he gaue hym no heretage therein, not the bredth of a foote, but he * promysed to geue hym it in possession & hys sede after hym, whan he had no chylde. And God sayd vnto hym: * Thy sede shalbe an inweller in a straunge lande, and they shall make them subiecte to bõdage, and they shall intreate them euell foure hundreth yeare: and ỳ people whome they shall serue, shall I iudge sayeth the LORDE: and therafter shall they go out and serue me in thys place. * And he gaue hym the conuenaunt of circumcision, and so he * begat Isaac, and circũcised hym the eyght daye, and * Isaac Jacob, & Jacob * the .xii. patriarkes. ℣ And ỳ patriarkes enuyenge Joseph, solde [hym] into Egipte: and God was wyth hym, and ryd hym out of al his tribulacions, and gaue hym grace & wysedom in the presence of Pharao kynge of ỳ Egipcians. * And he ordyned hym a geuernoure ouer Egipte and ouer all hys house. * And there came a derth into al Egipte, & Chanaan, and a great trouble, and oure fathers fande no meates. But whã Jacob herde cozne to be in Egipte, he sente fyrst our fathers: and at the * seconde tyme was Joseph knowen of hys brethren, and hys kynred was

Genesi. 11. b
Genes. 12. a
Gene. 15. b
Genes. 15. c
Gen. 17. b
Gene. 21. a
Gene. 25. c
Gene. 29. f
℣ Gen. 37 e
Sap. 10. c
Gene. 41. e
Gene. 41. g and 42. a
Gene. 45. a

made knowen vnto Pharao. But
Jeseph sendynge called his father Ja
cob, and all hys kynred in thre score
Gene. 46. a and fyftene soules. * And Jacob wēt
Gene. 49. e downe into Egipte, and * he dyed ⁊
Gene. 50. c our fathers. And they were * caryed
Josu. 24. f ouer into Sichem, and were layed
Gene. 23. d in the Sepulchre, the whych * Abra-
ham bought for mony of the chyldrē
C of Emor the sōne of Sichem. * But
Exod. 1. a whan the tyme of promyse drue nye
Psal. 104. c the whyche God had confessed vnto
Abraham, the people dyd growe and
was multiplyed in Egipt, vntyl ther
arose another kyng in Egipt, which
knewe not Joseph. The same dea-
lynge sutely w̄ our kynred, he intrea
ted our fathers euel, that they shuld
put forth theyr yonge chyldren, leste
Exod. 2. a they shulde be made to lyue. * At the
same tyme was Moses borne, ⁊ was
accepte vnto God: whyche was no-
ryshed thre monethes in his fathers
house. But whan he was put forth,
Pharaos doughter toke him vp, ⁊ no
eished him for a sōne to herselfe. And
Moses was taught al ẏ wysedō of ẏ
Egipciās, ⁊ he was myghtye in hys
wordes ⁊ workes. But whā ẏ tyme
of forty yeare was fulfilled vnto him
it came vp into hys mynde to visite
his brethrē, ẏ chyldren of Israel. And
whā he had sene one suffrynge iniu-
ry, he delyuered hym, ⁊ auenged him
ẏ suffred wronge, smytynge ẏ Egip
ciā. And he thought [his] brethrē to
vnderstād, ẏ god dyd geue thē health
by his hāde: But they vnderstode it
D not. But on ẏ nexte daye he shewed
hymself vnto thē chydyng, ⁊ dyd recō
cyle thē in peace, sayeng: Ye men, ye
are bre-

genus eius. Mittens autem Io-
seph accersiuit Iacob patrem su
um, & omnem cognationem su-
am, in animabus septuaginta
quinque. Et descendit Iacob in
Aegyptum, & defunctus est ipse
& patres nostri. Et translati sunt
in Sychem, & positi sunt in sepul
chro quod emit Abraham pre-
cio argenti a filiis Emor filii Sy-
chem. Cum autem appropinqua
ret tempus promissionis, quā cō-
fessus erat deus Abrahæ, creuit
populus, & multiplicatus est in
Aegypto quoadusq; surrexit ali-
us rex in Aegypto, qui non scie-
bat Ioseph. Hic circūueniens ge
nus nostrum, afflixit patres no-
stros, ut exponerent infantes su-
os, ne uiuificarentur. Eodem tē-
pore natus est Moses, & fuit gra
tus deo, qui nutritus est tribus
mensibus in domo patris sui. Ex
posito autem illo, sustulit eum fi-
lia Pharaonis, & nutriuit eū sibi
in filiū. Et eruditus est Moses oi
sapiētia Aegyptiorū, & erat po-
tēs in uerbis & opibus suis. Cū au
tē impleretur ei quadraginta an
norū tēpus, ascēdit in cor eius ut
uisitaret fr̄es suos filios Israel. Et
cū uidisset quēdā iniuriā patiētē,
uindicauit illū, & fecit ultionē ei
qui iniuriā sustinebat, ꝑcusso Ae
gyptio. Existimabat aūt fratres
intelligere, quoniam deus per
manum ipsius daret salutem
illis. At illi non intellexerunt. Se
quenti uero die apparuit illis
litigantibus, & reconciliabat il-
los in pace, dicēs: Viri, fr̄es estis,
ut

ut quid nocetis alterutrum? Qui autem faciebat iniuriam proximo, repulit eum, dicens: Quis te constituit principem & iudicem super nos? Nunquid interficere tu me uis, quemadmodum heri Aegyptium interfeciſti? Fugit Moſes in uerbo iſto, & factus eſt aduena in terra Madian, ubi generauit filios duos. Et expletis annis quadraginta, apparuit illi in deſerto montis Sina angelus in igne flammæ rubi. Moſes autem uidens, admiratus eſt uiſum. Et accedente illo ut conſyderaret, facta eſt ad eum uox domini, dicens: Ego ſum Deus patrũ tuorum, Deus Abraham Deus Iſaac, & Deus Iacob. Tremefactus autem Moſes, non audebat conſyderare. Dixit illi Dominus: Solue calciamentum pedum tuorum: locus enim in quo ſtas, terra ſancta eſt. Videns uidi afflictionem populi mei, qui eſt in Aegypto, & gemitum eorum audiui, & deſcendi liberare eos. Et nunc uenito, & mittam te in Aegyptum. Hunc Moſen, quem negauerunt, dicentes: Quis te conſtituit principem & iudicem, hunc Deus conſtituit principem, & redemptorem miſit cum manu angeli, qui apparuit illi in rubo. Hic eduxit illos, faciens prodigia & ſigna magna in terra Aegypti, et in rubro mari, et in deſerto annis quadraginta. Hic eſt Moſes, qui dixit filiis Iſrael: Prophetã ſuſcitabit uobis Deus de fratribus uris, quem

are brethren, Why do ye hurte eche other? But he ꝑ dyd hys neghboure wronge thruſt hym awaye ſayenge: ✶Who hath ordyned the a ruler and iudge ouer vs? Wylt ꝑ ſlaye me as thou ſleweſt ꝑ Egipcian yeſterday? Moſes fled at thys worde, & became a ſtraũger in ꝑ lãde of Madiã, where he engẽdred two ſõnes. ✶And forthe yeares beynge fulended, ther appeared vnto hym in the wylderneſſe of mounte Sina an angel in ꝑ fyre of the flame of ꝑ buſh. But Moſes ſeynge [it,] maruapled at ꝑ ſyght. And whan he came neare that he myght beholde, the voyce of the LORD hapened vnto hym, ſayenge: I am the God of thy fathers, the God of Abraham, the God of Iſaac, & the God of Jacob. But Moſes beynge afeared, he durſt not beholde. The LORDE ſayd vnto hym: ✶Lowſe the ſhewe of thy fete: for the place wherin ꝑ ſtandeſt, is a holy lande. I haue wel ſene the trouble of my people, whyche is in Egipte, & I haue herde theyr gronynge, and I am come downe to delyuer them. And now come & I wyll ſende the into Egipte. Thys ſame Moſes, whom they refuſed, ſayeng: ✶Who made the a ruler & iudge, the ſame hath God ſente [to be] a ruler, and a redymer wyth the hande of the angell that appeared vnto hym in the buſhe. The ſame brought thẽ out, doynge great tokens and wonders in the lande of Egipte, and in ꝑ reed ſee, & in the deſerte forty peare. The ſame is Moſes that ſayd vnto the chyldren of Iſraell: ✶A prophete ſhal God rayſe you of your brethrẽ, lyke

Exod.2.b
Exod.3.a
Ioſue 5.b
Exod.2.b
Deut.18.c
Actu.3.d

lyke vnto me, ye ſhall heare hym.
Exodi.19.d ✱ The ſame is he whych was in the
Gala.3.c cõgregacyon in ỹ wylderneſſe wyth
the angell, that ſpake vnto hym in
mounte Sina and wyth our fathers
whych receaued the wordes of lyfe
to geue vnto you, vnto whome oure
fathers wolde not obey, but refuſed
and turned awaye wyth theyr har-
tes into Egipte, ſayenge vnto Aarõ
Exod.32.a ✱ Make vnto vs Goddes that maye
go before vs. For this Moſes, which
led vs out of the lande of Egipte, we
can not tel what be done vnto hym.
And they made a calfe in thoſe dayes
and offred a ſacrifice vnto ỹ ymage,
and reioyced in the workes of theyr
Roma.1.d handes. But God turned and ✱ gaue
them to ſerue vnto the hooſt of hea-
uen, as it is wrytten in the boke of
the prophetes: Haue ye offred me
meate offerynges and ſacrifices the
Iere.7.c fortye yeares in the wylderneſſe, ✱ O
Amos.5.d ye houſe of Iſrael? and ye haue take
vp the tabernacle of Moloch, and ỹ
ſtarre of your god Rempham, fygu-
res that ye haue made to worſhippe
them, and I wyl bringe you ouer be
ff yonde Babilon. The tabernacle of
wytneſſe was wyth oure fathers in
the deſerte, as God dyd appoynt thẽ
Exodi.25.d ✱ ſpeakyng vnto Moſes, ỹ he ſhulde
Hebr.8.a make it after the faſhion that he had
ſene. The which our fathers takyng
Iosue.3.a vp, ✱ broughte it in alſo wyth Ioſue
into the poſſeſſion of the heythen,
the whych God droue out before the
preſẽce of our fathers, vntyl ỹ dayes
Psal.88.a of Dauid, ✱ whyche founde fauoure
wyth God, & deſyred that he myght
fynde a tabernacle vnto the God of
Jacob

quem tanquam me ipſum audie-
tis. Hic eſt qui fuit in eccleſia in
ſolitudine cum angelo, in monte
Sina, & cum patribus noſtris, qui
accepit uerba uitæ dare uobis,
cui noluerunt obedire patres no
ſtri, ſed repulerunt & auerſi ſunt
cordibus ſuis in Aegyptum, di-
cẽtes ad Aaron: Fac nobis deo-
os, qui præcedant nos: Moſi e-
nim huic, qui eduxit nos de terra
Aegypti, neſcimus quid factum
ſit ei. Et uitulum fecerunt in die-
bus illis, & obtulerunt hoſtiam ſi
mulachro, & lætabantur in operi
bus manuum ſuarum. Conuertit
autem deus, & tradidit eos mili-
tiæ cœli, ſicut ſcriptum eſt in li-
bro prophetarum: Nunquid uicti
mas & hoſtias obtuliſtis mihi an
nis quadraginta in deſerto do-
mus Iſrael? Et ſuſcepiſtis taberna
culum Moloch, & ſydus dei ue-
ſtri Rempham, figuras quas feci-
ſtis adorare eas. Et transferam
uos trans Babylonem. Taberna-
culum teſtimonii fuit patribus
noſtris in deſerto, ſicut diſpoſuit
illis deus loquens ad Moſen, ut
faceret illud ſecundum formam
quam uiderat. Quod & induxe-
runt ſuſcipientes patres noſtri,
cum Ieſu in poſſeſſionem Gen-
tium, quas expulit deus a facie
patrum noſtrorum uſque in die-
bus Dauid, qui inuenit gratiam
apud Deum, & petiit ut inue-
niret tabernaculum Deo Iacob,

Salo-

Salomon autem ædificauit illi domum. Sed excelsus non habitat in templis manufactis, sicut per prophetam dicit: Cœlum sedes mihi est, terra autem subpedaneum pedum meorum. Quam domum ædificabitis mihi, dicit dominus, aut quis locus requietionis meæ est? Nonne manus mea hęc fecit omnia? Dura cerui ce & incircuncisi cordibus, & auribus, uos semper spiritui sancto restitistis: sicut patres uestri, ita & uos. Quem prophetarum non sunt persecuti patres uestri? Et occiderunt eos qui prænunciabant de aduentu iusti, cuius uos nunc proditores & homicidæ fuistis: qui accepistis legem in dispositione angelorum, & non custodistis. Audientes autem hæc, dissecabantur cordibus suis, & stridebant dentibus in eum. Cum autem esset plenus spiritu sancto, intendens in cœlum, uidit gloriam dei, & IESVM stantem a dextris uirtutis dei. Et ait: Ecce, uideo cœlos apertos, & filium hominis stantem a dextris uirtutis dei. Exclamantes autem uoce magna, continuerunt aures suas, & impetum fecerunt unanimiter in eum, & eiicientes eum extra ciuitatem, lapidabāt. Et testes deposuerunt uestimenta sua circa pedes adolescentis, qui uocabatur Saulus, et lapidabant Stephanum clamantem, & dicētem: Domine IESV, accipe spiritum

Jacob. *But Salomon buylte hym a house. *Howbett the hyghest dwelleth not in temples made wyth handes, as he sayeth by the prophete: *heauen is a seate vnto me, and the earth a stoole for my fete. What house shall ye buylde me, sayeth the LORDE, or whych is the place of my rest? hath not my hande made al these thynges? * Ye styfnecked and vncircumcised of hartes and eares, ye haue alwaye wythstande ỳ holy gooste: As your fathers, euen so ye also. Whome of ỳ prophetes haue not your fathers persecuted? And they haue slayne them that dyd shewe afore of the commynge of the ryghteous, whose traytours and murthurers ye haue bene: *whych haue receaued the law by the disposicion of angels, and * ye haue not kepte it. And hearynge these thynges, they were cut asūder in theyr hartes, and gnashed with theyr teth at him. But whan he was full of the holy gooste, lokynge into heauen, *he sawe ỳ glorye of God, and Jesus standynge at the ryghthāde of the power of God. And he sayd: Beholde, I se the heauens open, and the sonne of mā standynge at the ryghthande of the power of God. But crynge oute wyth loude voyce, *they helde theyr eares, and they made a rushynge wt one accorde vpon hym, and puttyng hym forth out of the cytie, they stoned hym. *And the wytnesses layed downe theyr clothes at the fete of a ponge man, whych was called Saule, and they stoned Steuen, crynge and sayeng: LORDE Jesu, *receaue my

3. Reg. 6. a
Actu. 17. b
Esai. 66. a
Deut. 9. b
Johā. 7. b
Actu. 15. b.
Math. 16. c
Psal. 57. a
Actu. 22. b
Psal. 52. c

my ſpyrete. And hys knees beyng bowed, he cryed wyth loude voyce, ſayeng: ✱LORDE, laye not this ſynne to theyr charge. And whan he hadde ſayd that, he fell aſlepe. ✝ And Saule was conſentynge vnto hys death.

Luce. 23. c

The. viii. Chapter.

AND that daye ther happened a great perſecucio in the cõgregacion that was at Jeruſalem, ✱ and they were all ſcattered abrode about the contrye of Jewry and Samaria, excepte the apoſtles. But mẽ that feared God dreſſed Steuen, and made great lamentacion ouer him. ✱ But Saul wayſted ẏ cõgregacio, ẽtryng thorowe houſes, and drawynge men and wemen he delyuered [them] vnto iayle. Therfore ✱ they that were ſcattered abrode, went thorow preachynge ẏ worde of God. ✝ And Philippe goynge downe into a cytie of Samaria, he preached Chriſte vnto them. And ẏ people gaue hede with one accorde vnto thoſe thinges, that were ſpoken of Philippe, hearynge and ſeynge the tokens that he dyd. ffor ẏ vncleane ſprets of many that had thẽ, crienge wyth loude voyce, ✱ they wente out of them. And many haulynge the palſye & haltynge were healed. Therfore was ther great ioye happened vnto that cytie. But a certayne man, by name Simon ✱ whych before had vſed wytchcraft in the cytie, myſcarienge the people of Samaria, sayenge hymſelfe to be ſome great man, vnto whome euery man herkened from the leeſt to the grea-

Mat. 22. c
Actu. 11. a and. 22. a

Actu. 9. a 22. a. 26. b 1. Cor. 15. a Gala. 1. b

Actu. 11. b

Marc. 10. c
Actu. 5. b

Actu. 13. a

ſpiritum meum. Poſitis autem genubus, exclamauit uoce magna: Domie, ne ſtatuas illis hoc peccatum. Et cum hoc dixiſſet, obdormiuit. Saulus autem erat conſentiens neci eius.

CAPVT VIII.

EActa eſt autem in illa die perſecutio magna in eccleſia quæ erat Hieroſolymis, & omnes diſperſi ſunt per regiones Iudææ & Samariæ præter Apoſtolos. Curauerunt autem Stephanum uiri timorati, & fecerũt planctum magnum ſuper eum. Saulus autem deuaſtabat eccleſiam, per domos intrans, & trahens uiros ac mulieres tradebat in cuſtodiam. Igitur qui diſperſi erant, pertranſibant euangelizantes uerbum dei. Philippus autem deſcendens in ciuitatem Samariæ, prædicabat illis Chriſtum. Intendebant autem turbæ his quæ a Philippo dicebantur, unanimiter audientes & uidentes ſigna quæ faciebat. Multorum enim habentium ſpiritus immundi clamantes uoce magna exibant. Multi autem paralytici & claudi curati ſunt. Factum eſt ergo gaudium magnũ in illa ciuitate. Vir autem quidam nomine Simon, qui ante fuerat in ciuitate Magus, ſeducens gentem Samariæ, dicens ſe eſſe aliquem magnum, cui auſcultabant oẽs a minimo uſq; ad maxi-

maximū, dicētes: Hic est uirtus dei q̄ uocatur magna Attēdebāt aūt eū propterea q̄ multo tp̄e magiis suis demētasset eos. Cū uero credidissēt Philippo euāgelizāti de regno dei, in noīe Iesu Christi baptizabantur uiri & mulieres. Tūc Simon & ipse credidit, & cū baptizatus esset, adherebat Philippo. Vidēs etiā signa & uirtutes maximas fieri, stupēs admirabatur. Cum autē audissēt Apostoli qui erant Hierosolymis, q̄ recepisset Samaria uerbum dei, miserunt ad eos Petrū & Ioannē. Qui cū uenissent oraverunt pro ipsis, ut acciperent spiritum sanctum. Nondum em̄ in quenquam illorum uenerat, sed baptizati tātum erant in nomine domini Iesu. Tūc imponebant manus super illos, & accipiebant spiritum sanctum. Cum uidisset autē Simon quia per impositionē manus Apostolorum daretur spiritus sanctus, obtulit eis pecuniā dicēs: Date & mihi hanc potestatem, ut cuicunque imposuero manus, accipiat spiritum sactū. Petrus autē dixit ad eū: Pecunia tua tecū sit in perditionem, quoniā donum dei existimasti pecunia possideri. Non est tibi pars neq; sors in sermone isto: cor em̄ tuū non est rectū coram deo. Pœnitentiam itaque age ab hac nequitia tua, & roga Deum, si forte remittatur tibi hæc cogitatio cordis tui. In felle enim amaritudinis & obligatiōe iniquitatis uideo te esse. Respon-

greatest, sayenge: Thys is the power of God, whych is called greate. But they gaue hede vnto hym, because that a great seasō he had made them fooles wyth hys wytchcraftes But whan they beleued Philippe B preachyng of the kingdome of God, they were baptysed in the name of Jesu Christ, men and women. Thā beleued Simon hymselfe also, & whā he was baptysed, he dyd cleue vnto Philippe. He seynge also greate tokens and powers to be done, beynge astonnyed he dyd wonder. ✝ Whā the Apostles that were in Jerusalē had herde, that Samaria had receaued the worde of God, they sente vnto them Peter and Jhon, the whych whan they were come, they prayed ỹ they myght receaue ỹ holy gooste: ffor he was not yet come on ony of thē, but they were onely baptysed in ỹ name of ỹ LORD Jesus. * Thā layde they [their] hādes on thē, and they receaued the holy gooste. ✝ But whā Simō had sene ỹ the holy gooste was geuē by layeng on of ỹ apostles hādes, he offred thē mony, sayenge: geue me also this power, ỹ vpō whō so euer I shal laye hādes, he may receaue ỹ holy gooste. But Peter sayd vnto him: Thy mony be w̄ the vnto perdicīō, because ỹ hast thought * the gyft of God to be possessed w̄ mony Thou hast no part nor fellowshyp in thys worde: for thy hart is not ryght before God. Repēt therfore of thys thy wyckednesse, & pray God, yf haply thys thought of thy hart be forgeuē ỹ. ffor I perceaue ỹ to be in ỹ gal of bytternesse, & in ỹ bōde of wyckednesse. L

Actu. 13. a and. 19. a 1. Tim. 4. b and. 5. c 2. Tim. 1. b

Math. 10. b

Than Simon answerynge, sayde:
Nume. 21. b ✶ Praye ye vnto the LORDE for me, that nothynge come vnto me of these thynges that ye haue sayd. And they verely haupnge testifyed & spoken the worde wente agayne to Jerusalem, and preached the Gospell vnto many partyes of the Samaritanes. ✝ The angell of the LORDE spake vnto Philippe, sayenge: Ryse vp and go towarde the South, vnto the waye that commeth downe frō Jerusalem vnto Gaza, the same is deserte. And rysynge vp, he wente. And beholde, a man of Ethiopia, a gelded man, a mā of authorite wyth Candace the quene of Ethiopia, whych was ouer all hyr treasures,
3. Reg. 8. f ✶ was come to worshippe at Jerusalem, and returned, sittynge vpō his charret and readynge Esay the prophete. And the spirete sayd vnto Philip: Go neare and ioyne the to this charret. And Philippe runnynge neare, he herde hym reade the prophete Esaye, & sayd: Thynkest thou thou doest vnderstande what thou readest? Whych sayd: And howe can I, yf no man do shewe me [it?] And
D he prayed Philippe that he wolde come vp and syt wyth hym. And the place of scripture whych he red, was
Esai. 53. b thys: ✶ he was led as a shepe to the slaughter, and as a lambe is wythout voyce before hym that sheareth hym: so hath he not opened hys mouth. In humblynesse is hys iudgement exalted. Who shall declare his generacion? For hys lyfe shalbe taken from the earth. And the gelded man answerynge Philippe, sayd: I praye

Respōdens aūt Simō, dixit: Precamini uos pro me ad dñm, ut nihil ueniat super me horū, quæ dixistis. Et illi quidem testificati & locuti uerbum Domini, rediebant Hierosolymam, & multis regionibus Samaritanorum euangelizabant. Angelus autem Domini locutus est ad Philippum, dicens: Surge, & uade cōtra meridiem, ad uiam quæ descendit ab Hierusalem in Gazam, hæc est deserta. Et surgens abiit. Et ecce uir Aethiops, eunuchus, potens, Candaces reginæ Aethiopum, qui erat super omnes gazas eius, uenerat adorare Hierusalem, & reuertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem spiritus Philippo: Accede, & adiunge te ad currum istum. Accurrens autem Philippus, audiuit eum legentem Isaiam prophetam, & dixit: Putas ne intelligis quæ legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogauitque Philippum, ut ascenderet & sederet secum. Locus autem scripturæ quem legebat, erat hic: Tanquam ouis ad occisionem ductus est, & sicut agnus coram tondente se sine uoce, sic non aperuit os suum. In humilitate iudicium eius sublatum est. Generationem eius quis enarrabit? quoniam de terra tolletur uita eius. Respondens autem eunuchus Philippo dixit: Obsecro te

cro te, de quo propheta dicit hoc, de se, an de aliquo alio? Aperiēs aūt Philippus os suū, & incipiens a scriptura ista, euangelizauit illi IESVM. Et dum irēt per uiam, uenerunt ad quandam aquam. Et ait eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit aūt Philippus: Si credis ex toto corde, licet. Et respōdēs ait: Credo filium Dei esse Iesum Christum. Et iussit stare currū: & descenderūt uterq; in aquā. Philippus & eunuchus, & baptizauit eum. Cum aūt ascēdissent de aqua, spiritus Domini rapuit Philippum, & amplius non uidit eum eunuchus. Ibat autem per uiam suam gaudens. Philippus autem inuentus est in Azoto, & pertransiens euangelizabat ciuitatibus cunctis, donec ueniret Cesaream.

CAPVT IX.

SAulus autem adhuc spirās minarū & cædis in discipulos dñi accessit ad principem sacerdotum, & petiit ab eo epistolas in Damascum ad synagogas, ut si quos inuenisset huius uiæ, uiros ac mulieres, uinctos perduceret in Hierusalem. Et cum iter faceret, contigit ut appropinquaret Damasco, & subito circumfulsit eum lux de cœlo, & cadens in terram, audiuit uocem dicētem sibi: Saule, Saule, quid

praye the of whome sayeth the prophete that, of hymself, or of another? But Philippe openynge his mouth and begynnynge at thys scripture, he preached Jesus vnto hym. And whan they wente by the waye, they came to a certayne water, and ỹ gelded man sayd: Beholde here is water, * what hyndereth me to be bap- Actu. 10. c
tysed? Philippe sayde: Yf thou beleuest wyth all [thy] harte, it may be. And answerynge he sayd: I beleue Jesus Chryst to be the sonne of God And he commaunded the charret to stande styll, and they wente both in to the water, Philippe and the gelded man, and he baptysed hym. But whan they were gone vp out of the water, the spyrete of ỹ LORD caught Philippe, and the gelded man sawe hym nomore. And he wente on hys way reioycyng. But Philippe was founde in Azotus, and goynge thorow, he preached vnto al the cyties vntyll he came to Cesarea. ✣

The. ix. Chapter. ✣

SAule * breathyng yet threa- A
tenynges and slaughter Actu. 26. b
agaynste the disciples of 1. Cor. 15. a
the LORDE, he cam to ỹ Gala. 1. b
hygh preste, and axed letters of hym to Damascus vnto the synagoges: ỹ yf he founde ony of thys waye, men and wemen, he myght bryng them bounde to Jerusalem. And whan he tournyed, it fortuned that he came neare to Damascus, and sodēly dyd a lyght from heauen shyne rounde a boute hym, and fallynge to ỹ grounde he herde a voyce sayenge vnto hym: Saule, Saule, * what persecutest 4. Re. 19. b
thou

thou me? Which sayd: Who art thou LORDE? And he [sayd:] I am Jesus whome thou persecutest. It is harde for the to kycke agaynst the pricke. And he quakynge and beyng astonnyed, sayde: LORDE * what wylt thou haue me to do? And the LORDE [sayd] vnto hym: Aryse and go into the cytie, and it shalbe tolde the what thou muste do. And the men that accõpanyed wyth hym stode amased, hearynge in dede the voyce, but seynge noman. And Saul rose vp from the earth, and the eyes opened, he dyd se nothynge, but leadynge hym by the hande, they brought hym to Damascus: And he was there thre dayes not seynge, & he dyd not eat nor drynke. But ther was at Damascus a disciple, by name Ananias, and the LORDE sayd vnto hym by a vision: Ananias. But he sayd: Beholde [here am] I LORDE. And the LORDE [sayde] vnto hym: Aryse, & go into the strete that is called straight, and seke in ỹ house of Judas one by name Saule * of Tharsis: for beholde he prayeth, and he hath sene a man by name Ananias entrynge in, and layenge handes vpon hym, that he may receaue hys syght. Ananias answered: LORDE, I haue herde of many of that man, * how many euels he hath done to thy sayntes at Jerusalem, and here hath he power frõ the hygh prestes, to bynde al them whych call vpõ thy name. And the LORDE sayde vnto hym: Go thy way, * for thys is a chosen vessell vnto me, that he may carye my name before the heythen, & kynges

quid me persequeris? Qui dixit: Quis es Domine? Et ille: Ego sum IESVS, quem tu persequeris. Durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit: Domine, quid me uis facere? Et Dominus ad eum: Surge, & ingredere ciuitatem, & dicetur tibi quid te oporteat facere. Viri autem illi qui comitabantur cum illo stabant stupefacti, audientes quidem uocem, neminem autem uidentes. Surrexit autem Saulus de terra, apertisque oculis, nihil uidebat. Ad manus autem illum trahentes, introduxerũt Damascum, Et erat ibi tribus diebus nõ uidẽs, & non manducauit, neque bibit. Erat autem quidam discipulus Damasci, nomine Ananias, & dixit ad illum in uisu Dominus: Anania. At ille ait: Ecce ego Domine. Et Dominus ad eum: Surge, & uade in uicum qui uocatur Rectus, & quære in domo Iudæ Saulũ nomine Tarsensem: ecce eñ orat. Et uidit uirũ Ananiã nomine introeuntem, & imponentem sibi manus, ut uisum recipiat. Respõdit autem Ananias: Domine, audiui a multis de uiro hoc, quanta mala fecerit sanctis tuis in Hierusalem: & hic habet potestatem a principibus sacerdotum, alligandi omnes qui inuocant nomen tuum. Dixit autem ad eũ Dominus: Vade, quoniam uas electionis est mihi iste, ut portet nomen meum coram Gentibus et regibus et fi-

liis

liis Israel: ego enim ostendã illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, & introiuit in domum, & imponẽs ei manus, dixit: Saule frater, Dominus misit me Iesus, qui apparuit tibi in uia qua ueniebas, ut uideas, & implearis spiritu sancto. Et confestim ceciderunt ab oculis eius tanquam squamæ, & uisum recepit, & surgens, baptizatus est. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui erant Damasci, per dies aliquot. Et continuo ingressus in synagogas, prædicabat Iesum, qm̃ hic est filius dei. Stupebãt aũt oẽs qui eũ audiebãt, & dicebãt: Nõne hic est q expugnabat in Hierusalẽ eos qui inuocabãt nomẽ illud, & huc ad hoc uenit, ut uinctos illos duceret ad principes sacerdotum? Saulus autem multo magis conualescebat & cõfundebat Iudæos, qui habitabant Damasci, affirmans quoniam hic est Christus. Cum autem implerentur dies multi, cõsilium fecerunt in unum Iudæi, ut eum interficerẽt. Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebãt aũt & portas die ac nocte, ut eum interficerent. Accipientes autẽ eum discipuli nocte, per murum demiserunt eum, submittẽtes in sporta. Cum autem uenisset in Hierusalem, tentabat se iungere discipulis, & oẽs timebant

kynges, and the chyldren of Israell: for I wyll shewe hym howe greate thynges he must * suffre for my names sake. ✠ And Ananias went his waye, and entred into the house, and layenge [hys] handes vpon hym, he sayde: Brother Saule, the LORDE Jesus whyche appeared vnto the in the waye that thou camest, sente me that thou se, and be fylled wyth ỹ holy goost. And forthwyth fell from hys eyes as it had ben skales, and he receaued syght, and rysynge he was baptysed. And whan he had taken meate, he was cõforted. And he was some dayes wyth the disciples that were at Damascus. And strayghte waye beynge entred into the synagoges, he preached Jesus, that he is the sonne of God. But all they that herde hym were astõnyed, and sayd: Is not thys he that droue out of Jerusalem them that called vpon that name, and cam hether therfore, that he myght leade them bounde vnto ỹ hygh prestes? But Saule was much more strengthed, and confoũded the Jewes that dwelte at Damascus, affirmynge that thys is Christ. ✠ And whan many dayes were fulfylled, the Jewes helde a councel together, ỹ they might kill hym. And theyr layeng wayte was made knowẽ vnto Saule. * And they kept the gates daye & nyght, that they myght slaye hym. But * the disciples takyng him by nyght, they let hym down thorow the wall, puttynge hym in a basket. * And whan he was come in Jerusalem, he assayed to ioyne hymselfe vnto the disciples, and euery one fea-

Actu. 21. b
2. Cor. 11. c
L
✠ Act. 22. b
D
2. Cor. 11. b
Josue. 2. c
1. Regũ. 9. c
Gala. 2. b

red hym, beleuyng not that he were a disciple. But Barnabas takynge hym, led hym to the Apostles, & shewed them how he had sene the LORDE in the waye, and that he spake vnto hym, and how he had done boldely in the name of Jesus at Damascus. And he was wyth them goynge in and out at Jerusalem, doynge boldely in the name of the LORDE. And he spake vnto the heythen, and disputed wyth the Grekes: but they Actu.22.b sought to slaye hym. * The whyche whan the brethren had knowen, they conueyed hym to Cesarea, and sent hym to Tharsus. And ỹ cõgregaciõ verely had reste thorow all Jewry, & Galile, & Samaria, & was edifyed, walkynge in the feare of the LORD and was fylled with the comforte of the holy goost. And it fortuned that whan Peter passed by euery one, he dyd come vnto the sayntes ỹ dwelled at Lydda. And he fande there a certayne man, by name Eneas, lyenge eyght yeare in hys bed, whych was sycke of the palsye. And Peter sayd vnto hym: Eneas, the LORDE Jesus Christ make the whole, Arise, and decke [the bedde] vnto thyselfe, Math. 9. a and * strayght waye he arose. And al Marc. 2. a they that dwelte at Lydda & Sarone Luce. 5. c saw hym, the whych were turned vn Joh. 5. a to the LORDE. But at Joppe ther was a certayne woman disciple, by name Thabita, which interpreted is called Dorcas. The same was ful of good workes and almesses, whyche she dyd. And it happened in those dayes, that she beynge sycke dyd dye The whych whan they had washen, they

bant eum, non credentes quod esset discipulus. Barnabas autem apprehensum illum duxit ad Apostolos, & narrauit illis, quomodo in uia uidisset dominum, & quod locutus est ei, & quomodo in Damasco fiducialiter egerit in nomine IESV. Et erat cum illis intrãs & exiens in Hierusalem, fiducialiter agẽs in nomine Domini. Loquebatur quoq; Gẽtibus, & disputabat cum Græcis: illi autem quærebant occidere eum. Quod cum cognouissent fratres, deduxerunt eum Cæsaream, & dimiserunt Tharsum. Ecclesia quidem per totã Iudæam & Galilæam & Samariã habebat pacẽ, & ædificabatur ambulãs in timore Domini, & consolatione sancti spiritus replebatur. Factum est autem ut Petrus dum transiret uniuersos, deueniret ad sanctos, qui habitabant Lyddæ. Inuenit autem ibi hominem quendam nomine Aeneã, ab annis octo iacentem in grabato, qui erat paralyticus. Et ait illi Petrus: Aenea, sanet te Dominus Iesus Christus, surge, & sterne tibi, et continuo surrexit. Et uiderũt eũ oẽs qui habitabãt Lyddę, & Sarone, qui conuersi sunt ad dñm. In Ioppe aũt fuit quædã discipula nomine Thabita, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis & eleemosynis quas faciebat. Factũ est aũt in diebus illis, ut infirmata moreretur. Quã cũ lauissent,

posuerunt eam in cœnaculo. Cũ autẽ prope esset Lydda ab Iop pe, discipuli audiẽtes q̃ Petrus esset in ea, miserunt duos uiros ad eũ rogãtes: Ne pigriteris ue nire usq; ad nos. Exurgens autẽ Petrus uenit cũ illis. Et cũ adue nisset, duxerũt illũ in cœnaculũ, & circumsteterunt illum oẽs uiduæ flẽtes, ostẽdẽtes ei tunicas & uestes, quas faciebat illis Dorcas. Eiectis autẽ õnibus foras, Petrus ponens genua orauit. Et cõuersus ad corpus, dixit: Thabita, surge. At illa aperuit oculos, & uiso Petro, resedit. Dans aũt illi manũ, erexit eã. Et cũ uocasset sanctos & uiduas, assignauit eam uiuã. Notum autẽ factum est per uniuersam Iop pen, & crediderunt multi in Do mino. Factum est autem ut dies multos moraretur in Ioppe apud Simonẽ quendam coriariũ.

they layde her in a parloure. But seynge Lydda was nye to Joppe, ỹ disciples hearynge that Peter was therein, they sente two men vnto hym, prayenge: Let it not greue the to come vnto vs. And Peter ryssyng ff vp, he came wyth them. And whã he was come, they brought hym into ỹ parloure, and all the wedowes stode aboute hym, weppnge and shewyng hym the coates and garmentes, that Dorcas dyd make them. And them all put forth, Peter knelyng, prayed And beynge turned to the bodye, he said: Thabita, arise. But she opened [hyr] eyes, and Peter beynge sene she sat vp. But he geuynge her the hande, lyfte her vp. And whan he called the sayntes and wedowes, he shewed her alyue. And it was made knowen thorow al Joppe, & many be leued on the LORDE. And it fortuned that he taryed many dayes at Joppe by one Simon a corpar.

CAPVT X.

The. x. Chapter. ✣

VIr autem quidam erat in Cæsarea nomine Cornelius, Centurio cohortis quæ dicitur Italica, religiosus & timens Deum cum omni domo sua, faciens eleemosynas multas plebi, & deprecans Deum semper. Is uidit in uisu manifeste, quasi hora diei nona angelum Dei introeuntem adse, & dicentem sibi. Corneli. At ille intuens eum, timore correptus, dixit: Quis es Domine? Dixit aũt illi: Oratiões tuę & eleemosynę tuę ascen-

AND ther was a certayne man at Cesarea, by name A Cornelius a Centurion, of the cõpany which is called the Italian, a deuoute man, and fearynge God wyth all hys house, *geuynge many almesses vnto the Eccli. 3. b and. 7. b people, and prayenge God alwaye. The same sawe manifestly in a vision, nearehande the nynth houre of the daye an angell of God cõmynge in vnto hym, & sayenge vnto hym: Cornelius. But he lokynge vpon hym, beynge takẽ wt feare sayd: Who art thou LORDE? he sayd vnto hym: * Thy prayer & thyne almesses are Eccli. 15. b

come vp in remẽbrauñce in the syght of God. And now sende men into Joppe, & cal one Simõ, whych is surnamed Peter: the same is lodged wꝫ one Simon a tãner, whose house is neare to ẏ see, the same shall tell the what it behoueth ẏ to do. And whan the angel ẏ spake vnto hym was departed, he called .ii. of hys household & a soldyoure fearynge God, of them that obeyed him: Whomwhã he had shewed al thynges, he sente them to
B Joppe. And on ẏ next day they yourneynge, & cõmynge neare to ẏ cytie,
4. Reg. 4. d Peter * went vp into ẏ lofte that he
Math. 6. a myght praye about the syxte houre.
Luce. 6. b And whã he dyd hũger he wolde eat. But as they made ready, he fell in a traunce, & he sawe heauen open, & a certayne vessel cõmyng downe lyke vnto a great lynnen clothe, wꝫ foure endes to be letten downe frõ heauẽ into ẏ earth, wherein were al foure footed beastes & creppynge beastes of the earth, & byrdes of ẏ ayre. And ther happened a voyce vnto hym: Ryse Peter, kyll & eate. But Peter
Leuit. 11. a sayd: That be fro me LORD, * for I
Deut. 14. a neuer dyd eate [of] al ẏ is cõmune & vncleane. And agayne ẏ secõde tyme
Math. 15. b [spake] the voyce to hym: * Call not
Roma. 14. b thou it commune ẏ God hath pury-
1. Tim. 4. a fyed. Thys happened thryse. And a-
Titũ. 1. c none was ẏ vessel taken vp agayne into heauẽ. And whã Peter douted in hymselfe what ẏ vision were ẏ he had sene, beholde ẏ men ẏ were sente frõ Cornelius, enquyring for ẏ house of Simõ, stode at ẏ dore. And whan they had called, they axed whether Simõ ẏ is surnamed Peter had ther hys

ascederunt in memoriam in cõspectu dei. Et nũc mitte uiros in Ioppen, & accersi Simonẽ quendã q cognominatur Petrus: hic hospitatur apud Simonẽ quẽdã coriariũ, cuius est domus iuxta mare, hic dicet tibi, q̃d te oporteat facere. Et cũ discessisset angelus qui loquebatur illi, uocauit duos domesticos suos, & militem metuentẽ dñm ex his qui illi parebant. Quibus cũ narrasset oia, misit illos in Ioppen. Postera autẽ die iter illis facientibus, & appropinquantibus illis ciuitati, ascendit Petrus in superiora, ut oraret circa horã sextã. Et cũ esuriret, uoluit gustare. Parantibus, aũt illis, cecidit sup eũ mentis excessus, & uidit cœlum apertũ, & descẽdẽs uas quoddã uelut linteum magnum, quatuor initiis submitti de cœlo in terrã, in quo erãt oia quadrupedia & serpentia terræ, & uolatilia cœli. Et facta est uox ad eũ: Surge Petre, occide, & manduca. Ait aũt Petrus: Absit dñe, quia nunquã mãducaui omne cõmune & immundũ. Et uox iterũ secundo ad eũ: Quod deus purificauit, tu cõmune ne dixeris. Hoc factum est per ter. Et statim receptũ est uas in cœlũ. Et dũ intra se hæsitaret Petrus, quidnam esset hęc uisio quã uidisset, ecce uiri q missi erant a Cornelio, inquirentes domum Simonis, astiterunt ad ianuam. Et cum uocassent, interrogabant, si Simon qui cognominatur Petrus, illic haberet hospi-

hoſpitiũ. Petro aũt cogitãte de uiſione, dixit ſpiritus ei: Ecce uiri tres quærũt te. Surge itaq; & deſcẽde, & uade cũ eis nihil dubitans, quia ego miſi illos. Deſcendẽs autẽ Petrus ad uiros dixit: Ecce ego ſum quẽ quæritis, quæ cauſa eſt propter quã ueniſtis? Qui dixerũt: Cornelius centurio, uir iuſtus & timens deũ, & teſtimonium habẽs ab uniuerſa gẽte Iudæorũ, reſpõſum accepit ab angelo ſãcto accerſire te in domum ſuã, & audire uerba abs te. Introducẽs ergo eos recepit hoſpitio. Sequenti autẽ die ſurgens, profectus eſt cum illis, & quidã ex fratribus ab Ioppe comitati ſunt eũ. Altera autẽ die introiuit Cæſaream. Cornelius uero expectabat illos, conuocatis cognatis ſuis & neceſſariis amicis. Et factum eſt, cum introiſſet Petrus, obuius uenit ei Cornelius, & procidens ad pedes eius, adorauit eum. Petrus uero leuauit eũ, dicẽs: Surge, & ego ipſe homo ſum. Et loquẽs cũ illo, intrauit, & inuenit multos qui conuenerãt, dixitq; ad illos: Vos ſcitis quomodo abominatũ ſit uiro Iudæo, cõiungi aut accedere ad alienigenã: Sed mihi oſtẽdit deus, neminẽ communẽ aut immundũ dicere hominẽ, propter qđ ſine dubitatione ueni accerſitus. Interrogo ergo quã ob cauſã accerſiſtis me? Et Cornelius ait: A nudius quarta die ieiunabã uſq; ad hãc horã, & orãs eã hora nona i domo mea, & ecce uir

lodgynge. Whã Peter now thought vpon the viſion, the ſpyrete ſayd vnto hym. Beholde, thre mẽ ſeke ẏ. Aryſe therfore & go downe wyth thẽ doutynge nothynge, for I haue ſent thẽ. And peter going down to ẏ mẽ, ſaid: ℂ Beholde, I am he whõ ye ſeke, what is the cauſe wherfore ye are come? Whych ſayd: Cornelius the Centurio, a ryghteous mã, & fearyng God, & hauynge a [good] reporte of al the people of the Jewes, hath receaued an anſwere of an holy angel to cal ẏ into hys houſe, & to heare wordes of the. Wherfore *leadynge them in, he lodged thẽ. And ryſynge vp the next daye, he wente wt them, † and ſome of the bretheren of Joppe dyd beare hym cõpany: And ẏ daye followyng he entred into Ceſarea. But Cornelius hys kynſfolkes & ſpeciall frẽdes beynge called together, wayted for thẽ. And it fortuned whan Peter was come in, Cornelius met hym, & fallynge downe at hys fete he worſhipped hym. But Peter lyfted him vp, ſayenge: *Ryſe vp, I myſelfe am a mã alſo. And ſpeakynge wt hym, he entred, and he fãde many that were come together, and ſayd vnto them: Ye knowe how *it be abhorred for a Jewe to be ioyned or to come to an aleaunte: But God hath ſhewed me to call nomã cõmune nor vncleane, wherfore I beynge called dyd come wythout doutynge. I axe therfore, for what cauſe haue ye called me? And Cornelius ſayde: ℂ The fourth daye hence I faſted vntyll thys houre, and I was prayenge the nynth houre in my houſe, & beholde,

Gen.c.19.a and.24.d 1.Pet.4.b †Act.11.a

Actu.14.c Apoc.19.b and.22.b

Deut.7.a

a man ſtode before me in a whyte garmente, and ſayd: Cornelius, thy prayer is herde, and thyne almeſſes are had in remẽbraunce in the ſyght of God. Sende therfore to Joppe, & call Simon whych is ſurnamed Peter, the ſame is lodged at the houſe of Simõ the tãner, by the ſee. Therfore ſente I continently vnto the, & thou haſt done well in commynge. Now therfore are we all here in thy preſence, to heare all thynges that are commaunded ỹ of the LORDE.

uir ſtetit ante me in ueſte candida, & ait: Corneli, exaudita eſt oratio tua, & eleemoſynæ tuæ cõmemoratæ ſunt in conſpectu dei. Mitte ergo in Ioppen, & accerſi Simonẽ qui cognominatur Petrus, hic hoſpitatur in domo Simonis coriarii iuxta mare. Confeſtim ergo miſi ad te, & tu bene feciſti ueniendo. Nunc ergo õnes nos in conſpectu tuo adſumus audire omnia quæcũq; tibi præcepta ſunt a domino.

Deut. 10. d
2. Par. 19. b
Job. 34. b
Sap. 6. b
Eccli. 6. d
Roma. 2. b
Epheſi. 6. a
Colloſſ. 3. c
1. Petri. 1. c
† Eſa. 56 b

† But Peter openynge hys mouth ſayde: ⋆ I haue founde for a truth ỹ God is no accepter of perſõs, † but amonge all people he ỹ feareth hym and worketh ryghteouſneſſe, is accepte vnto hym. God ſente ỹ worde vnto ỹ chyldren of Iſrael, preachyng peace thorow Jeſu Chriſte, this is ỹ LORDE of all. Ye knowe what worde is happened thorow al Jewry

Aperiens autẽ Petrus os ſuum, dixit: In ueritate comperi, quia non eſt perſonarũ acceptor deus: ſed in omni gente qui timet eum, & operatur iuſtitiam, acceptus eſt illi. Verbũ miſit deus filiis Iſrael, annuncians pacem per Ieſum Chriſtum, hic eſt omnium Dominus. Vos ſcitis, quod factum eſt uerbũ per uniuerſam Iudæam, incipiens enim a Galilæa poſt baptiſmũ, quod prædicauit Ioannes, Ieſũ a Nazareth, quomodo unxit eum deus ſpiritu ſancto, & uirtute, qui pertranſiit benefaciendo, & ſanando õnes oppreſſos a diabolo: quoniam deus erat cũ illo. Et nos teſtes ſumus omnium quæ fecit in regione Iudęorum & Hieruſalẽ. quẽ occiderũt ſuſpẽdentes in ligno. Hunc deus ſuſcitauit tertia die, & dedit eum manifeſtũ fieri, non omni populo, ſed teſtibus præordinatis a deo nobis, qui manducauimus & bibimus cũ illo poſtq̃ reſurrexit a mortuis. Et præcepit nobis prædicare popu-

Math. 4. b
Eſa. 61. a

⋆ ffor begynnynge at Galile after ỹ bapt yme that Jhon preached Jeſus of Nazareth, how ⋆ God anoynted hym wyth the holy gooſt and power whych paſſed thorowe doynge good, & healynge al the poſſeſſed wyth the deuell: for God was wyth hym. And we are wytneſſes of all thoſe thynges that he dyd in the lande of Jewry and Jeruſalem, whom they ſlewe hangynge on tre. The ſame dyd God rayſe the thyrde day, and gaue hym to become manifeſte, not vnto al the people, but vnto vs wytneſſes ordyned before of God, ⋆ which haue eaten and dronke wyth hym after that he was ryſen from the deade.

Luce. 24. d
Joh̃. 21. b

Mat. 28. c † ⋆ And he cõmaũded vs to preach vnto

populo, & testificari, quia ipse est cōstitutus a deo patre iudex uiuorum & mortuorū. Huic oēs prophetæ testimoniū perhibēt, remissionem peccatoū accipere per nomē eius oēs qui credūt in eū. Adhuc loquēte Petro, uerba hæc, cecidit spiritus sanctus super oēs qui audiebant uerbū. Et obstupuerunt ex circūcisione fideles, qui uenerant cū Petro: quia & in nationes gatia spiritus sancti effusa est: Audiebant enim illos loquentes linguis & magnificantes deum. Tunc respondit Petrus: Nunquid aquam q̄s prohibere potest, ut nō baptizentur hi, qui spiritū sanctū acceperunt sicut & nos? Et iussit eos baptizari in noie dñi Iesu Christi. Tūc rogauerūt eū, ut maneret apud eos aliquot diebus.

CAPVT XI.

AVdierūt aūt Apostoli & fr̄es q̄ erāt i Iudęa, qm̄ & gentes receperūt uerbū dei. Cū autē ascēdisset Petrus Hierosolymā, disceptabāt aduersus illū qui erāt ex circūcisione, dicētes: Quare introisti ad uiros pręputiū habētes, & māducasti cū illis? Incipiēs aūt Petrus, exponebat illis per ordinē, dicēs: Ego erā in ciuitate Ioppe orās, & uidi in excessu mētis meę uisionē: descendēs uas quoddā uelut linteū magnū quatuor initiis submitti de cœlo, & uenit usq; ad me. In qd̄ intuens cōsiderabā & uidi quadrupedia terrę, & bestias, & reptilia,

vnto the people, & to testifye that he it is that is ordyned of God ẏ father a iudge of ẏ quycke & deade. Unto ẏ same beare ⁎all prophetes wytnesse, al them to receaue forgeuenesse of synnes by hys name that beleue on hym. ⊢ Whyle Peter spake these wordes, ⁎the holy goost fell vpon al them that herde the worde. And the faythfull of the circumcision ẏ were come wyth Peter were astonnyed, that the grace of the holy goost was also poured forth vpon the Heythen: for they herde them speakynge with tunges and praysynge God. Than answered Peter: ⁎Can ony mā for byd water that these be not baptysed whych haue receaued the holy goost as we? And he commaūded them to be baptysed in the name of Jesus Christe. ⊢ Than prayed they hym that he wolde tary certayne dayes wyth them.

Esay. 45. d and. 53. c Jere. 50. d Dani. 9. d

Actu. 2. a

Actu. 8. d

The. xi. Chapter.

A

THe Apostles and brethren that were in Jewry herde ẏ the Heythen also had receaued the worde of God. But whan Peter was come vp to Jerusalem, they that were of the circumcision disputed w̄ hym sayenge: ⁎Why art ẏ gone in vnto mē ẏ haue the forskynne, & hast eaten w̄ them? But Peter begynnyng declared by order, sayeng: ⁎I was in the cytie of Joppe prayenge, & sawe a vision in a traunce: a certayne vessel lyke vnto a greate lynnen cloth, by foure corners to be let downe frō heauē, and came vntyl me. Whereon lokyng, I perceaued and saw fourefooted beastes of ẏ earth, & wylde beastes, & cre

Deut. 7. a

Actu. 10. a

ppnge beaſtes, & flyenge beaſtes of the ayre. And I herde alſo a voyce ſayenge vnto me: Ryſe vp Peter, ſlaye & eate. But I ſayd: No LORD
Leuit. 11. a Deut. 14. a for [of]al þ is *cõmune or vncleane dyd neuer entre into my mouth.
But þ voyce frõ heauen anſwered me þ ſeconde tyme ſayenge: Thoſe thynges that God hath clẽſed do not þ call vncleane. And thys happened thre tymes, & al thynges were receaued vp agayne into heauen. And beholde, cõtinently ther ſtode thre mẽ in þ houſe where I was, ſente vnto me frõ Ceſarea. And þ ſpyrete ſaid vnto me, þ I ſhulde go w̃ thẽ, doutynge
Actu. 10. c nothynge. * Ther came w̃ me alſo theſe syx bretherẽ, & we dyd entre into
B the mãs houſe. And he ſhewed vs, how he had ſene in his houſe an angel ſtãdynge, and ſayeng vnto hym: Sẽde vnto Joppe, & cal Simõ which is ſurnamed Peter, which ſhal ſpeake wordes vnto þ, by þ which þ ſhalt be ſafe, þ & al thy houſe. And whan I had begon to ſpeake, þ holy gooſt fel
Actu. 2. a vpon thẽ, *as vpõ vs alſo at þ begynnynge. But I remẽbred þ worde of
Actu. 1. a the LORD, as he ſayd: *Jhon verely dyd baptyſe w̃ water, but ye ſhalbe baptyſed wyth þ holy gooſt. Yf God therfor haue geuẽ thẽ lyke grace, as alſo vnto vs, which haue beleued on the LORD Jeſus Chriſt, who was I þ I myght wythſtande God? Theſe thynges beyng herd, they held theyr peace, & praiſed God, ſayeng: Than hath God geuẽ vnto þ heythen alſo
Actu. 8. a repẽtaũce vnto lyfe. * And they truly that were ſcattred abrode frõ þ trouble whych happened vnder Steuen,

walked

tilia, & uolatilia cœli. Audiui autẽ & uocem dicentem mihi: Surge Petre, occide, & manduca. Dixi autem: Nequaquam Domine, quia cõmune aut immundum nunquam introiuit in os meum. Reſpõdit autem uox ſecundo de cœlo: Quæ Deus mundauit, tu ne cõmune dixeris. Hoc autẽ factũ eſt per ter, & recepta ſunt omnia rurſum in cœlum. Et ecce uiri tres confeſtim aſtiterunt in domo in qua erã, miſſi a Cęſarea ad me. Dixit aũt ſpũs mihi, ut irẽ cũ illis, nihil hæſitans. Venerũt autẽ mecũ & ſex fratres iſti, & ingreſſi ſumus in domũ uiri. Narrauit autẽ nobis quomodo uidiſſet angelum in domo ſua ſtantẽ, & dicentem ſibi: Mitte in Ioppen, & accerſi Simonẽ qui cognominatur Petrus, qui loquetur tibi uerba in quibus ſaluus eris tu & uniuerſa domus tua. Cũ aũt cœpiſſem loqui, cecidit ſpiritus ſanctus ſup eos, ſicut & in nos in intio. Recordatus ſum aũt uerbi dñi ſicut dicebat: Ioãnes quidẽ baptizauit aqua, uos aũt baptizabimini ſpiritu ſãcto. Si ergo eãdẽ gratiã dedit illis deus, ſicut & nobis q credimus in dñm Ieſũ Chriſtũ, ego quis erã, qui poſſem prohibere deum? His auditis, tacuerunt, & glorificauerunt Deum, dicentes: Ergo & Gentibus pœnitentiam dedit Deus ad uitam. Et illi quidem qui diſperſi fuerant a tribulatione, quæ facta fuerat ſub Stephano,

perambu-

perambulauerũt uſq; ad Phœnicen & Cyprum & Antiochiam, nemini loquentes uerbum, niſi ſolis Iudæis: Erant autẽ quidam ex eis uiri Cyprii & Cyrenęi, qui cum introiſſent Antiochiam, loquebantur ad Græcos, annunciantes Dominũ IESVM. Et erat manus dñi cum eis, multuſq; numerus credẽtiũ cõuerſus eſt ad dñm. Peruenit aũt ſermo ad aures eccleſiæ quæ erat Hieroſolymis ſuper iſtis, & miſerunt Barnabã uſq; ad Antiochiã. Qui cũ pueniſſet, & uidiſſet gratiã dei, gauiſus eſt, & hortabatur ões in propoſito cordis permanere in dño, qa erat uir bonus, & plenus ſpiritu ſancto & fide. Et appoſita eſt multa turba dño. Profectus eſt aũt Tharſum, ut quęreret Saulum: quem cum inueniſſet, perduxit Antiochiam. Et annum totum conuerſati ſunt ibi in eccleſia, & docuerũt turbam multam, ita ut cognominarẽtur primũ Antiochię diſcipuli, Chriſtiani. In his autẽ diebus ſuperuenerunt ab Hieroſolymis prophetæ Antiochiam, & ſurgens unus ex eis nomine Agabus, ſignificabat per ſpiritum famem magnam futuram in uniuerſo orbe terrarum, quæ facta eſt ſub Claudio. Diſcipuli autem prout quiſque habebat, propoſuerunt in miniſterium mittere habitantibus in Iudæa fratribus, quod & fecerunt, mittentes ad ſeniores per manus Barnabæ & Sauli.

CAPVT

walked thorow vntyl Phenice & Cipres & Antioche, ſpeakynge ẏ worde vnto noman, ſaue only the Jewes: And ſome of them were men of Cypers & Cyrene. The which whã they were entred into Antioche, they ſpake vnto the Grekes, ſhewynge the LORDE Jeſus. And ẏ hande of the LORDE was wt them, & a greate nõbre of beleuers dyd turne vnto ẏ LORDE. And the worde of theſe thynges came to ẏ eares of ẏ cõgregactõ ẏt is at Jeruſalem, & they ſente Barnabas vntyll Antioche. The whych whã he came, & ſawe ẏ grace of God, he retoyced, & *exhorted eue- Actu.13.e
ry one in the purpoſe of harte to abyde in ẏ LORDE: for he was a good man, and full of ẏ holy gooſt, & faith, & ther was much people added vnto the LORDE. *And he went Actu.9.b
to Tharſus ẏ he myght ſeke Saule: whom whã he had foũde, he brought hym to Antioche. And they were cõuerſaunt in the cõgregacion there a whole yeare, & taught much people inſomuch that ẏ diſciples were fyrſt called Chriſtians at Antioche. In theſe dayes came ther prophetes frõ Jeruſalem vnto Antioche. And ryſynge vp one of them by name *Aga- Actu.11.b
bus, he ſhewed by the ſpyrete a great derth to come in the whole cõpaſſe of the worlde, the whyche happened vnder Claudius. But the diſciples purpoſed euery one of them to ſende to an *handreachynge vnto the bre- 1.Cor.16.a 2.Cori.8.a and.9.a
thren in Jewry, after as euery man had. The whyche they dyd alſo, ſendynge it vnto the *Elders by the hãdes of Barnabas and Saule. Actu.12.b

The

The.xii.Chapter. ✝

A And at the same tyme layd Herode the kynge handes that he myghte vexe certayne of the congregaciõ, And he slewe ✶ James the brother of Jhon wyth the swearde. But he seynge that it pleased the Jewes, he thought to take Peter also: And it were the dayes of swete breade.

Math.4.e 17.a.20.c and.26.d

Whome whan he had taken, he put hym in preson, & delyueryng [hym] vnto foure ✶ quaternions of souldyours to kepe hym: wyllynge after Easter to brynge hym forth vnto ẏ people. And Peter truly was kepte in ẏ preson, ✝ but prayer was made wythout ceassynge of the congregacion vnto God for hym. And whan Herode shulde haue broughte hym forth, in the same nyght was Peter slepynge betwene two souldyours, bounde wyth two cheynes: and ẏ kepers before the dore kepte the presõ.

✶ A quaternio is a captayne of.iiii souldyers, as centurio of an hundreth.

✝ Actu.4.c

B ✶ And behold, the angel of the LORDE stode by, and the lyght shyned in the dwellyng, and Peters syde smytten, he waked hym sayenge: ryse vp quyckely. And the cheynes fell from hys handes. And the angell sayd vnto hym: Gyrde the, and pul on thy hosen. And he dyd so. And he sayd vnto hym: Put thy garmente aboute the, and followe me. And goyng out he followed hym, and he knewe not that it were true that was done by the angell: But he thoughte hym to haue sene a syght. And goynge be the fyrst and seconde watch, they came vnto the prõ gate, whych leadeth vnto ẏ cytie, whych was opened alone vnto

Actu.5.c and.16.d

CAPVT XII.

Eodem autem tempore, misit Herodes rex manus, ut affligeret quosdam de ecclesia. Occidit autem Iacobũ fratrem Ioannis gladio. Videns autem quia placeret Iudæis, apposuit apprehendere & Petrum: Erãt autem dies azymorum. Quem cum apprehẽdisset, misit in carcerem, tradens quatuor quaternionibus militum ad custodiendum, uolens post Pascha eum producere populo. Et Petrus quidem seruabatur in carcere. Oratio aũt fiebat sine intermissione ab ecclesia ad deũ pro eo. Cum autẽ producturus eum esset Herodes, in ipsa nocte, erat Petrus dormiens inter duos milites, uinctus catenis duabus, & custodes ante ostium custodiebant carcerẽ. Et ecce angelus domini astitit, & lumẽ refulsit in habitaculo, percussoque latere Petri, excitauit eũ, dicẽs: Surge uelociter. Et ceciderũt catenę de manibus eius. Dixit aũt angelus ad eũ: Pręcingere, & calcia te caligas tuas. Et Petrus fecit sic. Et dicit illi: Circunda tibi uestimentũ tuũ, & sequere me. Et exiẽs sequebatur eũ, & nesciebat qa uerũ est quod fiebat per angelum: existimabat autem se uisum uidere. Transeũtes autẽ primam & secundam custodiam uenerũt ad portam ferreã, quæ ducit ad ciuitatem, quæ ultro aperta est eis,

eis. Et exeuntes, processerunt uicum unum, & continuo discessit angelus ab eo. Et Petrus ad se reuersus, dixit: Nunc scio uere quia misit dominus angelum suum, & eripuit me de manu Herodis, & de omni expectatione plebis Iudæorum. Consyderansque uenit ad domum Mariæ matris Ioannis, qui cognominatus est Marcus, ubi erant multi congregati & orantes. Pulsante autem eo ad ostium Ianuæ, processit puella ad uidendum nomine Rhode, Et ut cognouit uocem Petri, præ gaudio non aperuit ianuam, sed intro currēs, nunciauit, stare Petrum ante ianuam. Illi autem dixerunt ad eam: Insanis. Illa autem affirmabat se sic habere. Illi autem dicebant: Angelus eius est. Petrus autem perseuerabat pulsans. Cum autem aperuissent ostium, uiderunt eum, & obstupuerunt. Annuens autem eis manu, ut tacerent, narrauit quomodo Dominus eduxisset eum de carcere, dixitque: Nunciate Iacobo & fratribus hæc. Et egressus abiit in alium locum. Facta autem die, erat non parua turbatio in ter milites, quidnam factum esset de Petro. Herodes autem cum requisisset eum, & non inuenisset, inquisitione facta de custodibus, iussit eos duci: descendēsq; a Iudæa in Cæsaream, ibi cōmoratus est. Erat autē iratus

vnto them. And goynge out, they wente by one strete, and sodenlye wente the angel from hym. And Peter beynge come to hymselfe, sayde: ℒ

*Now know I truly that God hath sente hys angell, and hath delyuered me out of the hande of Herode, and from all the waytynge of the people of the Jewes. † And consyderynge he came to the house of Mary the mother of Jhon, whych is surnamed Marke, where many were gathered *and prayenge. And as he knocked at the entry doze, ther came forth a damesell by name Rhode to se. And whan she knewe Peters voyce, for ioye dyd she not open the doze, but runnynge in she shewed, Peter to stāde at the doze. And they sayd vnto her: Thou art mad. But she affirmed it to be so. And they sayd: It is his angell. But Peter continued knockynge. And whan they had opened the doze, they sawe hym, & were astonnyed. *But he beckenynge vnto them wyth the hande, that they shulde holde theyr peace, he shewed how the LORDE had led hym forth out of the preson. And he sayd: shewe these thynges vnto *James and the bzethzen. And beynge gone oute, he wente vnto another place. Whan it was become daye, ther was no smal busyness amonge the souldyours, what were become of Peter. Whan Herode had sought hym, and had not founde hym, inquisicō beynge made of the kepers, he commaunded them to be led [awaye:] & goynge downe from Jewzye to Cesarea, he abode there. And he was wzoth wyth them

Gene. 28. b
Dani. 6. b

Actu. 1. b

Actu. 13. b

Actu. 15. b
and. 21. b

D

of

of Tyre and Sidon. But they came one mynded to hym, & Blastus the kynges chamberlayne beynge persuaded, they desyred peace, because that theyr contrees were norysshed of him. But at an apointed daye dyd Herode beynge arayed wyth a kyngly garmente syt vpon a iudgemente seate, and made an oracion vnto thē And the people cryed therto: The voyce of God, and not of a man. And straygght waye dyd the angel of the LORDE stryke hym, because he had not geuen the honoure vnto God, and beynge consumed of wormes, he gaue vp the goost. And the worde of God dyd growe and multiplyed. But Barnabas and Saule Actu.12.c dyd returne from Jerusalem * the handereachynge beynge fulfylled, ta Actu.13.a kynge wyth them * Jhon that is surnamed Marke.

The.xiii.Chapter.

THer were in the congregacion that was at Antioche prophetes and teachers, amonge the whych [were] Barnabas & Simon, whych was called Niger, and Lucius of Lyrene, Manahen, whych was Herodes one of the foure princes norysfelowe, and Saule. As they serued the LORDE, and fasted, the holy goost sayd vnto them: Separate me Saul & Barnabas vnto the worke * where Actu.9.b vnto I haue taken them. They prayenge than and fastynge, and layenge [theyr] handes vpon them, let them go. And they verely beynge sent of ỹ holy goost wente vnto Seleucia, & from thence sayled they to Cypers. And

tus Tyriis & Sidoniis. At illi unanimes uenerunt ad eum, & persuaso Blasto, qui erat super cubiculum regis, postulabant pacem: eo quod alerentur eorum regiones ab illo. Statuto autem die Herodes uestitus uestе regia, sedit pro tribunali, & concionabatur ad eos. Populus autem acclamabat: Dei uoces, & non hominis. Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo, & consumptus a uermibus, expirauit. Verbum autem Domini crescebat & multiplicabatur. Barnabas autem & Saulus reuersi sunt ab Hierosolymis expleto ministerio, assumpto Ioanne qui cognominatus est Marcus.

CAPVT XIII.

ERant autem in ecclesia, quæ erat Antiochiæ, prophetæ & doctores, in quibus Barnabas, & Simon qui uocabatur Niger, & Lucius Cyrenensis, & Manahen, qui erat Herodis tetrarchę collactaneus, & Saulus. Ministrantibus autem illis Domino & ieiunantibus, dixit illis spiritus sanctus: Segregate mihi Saulum & Barnabam in opus ad quod assumpsi eos. Tunc orantes & ieiunantes, imponentesque eis manus, dimiserunt illos. Et ipsi quidem missi a spiritu sancto abierunt Seleuciā, & inde nauigauerūt Cypru. Et

Et cum uenissent Salaminam, prædicabant uerbum Dei in synagogis Iudæorum. Habebant autem & Ioānem in ministerio. Et cum perambulassent uniuersam insulam usque ad Paphum, inuenerunt quendam uirum magum pseudoprophetam, Iudæum, cui nomen erat Barieu, qui erat cum proconsule Sergio Paulo uiro prudente. Hic accersitis Barnaba & Paulo, desiderabat audire uerbum Dei. Resistebat autem illis Elymas magus (sic enim interpretatur nomen eius) quærens auertere proconsulem a fide. Saulus autem qui & Paulus, repletus spiritu sancto, intuens in eum dixit: O plene omni dolo & omni fallacia, fili diaboli, inimice omnis iustiæ, non desinis subuertere uias Domini rectas? Et nunc ecce manus Domini super te, & eris cæcus non uidens solem usque ad tempus. Et confestim cecidit in eum caligo & tenebræ, & circumiens quærebat qui ei manum daret. Tunc proconsul cum uidisset factum credidit, admirans super doctrina Domini. Et cum a Papho nauigasset Paulus, & qui cum eo erant, uenerunt Pergen Pamphyliæ. Ioannes autem discedens ab eis reuersus est Hierosolymam. Illi uero pertrãseuntes Pergen uenerunt Antiochiam Pisidiæ, & ingressi synagogã die sabbatorum, sederunt. Post lectionẽ aũt legis & prophetarum, miserunt princi-

And whan they were come to Salamina, they preached the worde of God in the synagoges of the Jewes: And they had ✶Jhon in seruice. And whan they walked thorowe all the Ile vntyl Paphos, they fande a certayn sorcerer a false prophet, a Jewe whose name was Barieu, whyche was w the counsels debite Sergius Paule a wyse man. The same Barnabas and Paule beynge called, desyred to heare ỳ worde of God. But Elimas the ✶sorcerer (for so is his name interpreted) wythstode them, sekynge to wythdrawe the counsuls debite from the fayth. But Saule, whych also [is called] Paule, fylled wyth ỳ holy goost lokynge vpõ hym, sayd: O ỳ chyld of the deuel ful of al gyle & deceatfulnesse, chylde of ỳ deuel, enemy of al ryghteousnes, doest thou not ceasse to subuert ỳ strayght wayes of ỳ LORDE? And nowe beholde, ỳ hãde of ỳ LORD is vpõ the, & thou shalt be blynde not seynge the Sonne for a certayne tyme. And strayght waye ther fell a myste vpõ hym & darkenesse, & goynge about he sought [one] whych shulde geue hym ỳ hãde. Than ỳ coũsels debite whã he had sene ỳ dede, ✶he beleued, wõderinge at the doctrine of ỳ LORD. And whã Paule had sayled frõ Paphos, & they that were w hym, they came to Perge of Pamphilia: ✶but Jhon departynge frõ thẽ returned to Jerusalẽ. But they passynge by Perge came to Antioche of Pisidia, & beyng gone into ỳ synagoge vpõ ỳ day of ỳ sabbats, they sat downe. But after ỳ lectur of ỳ law & prophetes did the ru-

Actu. 12. d

Exod. 7. b and. 8. b Actu. 8. a

Joh. 6. b

B

Actu. 15. b

rulers of the ſynagoge ſẽde vnto thẽ ſayenge: Ye mẽ bꝛethꝛen, yf ye haue in yo:: ony woꝛde of exhoꝛtacion vn to the people, ſpeake on. And Paule
Actu.12.a ſtandynge vp, and *commaundynge ſilence wyth [hys] hande, he ſayde: Ye Iſraelityſh men, and ye that fear God, herken: The God of ỹ people of Iſrael hath choſẽ our fathers, and hath exalted ỹ people, whan as they were ſtraungers in the lande of E-
Exod.14.c gypte, * and by a hyghe arme led he them out of it, and foꝛ the tyme of foꝛty peare dyd he ſuffre theyꝛ maners in the deſerte. And deſtroyenge ſeuen nacions in ỹ lande of Chana-
Joſu.13.b an, *he diſtributed thẽ theyꝛ lãde by
Judi.1.2 lot. *And after thys nearehande hũdꝛeth and fyfty yeares gaue he them iudges, vntyl Samuel the pꝛophete.
1.Regũ.8.a *And after that deſyꝛed they a kyng
1.Reg.10.a *and he gaue them Saul the ſonne of Cis, a man of the tribe of Benia
1.Reg.16.c min foꝛty peare. * And hym beynge put downe, he rayſed vnto them Da uid the kynge, of whome he bearyng
Pſal.88.c wytneſſe, dyd ſaye: * I haue founde Dauid the ſonne of Jeſſe, a man af-
℔ ter my harte, whych ſhall do all my
2.Reg.7.c. wylles. Of thys mans ſede * accoꝛ-
Pſal.131.b dyng to ỹ pꝛomyſe hath god bꝛought foꝛth vnto Iſrael the Saueour IESVS, Jhon pꝛeachyng befoꝛe the pꝛeſence of hys commyng the baptyme of penaunce vnto all the people of Iſrael. But whan Jhon fulfylled his
Math.3.b courſe, he ſayd: *I am not he whom ye ſuppoſe me to be, but beholde he commeth after me, whoſe ſhues of hys fete I am not woꝛthy to lowſe.
+ Ye men bꝛethꝛen, ye chyldꝛen of Abꝛaham

principes ſynagogæ ad eos, dicentes: Viri fratres, ſi quis eſt in uobis ſermo exhortationis ad plebem, dicite. Surgens autem Paulus, & manu ſilentium indicans, ait: Viri Iſraelitæ, & qui timetis Deum, audite: Deus plebis Iſrael elegit patres noſtros, & plebem exaltauit, cum eſſent incolæ in terra Aegypti, & in brachio excelſo eduxit eos ex ea, & per quadraginta annorũ tempus mores eorum ſuſtinuit in deſerto. Et deſtruens gentes ſeptem in terra Chanaan, ſorte diſtribuit eis terram eorum. Et poſt hæc quaſi quadringẽtos & quinquaginta annos, dedit iudices uſq; ad Samuelem prophetam. Et exinde poſtulauerunt regem, & dedit illis Saul filium Cis, uirum de tribu Beniamin annis quadraginta. Et amoto illo, ſuſcitauit illis Dauid regem, cui teſtimonium perhibens, dixit: Inueni Dauid filium Ieſſe, uirum ſecundum cor meum, qui faciet omnes uoluntates meas. Huius ex ſemine Deus ſecundum promiſſionem, eduxit Iſraeli ſaluatorem IESVM, prædicante Ioãne ante faciem aduentus eius baptiſmum pœnitentiæ omni populo Iſrael. Cum compleret autem curſum ſuum, dicebat: Quem me arbitramini eſſe, non ſum ego, ſed ecce uenit poſt me, cuius non ſum dignus calciaméta pedum ſoluere. Viri fratres, filii generis Abra-

Abraham, & qui in uobis timẽt deum, uobis uerbũ ſalutis huius miſſum eſt. Qui eñ habitãt Hieruſalem, & principes eius hunc ignorantes, & uoces prophetarum, quæ per omne ſabbatum leguntur, iudicantes impleuerunt: & nullam cauſam mortis inuenientes in eo, petierunt a Pilato ut interficerent eum. Cũque conſummaſſent omnia quæ de eo ſcripta erant, deponentes eum de ligno, poſuerunt eum in monumẽto. Deus autem ſuſcitauit eum a mortuis tertia die, qui uiſus eſt per dies multos his, qui ſimul aſcenderant cum eo de Galilæa in Hieruſalem, qui uſque nunc ſunt teſtes eius ad plebẽ. Et nos uobis annunciamus eã, quę ad patres noſtros repromiſſio facta eſt, quoniam hanc Deus adimpleuit filiis ueſtris, reſuſcitans IESVM, ſicut in pſalmo ſecundo ſcriptum eſt: Filius meus es tu, ego hodie genui te. Quod autem ſuſcitauit eum a mortuis, amplius iam nõ reuerſurum in corruptionem, ita dicit: Quia dabo uobis ſancta Dauid fidelia. Ideoque & alias dicit: Nõ dabis ſanctum tuum uidere corruptionẽ. Dauid enim in ſua generatione cum adminiſtraſſet uoluntati dei, dormiuit, & appoſitus eſt ad patres ſuos, & uidit corruptionem. Quem uero Deus ſuſcitauit a mortuis, non uidit corruptionem. Notum igitur ſit uobis uiri fratres, quod per hunc

Abrahams kynred, and they that amonge you feare God, *vnto you is the wozde of thys health ſente. ffoz they that dwelte at Jeruſalem, and hir rulers *not knowyng the ſame, and the voyces of ỳ pzopheters that are red euery ſabbat, iudgynge they haue fulfylled [thẽ:] *and fyndynge no cauſe of death in hym, they axed of Pilate that they myghte ſlaye hym. And whan they had fulfylled al thynges that were wzytten of hym, *takynge hym from tre, they layed hym in a graue. But God rayſed hym from the deade the thyrde day, *which was ſene many dayes of thẽ *whych came vp alſo wyth hym frõ Galile into Jeruſalẽ, whych hetherto *are hys wytneſſes vnto the people. ✝ And we ſhewe you the ſame promyſe, that is made vnto oure fathers, foz God hath fulfylled ỳ ſame vnto your chyldzen rayſynge Jeſus Chziſt, as it is alſo wzytten in the ſeconde Pſalme: *Thou art my ſõne thys daye haue I begottẽ the. But ỳ he hath rayſed hym from the deade, now hence fozth nomoze to returne vnto cozrupcion, he ſayeth thus: *I ſhall geue you the holy [conuenaunt es] of Dauid faythfully. And therfoze he ſayeth in another place: *Thou ſhalte not geue thy holyone to ſe cozrupcion. ffoz Dauid in hys generacion, after that he had ſerued the wyll of God, *he fell aſlepe, and was layed by hys fathers, and ſawe cozrupcion: But he whom God rayſed from the deade, ſawe no cozrupcion. Be it therfoze knowen vnto you ye men bzethzen, *that thozowe the

Math. 10. a
1. Cor. 2. a
Luce. 23. a
Luce. 23. c
Joh̃. 20. 21
Math. 20. b
Actu. 1. a
Pſal. 2. a
Hcb. 1. c
Eſay. 55. a
Pſal. 15. a
3. Regu. 2. b
Luce. 24. b

the same is forgeuenesse of synnes shewed vnto you of al thynges, wher in ye coulde not be iustifyed in the law of Moses: for by hym euery one that beleueth, is iustifyed. Beware therfore that it come not vpon you
Abac. 1. a that is sayde in the prophetes: ⋆ Be holde ye despysers, and wonder, and perysh: for I worke in your dayes, a worke that ye shal not beleue, yf ony man shall shewe it you. And as they wente out, they prayed them ỹ they wolde speake these wordes vnto thẽ vpon the sabbat followynge. And whan the synagoge was letten go, many of the Iewes, and many strañgers serupnge God followed Paule
Actu. 11. c and Barnabas: whych speakyng ⋆ exhorted thẽ, that they shuld remayne in the grace of God. ✣ But on the the next sabbat came together near hande the whole cytie to heare the
E worde of God. And the Iewes seyng the people, they were fylled wyth indignacion, and gaynsayd those thynges that were spoken of Paule, blasphemynge. Thã sayd Paule & Barnabas boldely: ⋆ Unto you oughte
Math. 10. a and. 15. c fyrst the worde of God to be spoken, but seynge ye refuse it, & iudge your selfe vnworthy of euerlastyng lyfe,
Math. 11. c. beholde, ⋆ we are turned vnto ỹ heythen. For so hath the LORDE commaunded vs: ⋆ I haue set the to a
Esai. 49. b Math. 5. b Luce. 2. e lyght vnto the heythen, that thou be a Saluacion vnto the vtmooste of
✣ Esa. 55 b the earth. ⋆ And the heythen hearynge it, they reioyced, and prayse the worde of the LORDE: and dyd beleue as many as were ordyned afore vnto lyfe euerlastynge. And the worde

hunc uobis remissio peccatorum annunciatur, & ab omnibus, quibus non potuistis in lege Mosi iustificari, in hoc omnis qui credit, iustificatur. Videte ergo ne superueniat uobis, quod dictum est in prophetis: Videte contemptores, & admiramini, & dispergimini: quia opus operor ego in diebus uestris, opus quod non creditis, si quis enarrauerit uobis. Exeuntibus autem illis, rogabãt ut sequenti sabbato loquerentur sibi uerba hæc. Cumque dimissa esset synagoga, secuti sunt multi Iudæorum, & colentium Deum aduenarum Paulum & Barnabam: qui loquentes suadebant eis, ut permanerent in gratia Dei. Sequenti uero sabbato pene uniuersa ciuitas conuenit audire uerbum Dei. Videntes autẽ turbas Iudæi, repleti sunt zelo, & cõtradicebant his quæ a Paulo dicebantur, blasphemantes. Tunc constanter Paulus & Barnabas dixerunt: Vobis oportebat primum loqui uerbum Dei, sed qm̃ repellitis illud, & indignos uos iudicatis æternę uitæ, ecce conuertimur ad Gentes. Sic enim præcepit nobis dominus: Posui te in lucẽ Gentiũ, ut sis in salutem usq; ad extremum terræ. Audiẽtes autem Gentes, gauisæ sunt, & glorificabant uerbũ Domini: & crediderunt quot quot erant præordinati ad uitã æternam. Disseminabatur autẽ

uerbum

uerbum Domini per uniuersam regionem. Iudæi autem concitauerũt mulieres religiosas & honestas, & primos ciuitatis, & excitauerunt persecutionẽ in Paulum & Barnabam, & eiecerunt eos de finibus suis. At illi excusso puluere pedum in eos, uenerunt Iconium. Discipuli quoque replebãtur gaudio & spũ sancto.

CAPVT XIIII.

FActum est autem in Iconio ut simul introirent in synagogam Iudæorum, & loquerentur, ita ut crederet Iudæorũ & Græcorum copiosa multitudo. Qui uero increduli fuerunt Iudæi suscitauerunt & ad iracundiam concitauerunt animas Gentium aduersus fratres. Multo igitur tempore demorati sũt, fiducialiter agentes in domino, testimonium perhibente uerbo gratiæ suæ, dante signa & prodigia fieri per manus eorum. Diuisa est autem multitudo ciuitatis: & quidam quidem erant cũ Iudæis, quidam uero cum apostolis. Cum autem factus esset impetus Gentiliũ & Iudæorũ cũ principibus suis, ut contumeliis afficerẽt & lapidarẽt eos, intelligẽtes cõfugerũt ad ciuitates Lycaoniẹ, Lystrã & Derben, & uniuersã in circuitu regionẽ, & ibi euangelizantes erãt. Et cõmota est oĩs multitudo in doctrina eorũ: Paulus aũt & Barnabas morabantur Lystris. Et quidã uir Lystris infirmus pedibus sedebat, claudus

worde of the LORDE was spred abrode thorowe all the region. * But the Jewes moued ẏ deuoute and honest women, and the chefe of the cytie, and raysed vp a persecucion agaynste Paule and Barnabas and caste them forthe out of theyr coastes. But they * shakynge the duste of theyr fete on them came to Iconium. The disciples also were fylled wyth ioye and the holy goost. ✝ 2. Tim. 4. b Math. 10. b Marci. 6. b Luce. 6. a

The. xiiii. Chapter.

IT fortuned at Iconium that they wente together into the synagoge of the Jewes & spake, insomuche that a great multitude of the Jewes & Grekes dyd beleue. But the Jewes whych were vnbeleuynge raysed & steared ẏ soules of the Heythẽ to anger agaynst the brethren. Therfore taryed they there a great seasõ, quytyng thẽselues boldely in ẏ LORDE, he bearyng wytnesse to ẏ word of hys grace, * graũtyng tokens and wõders to be done by theyr handes. And ẏ multitude of ẏ cytie was diuided: & some of them truely were w̃ the Jewes, but some w̃ the Apostles But whã ther had happened an insurreccion of ẏ Heythẽ & the Jewes w̃ theyr rulers, that they myght put them to shame & stone thẽ, they perceauynge it, * fled vnto the cyties of Lycaonia, Lystra and Derbe, and al the contry rounde aboute, and were there preachynge the Gospell. And all ẏ multitude was moued at theyr doctrine: But Paule & Barnabas dyd abyde at Lystra. And at Lystra a certayne man weake in hys fete sat A Marci. 16. c Math. 10. c B

Actu.3.a ✱crepell from hys mothers wombe, whych neuer had walked, the same herde Paule speakynge. Who lokynge vpon hym, and seynge that he had sayth ŷ he myght be made whole he sayd wyth loude voyce: Ryse vpryght vpon thy fete. ✱ And he lept Mat.15.a and walked. But whan the people sawe it that Paule had done, they lyfte vp theyr voyce in the Lycaonysh speche, sayenge: ✱ The goddes Actu.28.a become lyke vnto men are come downe vnto vs. And they called Barnabas Jupiter, but Paule Mercury: for he was spechman of ŷ word. The preste also of Jupiter, whyche was before the cytie, bryngynge oxē & garlandes before the dores, wolde haue done sacrifice wyth the people.

L The whych whā the Apostles Barnabas and Paule herde, rentynge theyr cotes they ranne into the peo-

Actu.10.c ple, crienge and sayenge: ✱ Ye men, Apo.19.b why do ye these thynges? We also Gnd.22.b are mortall men lyke vnto you, shewynge you to turne awaye from these vayne thynges to the lyuynge God,

Psal.145.a ✱ whyche hathe made heauen, and Actu.17.d earth, and the see, and all thynges Apoc.14.b that are in them. Whych in tymes past suffered all nacions to walke in

Rom.1.b theyr owne wayes. ✱ And verely not wythout wytnesse hath he leste hym selfe, doynge well, & geuynge rayne and frutefull seasons, fyllynge theyr hartes wyth meates and ioye. And sayenge thys, they scarce stylled the people that they shulde not offre vnto them. And ther came certayne Jewes from Antioche & Iconium, &

2.Cor.11.c the people beynge persuaded, ✱ and stonynge

claudus ex utero matris suæ, qui nunquam ambulauerat. Hic audiuit Paulum loquentē. Qui intuitus eū, & uidens quia fidē haberet, ut saluus fieret, dixit magna uoce: Surge super pedes tuos rectus. Et exiliit, & ambulabat. Turbę autem cum uidissent quod fecerat Paulus, leuauerunt uocem suam Lycaonice dicentes: Dii similes facti homini bus descenderunt ad nos. Et uocabant Barnabam Iouem, Paulum uero Mercurium: quoniam ipse erat dux uerbi. Sacerdos quoque Iouis, qui erat ante ciuitatem, tauros & coronas ante ianuas afferens, cum populis uolebat sacrificare. Quod ubi audierunt Apostoli, Barnabas & Paulus, cōscissis tunicis suis, exilierunt in turbas, clamantes & dicentes: Viri quid hæc facitis? Et nos mortales sumus similes uobis homines, annunciantes uobis ab his uanis conuerti ad Deum uiuum, qui fecit cœlum & terram, & mare, & omnia quę in eis sunt, qui in præteritis generationibus dimisit omnes Gē tes ingredi uias suas. Et quidem non sine testimonio semetipsum reliquit, benefaciens de cœlo, dans pluuias, & tempora fructifera, implens cibo & lætitia corda eorum. Et hæc dicentes: uix sedauerunt turbas, ne sibi immolarent. Superuenerunt autem quidā ab Antiochia & Iconio Iudæi, & persuasis turbis, lapi-

lapidantes Paulum, traxerunt extra ciuitatem existimantes eum mortuum esse. Circundantibus autem eum discipulis, surgens intrauit ciuitatem. Et postera die profectus est cum Barnaba in Derben. Cumque euangelizassent ciuitati illi, & docuissent multos, reuersi sunt Lystram, & Iconium, & Antiochiam, confirmantes animas discipulorum, exhortātesque ut permanerent in fide, & quoniam per multas tribulationes oportet nos intrare in regnum Dei, Et cum constituissent illis per singulas ecclesias presbyteros, & orassent cum ieiuniis, commendauerunt eos Domino in quem crediderunt. Transeuntesque Pisidiam, uenerunt in Pamphyliam, & loquentes uerbum Domini in Perge, descenderunt in Attaliam, & inde nauigauerunt Antiochiam, unde erant traditi gratię Dei, in opus quod compleuerunt. Cum autem uenissent, & congregassent ecclesiam, retulerunt quanta fecisset Deus cum illis, quia aperuisset Gentibus ostium fidei. Morati sunt autem tempus non modicum cum discipulis.

CAPVT XV.

ET quidam descendentes de Iudæa docebāt fratres: Quia nisi circuncidamini secūdum morē Mosi, non potestis saluari. Facta ergo seditiōe nō minima Paulo

stonyng Paule they dyd drawe him out of the cytie, supposynge hym to haue ben deade. But the disciples standynge in compasse aboute hym, rysynge vp he wente into the cytie. And the nexte daye he wente wyth Barnabas vnto Derbe. And whan they had preached the Gospell vnto that cytie, and had taughte many, they returned to Lystra, and Iconiū, and Antioche, strengthynge the soules of the disciples, and ⁎ exhortynge that they shulde continue in ẏ fayth and ⁎ that by many tribulacions we muste entre into the kyngdome of God. And whan they had ordyned them Elders thorowe euery congregaciō, & had prayed wyth fastynges, they commended them vnto ẏ LORDE, on whome they dyd beleue. And goynge thorowe Pisidia, they came vnto Pamphilia, and speakynge the worde in Perge, they wente downe into Attalia, and thence they sayled to Antioche, ⁎ frō whence they were delyuered vnto the grace of God, to the worke whych they fulfylled. But whan they were come, and had gathered together the congregacion, they shewed how great thynges god had done wyth thē, and that he had opened the dore of fayth vnto ẏ Hey then. And they taryed not a lytle tyme wyth the disciples.

D

Actu. 2. c
11. c. 13. c

Luce. 24. d
2. Tim. 1. b

Actu. 13. a

The. xv. Chapter.

AND certayne commynge from Iewry taught ẏ brethren: ⁎ Wythout ye be circumcysed after the maner of Moses, ye can not be saued. Whāther was therfore no small dissenciō

A
Gala. 5. a

rayſed vnto Paule and Barnabas
Gala. 2. a agaynſt thē, they * ordyned ẏ Paule
and Barnabas, & ſome other of thē
ſhulde go vp vnto the Apoſtles and
Elders at Jeruſalem, vpon thys que
ſtion. They therfore beyng brought
on theyr waye by the congregacion,
wente thorowe Phenice and Sa-
maria, ſhewynge the conuerſion of
the Heythē, and cauſed a great ioye
vnto all the brethren. But whan
Actu. 21. b they were come to Jeruſalem, * they
were receaued of the congregacion
and Apoſtles, and Elders, ſhewyng
how greate thynges God had done
wyth them. But ther roſe ſome of
the Phariſes ſecte whych beleued,
ſayenge they muſte be circumciſed,
and to commaunde [them] to kepe
the lawe of Moſes. And the Apoſt-
les & Elders dyd come together to
B loke vpon this matter. Whan great
triall was now made, Peter ryſyng
vp ſayd vnto them: Ye mē brethren,
ye know that God of old dayes dyd
choſe, amōg vs ẏ thorow my mouth
the Heythen ſhulde heare the worde
of the Goſpell, and beleue. And the
Actu. 1, d God * that knoweth the hartes, dyd
Actu. 10. e beare. wytneſſe, * geuynge them the
holy gooſt, as vnto vs, and made no
diſcrecion betwene vs and thē, pur-
gynge theyr hartes by faythe. Nowe
therfore, why tempte ye God to
laye a yocke vpon the diſciples nec-
Actu. 7. g kes, * the whych nother we nor our
Ephe. 2. a fathers coulde beare. * But we
Titū. 3. a beleue to be ſaued by the grace of
oure LORDE Jeſus Chriſte,
lyke as they alſo. And all the
multytude helde theyre peace,
and

Paulo & Barnabæ aduerſus il-
los, ſtatuerunt ut aſcenderent
Paulus & Barnabas, & quidam
alii ex illis ad Apoſtolos & preſ
byteros in Hieruſalem ſuper
hac quæſtione. Illi ergo deducti
ab eccleſia, pertranſibant Phœ
nicen & Samariam, narrantes
conuerſionem Gentium, & fa-
ciebant gaudium magnum om-
nibus fratribus. Cum autem ue-
niſſent Hieroſolymam, ſuſcepti
ſunt ab eccleſia, & Apoſtolis, &
Senioribus, annunciantes quan
ta Deus feciſſet cum illis. Surre
xerunt autem quidam de hæreſi
phariſæorum, qui crediderunt,
dicentes: Quia oportet circun-
cidi eos, præcipere quoque ſer-
uare legem Moſi. Conuenerūt-
que Apoſtoli & Seniores uide-
re de uerbo hoc. Cum autem
magna cōquiſitio fieret, ſurgens
Petrus, dixit ad eos: Viri fratres,
uos ſcitis quoniā ab antiquis di
ebus Deus in nobis elegit per
os meū audire Gētes uerbū euā
gelii, & credere. Et qui nouit cor
da Deus, teſtimoniū perhibuit,
dans illis ſpiritum ſanctum ſicut
& nobis: & nihil diſcreuit inter
nos & illos, fide purificās corda
eorum. Nunc ergo quid tentatis
Deum, imponere iugum ſuper
ceruices diſcipulorum, quod ne
que nos neque patres noſtri
portare potuimus? Sed per gra-
tiā Dñi noſtri IESV Chriſti cre-
dimus ſaluari, quēadmodū & illi.
Tacuit autem omnis multitudo
& au-

& audiebant Barnabam & Paulum narrantes, quanta Deus fecisset signa & prodigia in Gentibus per eos. Et postquam tacuerunt, respondit Iacobus dicens: Viri fratres, audite me: Simon narrauit, quemadmodum primum Deus uisitauit sumere ex Gentibus populum nomini suo. Et huic concordant uerba prophetarum, sicut scriptum est: Post hæc reuertar, & reædificabo tabernaculum Dauid, quod decidit, & diruta eius reædificabo: & erigam illud, ut requirant cæteri hominum Dominum, & omnes gentes, super quas inuocatum est nomen meum, dicit Dominus faciens hæc. Notum a seculo est Domino opus suum. Propter quod ego iudico, non inquietari eos qui ex Gentibus conuertuntur ad Deum, sed scribere ad eos, ut abstineant se a contaminationibus simulachrorum, & fornicatione, & suffocatis, & sanguine. Moses enim a temporibus antiquis habet in singulis ciuitatibus, qui eum prædicent in synagogis, ubi per omne sabbatum legitur. Tunc placuit Apostolis & senioribus cum omni ecclesia, eligere uiros ex eis, & mittere Antiochiam cum Paulo & Barnaba, Iudam qui cognominabatur Barsabas, & Silam, uiros primos in frībus, scribentes per manus eorū: Apostoli & seniores fratres,

and herde Barnabas and Paule, shewynge how great tokens & wonders God had done amonge ỳ heythen by them. And after ỳ they held theyr peace, * James answered sayenge: Ye men brethren herken vn to me: Simon hath shewed howe God hath fyrst visited to take a people of the heythen vnto hys name. And vnto the same agre the wordes of the prophetes, as it is wrytten: * After thys shall I returne, and buylde agayne the Tabernacle of Dauid that is fallen downe, and I shall buylde agayne hys decayes, and rayse it: that the reste of men maye seke the LORDE, and all the heythen, the whyche my name is called vpon, sayeth the LORDE doynge these thynges. Knowen vnto God is hys vworke from the begynnynge of the vworlde. Wherfore my sentence is, them of the heythen not to be disquieted that do cõuerte vnto God, but to wryte vnto them that they abstayne themselues from * the fylthynesse of Idols, *and fornicacyon, ✠ and strangled, and bloude. ffor Moses hath of olde tyme in euery cytie, them whych preach hym in the synagoges where he is red euery sabbat. Than pleased it the Apostles and Elders wyth all the congregacion to chose men amonge them, and to sende vnto Antioche wyth Paule and Barnabas, * Judas that is surnamed Barsabas, and Silas, principall men amonge the brethren, wrytynge by theyr hãdes: The Apostles & Elders [and] brethren wysh healthy

Actu. 12. c and. 21. b

Amos. 9. c

Exod. 20. a

Ephesi. 5. a ✠ Gen. 9. a

Joh. 14. a

vnto the brethren of the heythen ỹ are at Antioche, and Syria, and Ly
D licia. * ffor as muche as we haue
Gala.1.a herde that some goynge out from amonge vs haue disquieted you, subuertynge your soules wyth wordes, commaundynge you to be circumcised and to kepe the lawe, whom we haue not commaunded [so to do:] It hath pleased vs beynge gathered together to chose mẽ, and to sende thẽ vnto you, wyth our moost beloued Barnabas and Paule, men whyche
Actu.13.c and.14.c *haue delyuered theyr lyues for the name of our LORDE Jesus Christ. We haue sente therfore Judas and Silas whyche themselues also shall wyth wordes shewe you the same. ffor it hath pleased the holy goost & vs, to lay nomore charge vpon you, thã these necessary [poyntes:] That
Gach.9.a 1.Cor.8.a and.10.c ye absteyne your selues from *thynges offered vp vnto ydols, & bloude, and stranguled, and fornicacion, kepynge your selfe from the whych ye shall do well. ffare ye well. They therfore beynge letten go, wente downe to Antioche, and the multytude beynge gathered, they delyuered the lettre. The whych whã they had red, they reioyced at the consola
E cion. Judas and Silas seynge they were prophetes, they also comforted the brethren wyth much preachyng, and stablysshed them. And whan they had ben there a certayne tyme, they were let go in peace of the brethren vnto them that sente them. And Silas thoughte it good to remayne there, and Judas went alone
Gala.1.a to Jerusalem: * but Paule and Bar

fratres, his qui sunt Antiochiæ, & Syriæ & Ciliciæ fratribus ex Gentibus salutem. Quoniam audiuimus quod quidam ex nobis exeuntes, turbauerunt uos uerbis, euertentes aias uestras, iubẽtes uos circũcidi & seruare legem, quibus nõ mandauimus: placuit nobis collectis in unum eligere uiros, & mittere ad uos, cum charissimis nostris Barnaba & Paulo, hominibus qui tradiderunt animas suas pro nomine Domini nostri IESV Christi. Misimus ergo Iudam & Silã, qui & ipsi uobis uerbis referrẽt eadem. Visum est em̃ spiritui sancto & nobis nihil ultra imponere uobis oneris quam hæc necessaria, ut abstineatis uos ab immolatis simulachrorũ, & sanguine, & suffocato, & fornicatione, a quibus custodientes uos, bene agetis. Valete. Illi ergo dimissi descenderunt Antiochiam, & congregata multitudine, tradiderunt epistolam. Quam cum legissent, gauisi sunt super consolatione. Iudas autem & Silas, & ipsi cum essent prophetæ, uerbo plurimo consolati sunt fratres, & confirmauerunt. Facto autem ibi aliquanto tempore, dimissi sunt cum pace a fratribus ad eos qui miserunt illos. Visum est autem Silæ ibi remanere. Iudas autem solus abiit Hierusalem: Paulus autem

& Bar-

& Barnabas demorabantur Antiochiæ, docentes & euangelizantes cum aliis pluribus uerbum Domini. Post aliquot autem dies dixit ad Barnabam Paulus: Reuertentes uisitemus fratres per uniuersas ciuitates, in quibus prædicauimus uerbum Domini, quomodo se habeant. Barnabas autem uolebat secum assumere & Ioannem, qui cognominatur Marcus. Paulus autem rogabat eum (ut qui discessisset ab eis de Pamphylia, & non isset cum eis in opus) non debere recipi. Facta est autem dissentio, ita ut discederent ab inuicem, & Barnabas quidē assumpto Marco nauigaret Cyprū, Paulus uero electo Sila profectus est, traditus gratiæ Dei a fratribus. Perambulabat autem Syriā & Ciliciam, confirmans ecclesias, præcipiens custodire præcepta Apostolorum & Seniorum.

Barnabas remayned at Antioche, preachynge and shewynge wyth many other the worde of God. And after certayn dayes sayd Paule vnto Barnabas: Let vs returnynge visite the brethren thorowe all the cyties, where in we haue preached ỹ worde of the LORDE, how they do. And Barnabas wolde haue taken wt hym also Jhon, whyche was surnamed Marke. But Paule desyred hym, (that he ✶ whych was departed from thē in Pamphilia, and hadde not gone with thē into the worke,) shuld not be receaued. And ther happened a dissencion, insomuch that they departed asunder, and Barnabas truly Marke beynge taken wyth hym sayled vnto Cypers: but Paule Silas beynge chosen, departed, beynge delyuered vnto the grace of God of the brethren. And he walked thorowe Syria and Cilicia, stablyshynge the cōgregacions, commaundynge to kepe the commaundementes of the Apostles and Elders.

Actu. 15. b

CAPVT XVI.

The. xvi. Chapter

EVenit autē in Derben & Lystram. Et ecce discipulus quidam erat ibi nomine Timotheus, filius mulieris Iudææ fidelis, patre Gentili. Huic testimonium bonum reddebant, qui in Lystris erāt & Iconio fratres. Hunc uoluit Paulus secum proficisci, & assumens circuncidit eum propter Iudæos, qui erant in illis locis. Sciebant enim omnes, ꝙ pater eius erat Gentilis.

BVt he came vnto Derbe and Lystra. And beholde a certayne disciple, by name Timotheus was there, the sonne of a faythfull Jewyshe woman, and hys father a Greke. Unto the same dyd the brethrē that were at Lystra and Iconium geue a good reporte. The same wolde Paule haue to go forth wyth hym, and takynge ✶ he circumcised hym, because of the Jewes that were in those quarters: for they all knewe that hys father was a heythen.

1. Cor. 9. c
Gala. 2. a

Whan they than wente thorow the cyties, they toke them the sentences
Actu.15.d *that were decreed at Jerusalem by the Apostles and Elders to kepe.
And the congregactions truely were strengthed in the fayth, and increa-
Rom.16.b sed in nombre dayly. * But goynge thorowe Phrigia and the region of Galatia, they were forbydden by ỹ holy goost to speake ỹ word in Asia.
B And whan they came into Mysia, they assayed to go into Bethinia, & the spyrete of Jesu permitted thē not. But whā they had gone thorow Mysia, they went downe vnto *Troas
2.Cor.1.c
Actu.18.a and.23.b & a *vision was shewed vnto Paule by nyghte: There was a certayne man of Macedonia standynge, and besekynge hym, and sayenge: Commynge ouer into Macedonia, helpe vs. And as he had sene the vision, strayght waye sought we to go forth
Acta.10.a *into Macedonia, beynge certaynly persuaded, that God had called vs to preache vnto them. And saylynge from Troas, we came the strayght course vnto Samothracia, and the nexte daye to Neapolis, and from thence to Philippis, whyche is the chefe cytie of Macedonia, a free cytie. We were remaynynge in that cytie certayne dayes. But vpon a day of the sabbattes, we went forthe out of the gate, by a water, where the prayer semed to be, and syttynge we spake vnto the wemen that were come together. And a cer-
Actu.16.c tayne woman by name *Lydia a seller of purple of ỹ cytie of Thyatira,
Joh.6.c seruynge God, dyd herken, *whose harte the LORDE opened to geue

Cum autem pertransirent ciuitates, tradebant eis custodire dogmata, quæ erāt decreta ab Apostolis & senioribus, qui erant Hierosolymis. Et ecclesiæ quidem confirmabantur fide, & abundabant numero quotidie. Transeuntes autem Phrygiam, & Galatiæ regionem, uetati sunt a spiritu sancto loqui uerbum Dei in Asia. Cum uenissent autem in Mysiam, tentabant ire in Bithyniam, & non permisit eos spiritus IESV. Cum autem pertransissent Mysiam, descenderunt Troadem, & uisio per noctem Paulo ostensa est: Vir Macedo quidam erat stans & deprecans eum, & dicens: Transiens in Macedoniam, adiuua nos. Vt autem uisum uidit, statim quæsiuimus proficisci in Macedoniam, certi facti quod uocasset nos Deus euangelizare eis. Nauigātes autem a Troade, recto cursu uenimus Samothracem, & sequenti die Neapolim, & inde Philippos, quæ est prima partis Macedoniæ ciuitas, colonia. Eramus autem in hac urbe diebus aliquot consistentes. Die autem sabbatorum egressi sumus foras portam iuxta flumen, ubi uidebatur oratio esse, & sedentes loquebamur mulieribus quæ conuenerant. Et quædam mulier nomine Lydia purpuraria ciuitatis Thyatirorum colens Deum, audiuit, cuius Dominus apuit cor

intendere his quæ dicebantur a Paulo. Cum autem baptizata eſſet, & domus eius, deprecata eſt, dicens: Si iudicaſtis me fidelem Domino eſſe, introite in domum meam, & manete. Et coegit nos. Factum eſt autem euntibus nobis ad orationem, puellam quandam habentem ſpiritum Pythonem obuiare nobis, quæ quæſtum magnum præſtabat dominis ſuis diuinando. Hæc ſubſecuta Paulum & nos, clamabat dicens: Iſti homines ſerui Dei excelſi ſunt, qui annunciant uobis uiam ſalutis. Hoc autem faciebat multis diebus. Dolens autem Paulus & conuerſus, ſpiritui dixit: Præcipio tibi in nomine IESV Chriſti exire ab ea. Et exiit eadem hora. Videntes autem domini eius, quia exiuit ſpes quæſtus eorum, apprehendentes Paulum & Silam, perduxerunt in forum ad principes: & offerentes eos magiſtratibus, dixerunt: Hi homines conturbant ciuitatem noſtram, cum ſint Iudæi, & annunciant morem quem non licet nobis ſuſcipere neque facere, cum ſimus Romani. Et cucurrit plebs aduerſus eos, & magiſtratus ſciſſis tunicis ſuis, iuſſerunt eos uirgis cædi. Et cum multas plagas eis impoſuiſſent, miſerunt eos in carcerem, præcipientes cuſtodi, ut diligenter cuſtodiret eos. Qui cum tale præcep-

geue hede vnto thoſe thynges that were ſpoken of Paule. But whan ſhe was baptyſed and hyr houſe, ſhe prayed ſayenge: Yf ye haue iudged me to be beleuynge vnto ỹ LORD, entre into my houſe & abyde [there] And ſhe *compelled vs. And it foꝛtuned whyle we went vnto the prayer, a certayne dameſell haupnge *a ſoythſayenge ſpꝛete to mete vs, whyche bꝛought greate gaynes vnto hyr lozdes wyth ſoythſayenge. The ſame followynge Paule and vs, cryed, ſayenge: *These men are the ſeruauntes of the hyghe God, whyche ſhewe you the waye of ſaluacion: and thys ſhe dydde many dayes. But Paule beynge ſoꝛy, and beyng turned, he ſayde vnto the ſpꝛete: I commaunde the in the name of Jeſus Chꝛiſte to go foꝛth of her, * and he wente out the ſame houre. But hyr lozdes ſeynge that the hope of theyr * vauntage was gone oute, *takynge Paule and Silas they bꝛoughte them into the iudgemente place to the rulers. And bꝛyngynge them vnto the officers, they ſayde: These men * trouble oure cytie, ſeynge they be Jewes, and ſhewe of a coſtume, the whyche is not lawfull foꝛ vs to receaue noꝛ to do, ſeynge we be Romanes. And the people ranne on them, and the officers theyr clothes beynge rente, cõmaunded them to be * beaten wyth roddes. And whã they had layed many ſtrypes on them, they put thẽ in pꝛeſon, cõmaundynge the keper that he ſhulde diligently kepe them. The whyche whan he had receaued ſuche

Gene. 19. a
Luce. 14. a
and. 24. c
1. Reg. 28. a
Marc. 5. a
Luce. 8. b
Marc. 16. c
Actu. 19. c
1. Theſſa. 2. a
Actu. 17. b
2. Cori. 11. c

com

commaundemente he put them in the ynner preson, and put theyr fete in the stockes. *And at mydnyghte Paule & Silas worshippynge praysed God, and they that were in the preson herde them. But sodenly dyd ther happen a great earthquake, insomuch that the fundacions of the preson were moued. *And forthwith were all the dores opened, and the bandes of euery one were lowsed. But the keper of the preson beynge waked, and seynge ẏ dores of ẏ preson open, the swearde drawen out, he wolde haue slayen hymselfe, supposynge the presoners to haue bene runne awaye. But Paule cryed w̃ loude voyce, sayeng: Do thyselfe no harme, for we are all here. And a lyght called for he wente in, and quakynge he fell at Paule & Silas fete, and bryngynge them forth, he sayd: *Syrs, what must I do that I may be saued. But they sayde: *Beleue on the LORDE Jesus, and thou and thy house shalbe saued. And they spake the worde of the LORDE vnto hym, and all they that were in hys house. And takynge them in the same houre of the nyght, he washed theyr strypes, and continently was he and all hys house baptysed. And whan he had brought them into hys house, he set a table before them, and *reioyced wyth all hys house beleuynge on God. And whan it was become daye, the officers sente sergeaũtes, sayenge: Let those men go. And the keper of the preson shewed these wordes vnto Paule: The officers haue sente that ye be lowsed, now

Actu. 4. d

Actu. 5. c and. 12. b

Actu. 2. d

Marci. 16. b

Johã. 6. f

E

Luce. 5. d and. 19. a

præceptũ accepisset misit eos in interiorẽ carcerẽ, & pedes eorũ strinxit ligno. Media aũt nocte Paulus & Silas adorãtes laudabãt deũ. Et audiebãt eos q̃ in custodia erant. Subito uero terræmotus factus est magnus, ita ut mouerẽtur fundamẽta carceris. Et statim aperta sunt omnia ostia, & uniuersorum uincula soluta sunt. Expergefactus autem custos carceris, & uidẽs ianuas apertas carceris, euaginato gladio, uolebat se interficere, existimans fugisse uinctos. Clamauit autem Paulus uoce magna dicens: Nihil tibi mali feceris: uniuersi enim hic sumus. Petitoque lumine introgressus est, & tremefactus, procidit Paulo & Silæ ad pedes, & producens eos foras, ait: Domini, quid me oportet facere, ut saluus fiam? At illi dixerunt: Crede in Dominum IESVM, & saluus eris tu & domus tua. Et locuti sunt ei uerbum Domini, cum omnibus qui erant in domo eius. Et tollens eos in illa hora noctis, lauit plagas eorum, & baptizatus est ipse, & omnis domus eius continuo. Cumque perduxisset eos in domum suam, apposuit eis mensam, & lætatus est cum omni domo sua credens Deo. Et cum dies factus esset, miserunt magistratus lictores, dicentes: Dimitte homines illos. Nunciauit autem custos carceris uerba hęc Paulo: Quia miserũt magistratus ut dimittamini, nunc

nunc igitur exeuntes, ite in pace. Paulus autem dixit eis: Cæsos nos publice indemnatos homines Romanos miserunt in carcerem, & nunc occulte nos eiiciunt? Non ita, sed ueniant ipsi, & nos eiiciant. Nunciauerunt autem magistratibus lictores uerba hæc, timueruntque audito quod Romani essent. Et uenientes deprecati sunt eos, & educentes rogabant ut egrederentur de urbe. Exeuntes autem de carcere, introierunt ad Lydiam, & uisis fratribus, consolati sunt eos, & profecti sunt.

CAPVT XVII.

Cum autem perambulassent Amphipolim & Apoloniam, uenerunt Thessalonicam, ubi erat synagoga Iudæorum. Secundum consuetudinem autem Palus introiuit ad eos, & per sabbata tria disserebat eis de scripturis, adaperiens & insinuans, quia Christum oportuit pati, & resurgere a mortuis, & quia hic est IESVS Christus, quem ego annuncio uobis. Et quidam ex eis crediderunt, & adiuncti sunt Paulo & Silæ & de colentibus Gentibus multitudo magna, & mulieres nobiles non paucæ. Zelantes autem Iudæi, assumentesque de uulgo uiros quosdam malos: & turba facta, concitauerunt ciuitatē, & assistentes domui Iasonis, quęrebant eos producere in po-

now therfore ye gettynge you hence go in peace. But Paule sayde vnto them: They haue put vs in preson beynge Romanes, and beateu openly vncondemned, and do they nowe thrust vs out preuely? Not so. But let them come thēselues, and thrust vs out. And the sergeauntes shewed these wordes vnto the offycers, and they were afeared, whan they herde that they were Romanes. And commynge they besought them, & bryngynge them forth, * they prayed that they wolde go forth of the cytie. And goyng out of ẏ preson, they went in vnto * Lydia, and the brethrē beynge sene, they comforted them, and went theyr waye. Math. 8. d Actu. 16. b

The. xvii. Chapter.

Whan they had walked thorowe Amphipolis and Apolonia, they came to Thessalonica, where was a synagoge of the Jewes. And after hys wonte dyd Paule go in vnto them, and vpon thre sabbates expouned he them of the scriptures, * openynge and shewynge that it behoued Christ to suffre, and to ryse from the deade, and that thys is the Christ, whome I shewe vnto you. * And some of them beleued & were ioyned to Paule and Silas, and of the Heythen seruyng [God] a great multitude, and not a fewe of ẏ chefe wemen. But the Jewes hauynge indignacyon, and takynge to thē some wycked men of the commune sorte: and a company gathered, they set ẏ cytie in a roze, and standynge by the house of Jason, they sought to bringe them

A Math. 16. c and. 17. d Luce. 24. d Actu. 28. e

them forth amonge the people. And whan they had not foũde them, they delyuered Jason and some of the bre thren vnto the rulers of the cytie, crienge. * They that set the worlde
Luce. 23. a
Actu. 16. c
in a roze, are come hether also, whō Jason hath taken vp, and all these do contrary to the statutes of the Em-
Joh. 18. c and. 19. a
peroure, * sayenge another kynge Jesus to be. But they troubled the people and the rulers of the cytie, hearynge these thynges. And a suffi cient answer receaued of Jason and the other, they let thē go. But forth wyth ỹ brethrē by nyght sent Paule and Silas awaye to Berrhea. The whych whan they were come, they entred into ỹ synagoge of ỹ Jewes. But they wer moze gētler thā they that be at Thessalonica, whych dyd receaue the worde wyth all harty de
Joha. 5. d
lyge, * searchynge the scriptures day ly whether it were so. And truely many of them beleued, and of ỹ they thenysh wemen and men not a few.
1. Thessa. 2. c
* But whan the Jewes at Thessa- lonica, had knowen that the worde of God was preached at Berrhea al so by Paule, they came thyther also settynge in a roze and troublynge ỹ multitude: Than dyd the brethren straygyht waye sende awaye Paule, that he shulde go vntyll the see: but Silas and Timotheus remayned there. But they that cōueyed Paule
L
brought hym vntyll Athens. And a commaundemente receaued of him
1. Thessa. 1. a
vnto * Silas and Timotheus ỹ they very hastely shulde come to hym, they wente theyr waye. But whan Paule taryed for them at Athens,

in populum. Et cum non inue- nissent eos, tradebant Iasonem & quosdam fratres ad principes ciuitatis, clamantes: Quoniam hi qui orbem concitant, & huc uenerunt, quos suscepit Iason, & hi omnes contra decreta Cæ saris faciunt, regem alium dicē- tes esse IESVM. Concitaue- runt autem plebem & principes ciuitatis audientes hæc. Et ac- cepta satisfactione a Iasone & cæteris, dimiserunt eos. Fratres uero confestim per noctem di- miserunt Paulum & Silam in Berrhœam. Qui cum ueniissent, in synagogam Iudæorum intro- ierunt. Hi autem erant nobilio- res eorum, qui sunt Thessaloni- cæ, qui susceperūt uerbum cum omni auiditate, quotidie scru- tantes scripturas, si hæc ita se haberent. Et multi quidem cre- diderunt ex eis: & mulierum Gentilium honestarum & uiri non pauci. Cum autem cogno- uissent in Thessalonica Iudæi, quia & Berrhœæ prædicatum est a Paulo uerbum Dei, uene- runt & illuc, commouentes, & turbantes multitudinē. Statimq; tunc Paulū dimiserūt fratres, ut iret usq; ad mare: Silas autē & Timotheus remanserunt ibi. Qui autem deducebant Pau- lum, perduxerunt eum usque ad Athenas. Et accepto mandato ab eo ad Silam & Timotheum, ut quam celeriter uenirent ad se, profecti sunt. Paulus autem cum Athenis eos expectaret,

hys

inci-

incitabatur ſpiritus eius in ipſo, uidens idololatriæ deditã ciuitatem. Diſputabat igitur in ſynagoga cum Iudæis, & colentibus & in foro per omnes dies ad eos qui adierant. Quidam autem Epicurei & Stoici philoſophi diſſerebant cum eo, & quidam dicebant: Quid uult ſeminiuerbius hic dicere? Alii uero, nouorum dæmoniorum uidetur annũciator eſſe: quia IESVM & reſurrectionem annunciabat eis. Et apprehenſum eum ad Areopagũ duxerunt, dicentes: Poſſumus ſcire quę eſt hęc noua, quæ a te dicitur doctrina? Noua em̃ quædam infers auribus noſtris. Volumus ergo ſcire quidnã uelint hæc eſſe. Athenienſes autem omnes & aduenæ hoſpites ad nihil aliud uacabant, niſi aut dicere aut audire aliquid noui. Stans autem Paulus in medio Areopagi, ait: Viri Athenienſes, per omnia quaſi ſuperſtitioſiores uos uideo. Præteriens enim, & uidens ſimulachra ueſtra, inueni & aram in qua ſcriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuncio uobis. Deus qui fecit mundum, & omnia quæ in eo ſunt. Hic cœli & terræ cũ ſit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipſe det omnibus uitam, & inſpirationẽ, & omnia, fecitq; ex uno omne

hys ſpyrete was ſtyrred wythin hym, ſeynge the cytie geuen to ydolatry. Therfore diſputed he with ỳ Jewes in the ſynagoge, & wyth ỳ religious, and wyth them that reſorted daylye vnto hym in the market place. But certayne philoſophers of Epicures & ſtoikes ſecte reaſoned wyth hym, & ſome ſayd: What wyll thys babler ſaye? But other [ſayd:] he ſemeth to be a ſhewer of new deuels: for he ſhewed Jeſu & the reſurreccion vnto them. And hym taken they led hym to ⋆ Areopagus, ſayenge: Maye we knowe what thys newe doctrine is that is taught of the? For thou bryngeſt certayne new thynges into our eares. We wyl therfore know what theſe thynges wyll be. But al the Athenians and ſtraũgers gaue themſelues to nothynge, ſaue ether to ſay or to heare ſome newe thynge. And Paule ſtandynge in the myddes of Areopagus, he ſayd: Ye mẽ of Athẽs I ſe you to be ſuperſticious nearehande in all thynges. For I goynge by, and ſeynge youre ymages, I haue founde alſo an altare, where on was wryttẽ: To the vnknowen God. Therfore, that whych ye worſhippe vnknowen, that do I ſhewe you: ⋆ the God that made ỳ worlde, and all thynges that are therein. The ſame ſeynge he is LORD of heauen and earth, he dwelleth not in temples made wyth handes, nother is he worſhipped wt mẽs hãdes, nedynge of ony thynge, ſeyng he geueth al men lyfe, & breth & al thynges, and hath made of one all kynde

of

Areopagus was a place where matters ſpecially cõcernig lyfe and deth were handled

Pſal. 145. a
Actu. 14. a

of men to dwell vpon the whole face of the earth: defynynge appoynted seasons, and borders of theyr dwellynge to seke God yf happely they maye fele or fynde hym, thoughe he be not farre from euery one of vs.

Esa. 17. a

Aratus.

Roma. 2. a

Luce. 24. b

Effor in hym we lyue and are moued & be, as also certayne of youre owne * poetes haue sayd: Effor we also are hys kynde. Seynge than we be the kynred of God, we oughte not to thynke the Godheade to be lyke vnto golde and syluer, or vnto a stone of the connynge graunynge and inuencion of man. * And truely God ouer seynge the tymes of thys ignoraũce, * he doth now shewe vnto men that euery one do euery where repente, because he hath appoynted a daye, wherein he shal iudge the worlde in ryghteousnesse, by the mã in whome he hath purposed it, offerynge fayth vnto all men, rayssynge hym from ꝑ deade. But whan they herde the resurrrection of the deade, some truly dyd mocke hym, but some sayd: We wyll heare the agayne of thys. After thys maner wente Paule out of the myddes of them. But some men beleuynge hym dyd cleue vnto hym, amonge the whych was also Dyonisius Areopagita, and a woman by name Damaris, & other wyth them

omne genus hominum inhabitare super uniuersam faciem terræ: definiens statuta tempora, & terminos inhabitationis eorum, quærere Deum si, forte attrectent eum, aut inueniant, quamuis non longe sit ab uno quoque nostrum. In ipso enim uiuimus, & mouemur, & sumus, sicut & quidam uestrorum poetarum dixerunt: Ipsius enim & genus sumus. Genus ergo cum simus dei, nõ debemus existimare auro & argento, aut lapidi sculpturæ artis & cogitationis hominis, diuinum esse simile. Et tempora quidẽ huius ignorantiæ despiciens deus, nunc annũciat hominibus, ut omnes ubiq; pœnitentiã agant, eo ꝙ statuit diem, in quo iudicaturus est orbem in æquitate, in uiro in quo statuit, fidem prębens omnibus, suscitans eũ a mortuis. Cum audissent autẽ resurrectionẽ mortuorum, quidã quidẽ irridebant, quidam uero dixerunt: Audiemus tẽ de hoc iterum. Sic Paulus exiuit de medio eorum. Quidam uero uiri adhærentes ei, crediderunt, in quibus & Dionysius Areopagita, & mulier nomine Damaris, & alii cum eis.

The. xviii. Chapter.

CAPVT XVIII.

After thys beynge departed from Athens he came to Corinthus, & fyndynge a certayn Jewe, by name

Roma. 16. a
2. Tim. 4. c

* Aquila, borne in Põtus, which lately was come from Italy, & Priscilla his wyfe. Because Claudius had cõmau n-

Post hæc egressus ab Athenis, uenit Corinthũ, & inueniẽs quẽdã Iudæũ, noĩe Aquilam Ponticum genere, qui nuper uenerat ab Italia, & Priscillã uxorẽ eius. Eo ꝙ præcepisset Claudius

dius discedere omnes Iudæos, a Roma, accessit ad eos. Et qa eiusdem erat artis, manebat apud eos, & operabatur,(erant autem scenofactoriæ artis) & disputabat in synagoga per omne sabbatũ, interponens nomẽ Domini IESV, suadebatque Iudæis & Græcis. Cum uenissent autem de Macedonia Silas & Timotheus, instabat uerbo Paulus, testificans Iudæis esse Christum IESVM. Contra dicentibus autem eis, & blasphemantibus, excutiens uestimenta sua, dixit ad eos: Sanguis uester super caput uestrũ. Mundus ego ex hoc ad Gentes uadam. Et migrans inde, intrauit in domum cuiusdam, nomine Titi iusti, colentis Deum, cuius domus erat coniuncta synagogę. Chrysp̃us autẽ archisynagogus credidit Domino, cum omni domo sua, & multi Corinthiorum audientes credebant, & baptizabantur. Dixit autem Dominus nocte per uisionem Paulo: Noli timere, sed loquere, ne taceas, propterea quod ego sum tecum, & nemo apponetur tibi, ut noceat te: quoniam populus est mihi multus in hac ciuitate. Sedit autem ibi annum & sex menses, docens apud eos uerbum Dei. Gallione aũt procõsule Achaię, insurrexerunt uno animo Iudæi in Paulũ, & adduxerunt eum ad tribunal, dicentes: Contra legem hic persua-

maunded all the Jewes to departe out of Rome, he came to them. And because he was of the same craft, he dyd abyde wyth them, and wrought: (but they were tente makers,) and he disputed euery sabbat daye in the synagoge, settynge forth in ỹ meane whyle the name of the LORDE Jesus, and exhorted the Jewes & Greekes. * But whan Silas and Timotheus were come from Macedonia, Paule was diligente in the worde, testifyenge vnto the Jewes Jesus to be Christ. But vpon them gaynsayenge and blasphemynge * shakynge hys clothes, he sayd vnto thẽ: Youre bloude [be] vpon your owne heade. Hence forth shall I go blameless vnto the Heythen. And remouynge thence, he entred into the house of one by name Titus the ryghteous, seruynge God, whose house was ioyned vnto ỹ synagoge. But Crispus the chefe ruler of the synagoge * beleued on the LORDE, wyth all hys house: and many of the Corinthians hearynge dyd beleue and were baptysed. * And the LORDE sayde vnto Paule by a vision in the nyght: Feare not, but speake, holde not thy peace, because I am wyth the: & no man shall set vpon the that he maye hurte the: for I haue much people in thys cyte. And he abode there a yeare and syx monethes, teachinge the worde of God amonge them.

Act.17.e

Math.10.b Luc.10.a Act.13.e

Joh̃.4.f 1.Cor.1.b

Act.16.b and.23.b

But whan Gallio was the consuls debite in Achia, the Jewes rose vp a gaynst Paule wyth one mynde, and brought hym before the iudgemente seate, sayenge: Thys followe doth per-

B

perſuade men to worſhippe God a-
gaynſt the lawe. But Paule begyn
nynge to open hys mouthe, Gallio
Actu.15.c ſayd vnto the Jewes. * Verely yf it
were ſome wrongeous dealynge, or
a wycked dede, O ye Jewes, I wold
ryght well forbeare you: but yf they
be queſtions of the worde & names
of your lawe, loke ye therto your ſel
ues, I wyl not be iudge of theſe thyn
ges. And he warned them from
the iudgement ſeate. But they al ta
1.Cor.1.c kynge * Soſthenes the ruler of the ſy
nagoge, they bet hym before the iud
gement ſeate, and Gallio cared for
none of theſe thynges. But whan
Paule had tarryed yet many dayes,
bydynge the brethren fare well, he
ſayled into Syria, & wyth hym Pris
cilla and Aquila, whyche had ſhoren
Nume.6.b hys heade in Cenchreis: * for he had
a vowe. And he came to Epheſus, &
leſte them there. But beynge gone
into the ſynagoge, he diſputed wyth
¶ the Jewes. And whan they prayed
[hym] that he wolde abyde a lon-
ger ſeaſon, he dyde not conſente
to them, but bydynge farewell,
and ſayenge: I muſt nedes kepe the
feaſt that is at hande at Jeruſalem,
Actu.19.a but * I wyl returne agayn vnto you
Hebre.6.a * God wyllynge, he wente his waye
Jacob.4.b from Epheſus. And goynge downe
to Ceſarea he wente vp and ſaluted
the congregacion, & he went downe
to Antioche. And a certayne ſeaſon
beynge paſt there, he wēte forth, wal
kynge by order thorowe the regiō of
Gallatia & Phrygia ſtrēgthynge the
diſciples. And a certayne Jewe by
1.Cor.m.1.b name * Apollos of Alexandria, a wel
3.a.16.b

perſuadet hominibus colere
Deum. Incipiente autem Paulo
aperire os, dixit Gallio ad Iudæ
os: Si quidem eſſet iniquum ali
quid, aut facinus peſſimum, o ui
ri Iudæi, recte uos ſuſtinerem: ſi
uero quæſtiones ſunt de uerbo
& nominibus legis ueſtræ, uoſip
ſi uideritis, iudex ego horum no
lo eſſe. Et minauit eos a tribuna
li. Apprehendentes autem om-
nes Soſthenem principem ſyna
gogæ, percutiebant eum ante
tribunal, & nihil horum Gallio-
ni curæ erat. Paulus uero cum
adhuc ſuſtinuiſſet dies multos,
fratribus ualefaciens, nauſgauit
in Syriā, & cū eo Priſcilla & A-
quila, qui ſibi totonderat in Cen
chreis caput: habebat enim uo-
tum. Deuenitq; Epheſum, & il-
los ibi reliquit. Ipſe uero ingreſ-
ſus ſynagogam, diſputabat cum
Iudæis. Rogantibus autem eis,
ut ampliori tempore maneret,
non conſenſit, ſed ualefaciens,
& dicens: Oportet omnino me
feſtum quod inſtat agere Hiero
ſolymis, ſed iterum reuertar ad
uos Deo uolente, profectus eſt
ab Epheſo. Et deſcendens Cæ-
ſaream, aſcendit & ſalutauit ec-
cleſiam, & deſcendit Antiochi-
am. Et facto ibidem aliquāto tē
pore, profectus eſt, perambulās
ex ordine Gallaticā regionē, &
Phrygiā confirmās ōnes diſcipu
los. Iudæus aūt quidā Apollos
nomie, Alexādrinus genere, uir
eloquens

ſpoken

eloquēs, deuenit Ephesum, potens in scripturis. Hic erat edoctus uiam Domini, & feruēs spiritu loquebatur, & docebat diligenter ea quæ suut IESV, sciens tantum baptisma Ioannis.

Hic ergo cœpit fiducialiter agere in synagoga. Quem cum audissent Priscilla & Aquila, assum pserunt eum, & diligētius exposuerunt ei uiam Domini. Cum autem uellet ire in Achaiam, exhortati fratres scripserunt discipulis, ut susciperent eum. Qui cum uenisset, contulit multum his qui crediderunt. Vehementer enim Iudæos reuincebat, publice ostendens per scripturas esse Christum IESVM.

CAPVT XIX.

Factum est aūt cū Apollos esset Corinthi, ut Paulus peragratis superioribus partibus ueniret Ephesum, & inueniret quosdam discipulos, dixitque ad eos. Si spiritum sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si spiritus sanctus est, audiuimus. Ille uero ait: In quo ergo baptizati estis? Qui dixerunt: In Ioannis baptismate. Dixit autem Paulus: Ioannes baptizauit baptismo pœnitentiæ populum, dicens, in eum qui uenturus esset post ipsū, ut crederēt, hoc est, in IESVM. His auditis, baptizati sunt in nomine Domini IESV.

Et cum

spoken man came to Ephesus, mighty in the scriptures. The same was taught the waye of the LORDE, & beynge whote in spyrete, he spake and taught diligently those thynges that belonge vnto Jesu, knowynge onely the baptyme of Jhon. The same ther fore begā to behaue hymselfe boldly in ỹ synagoge. Whome whā Priscilla and Aquila had herde, they toke hym to them, and taught hym ỹ way of the LORDE more diligently.

But whan he wold go into Achaia, the brethren exhortynge wrote vnto the disciples that they shuld receaue hym. Who whan he was come, he helped them muche that dyd beleue ffor he ouercame the Jewes myghtely, shewynge openly * by ỹ scriptures Jesus to be Christ. Joh. 5. b

The .xix. Chapter. +

BUt it fortuned whā Apollo was at Corinthus, that Paule the vpper partes beynge walked thorowe, came to Ephesus, and dyd fynde certayne disciples, and he sayde vnto them: Haue ye beleuynge receaued the holy gooste? But they sayde vnto hym: Yee we haue not herde whether ther be a holy gooste. But he sayde: Wherewyth than were ye baptysed? Whyche sayde: Wyth the baptyme of Jhon. And Paule sayde: * Jhon baptysed the people wyth the baptyme of repentaunce, sayenge, that they shulde beleue on hym that shulde come after hym, that is, Jesus. These thynges beynge herde they were baptysed in the name of the LORDE Jesus. A Math. 5. b Marc. 1. a Luce. 3. c Joh. 1. c

Aa. i. And

And whan Paule had layd the han-
Actu. 2. a des on them, *the holy gooste came
4. d. 8. b vpon them, and they spake wyth tun
ges and prophecyed: And all the mē
together were nearehande twelfe.
And beynge gone into the synagoge
he spake boldely thre monethes, dis-
putynge and persuadynge of ẏ kyng
dom of God. †But whā some were
hardened, & beleued not, cursyng the
waye of the LORDE before ẏ multi
tude, departyng frō thē, he separated
disciples, disputynge dayly in ẏ scole
of one Tyrannus. And thys was
done two yeares longe, in so muche
that al they ẏ dwelt in Asia dyd hear
the worde of ẏ LORD, both Jewes
Marc. 16. c & heythen. *And God dyd no small
myracles by the hande of Paule, in
somuche that also vpon ẏ sycke were
the napkens and partlets broughte
frō hys body, and the diseases wente
from them, and the wycked spretes
B departed. But certayne of the va-
gabounde Jewes coniurers assayed
to call the name of the LORDE Je-
sus vpon them that had euel spretes
sayenge: I charge you by that Jesus
whome Paule preacheth. And they
were seuen sonnes, of a Jewe by na
me Sceua a hygh prest whyche dyd
thys. But the wycked sprete an-
swerynge, sayde vnto them: Jesus
I knowe, and Paule I knowe, but
who be ye? And the man in whome
the wycked deuell was leappynge vp
pon them, and haupynge gotten pow
er of them both, he ouercame them,
insomuch that they naked and woun
ded dyd flye out of that house. And
thys was made knowen vnto all the
Jewes

Et cum imposuisset illis manus
Paulus, uenit spiritus sanctus su-
per eos, & loquebantur linguis,
& prophetabant. Erant autem
omnes uiri fere duodecim. In-
trogressus autem in synagogā,
cum fiducia loquebatur per tres
menses, disputans & suadens de
regno Dei. Cum aūt quidā indu-
rarentur, & nō crederent, male-
dicentes uiam domini corā mul
titudine, discedens ab eis, segre
gauit discipulos, quotidie dispu
tans in schola tyrāni cuiusdam.
Hoc aūt factum est per bienni-
um, ita ut omnes qui habitabāt
in Asia audirent uerbum Domi-
ni, Iudæi atque Gentiles. Virtu-
tesq; non quaslibat faciebat de-
us per manū Pauli, ita ut etiā su-
per languidos deferrētur a cor-
pore eius sudaria & semicincta,
& recedebant ab eis lāguores,
& spiritus nequam egredieban-
tur. Tentauerunt autem quidam
& de circumeuntibus Iudæis ex
orcistis, inuocare super eos qui
habebant spiritus malos no-
men Domini IESV, dicentes:
Adiuro uos per Iesum quē Pau-
lus prædicat. Erant aūt cuiusdam
Iudæi noie Sceuę, principis sa-
cerdotū septē filii, qui hoc facie
bant. Respōdens aūt spūs nequā
dixit eis: IESVM noui, & Paulū
scio, uos aūt qui estis? Et insiliēs
in eos homo in quo erat dęmo-
niū pessimū, & dñatus āborū, iua
luit cōtra eos, ita ut nudi & uul-
nerati effugerent de domo illa.
Hoc aūt notū factū est omnibus
Iudæis

Iudæis atque Gentibus qui habitabãt Ephesi, & cecidit timor super omnes illos, & magnificabatur nomẽ Domini IESV. Multique credentiũ ueniebant confitentes & annunciantes actus suos. Multi autẽ ex eis qui fuerant curiosa secuti, contulerunt libros, & cõbusserunt eos coram omnibus, & cõputatis preciis illorum inuenerunt pecuniã denariorum quinquaginta miliũ. Ita fortiter crescebat uerbum Dei, & confirmabatur. His autem expletis, proposuit Paulus in spiritu, transita Macedonia & Achaia, ire Hierosolymã: dicens: post quam fuero ibi, oportet me & Romam uidere. Mittens autẽ in Macedoniã duos ex ministrantibus sibi, Timotheum & Erastũ, ipse remãsit ad tempus in Asia. Facta est autẽ illo tempore turbatio non minima de uia domini. Demetrius eñ quidam nomine argentarius, faciens ædes argenteas Dianæ, præstabat artifícibus non modicũ quæstũ, quos conuocans, & eos qui eiusmodi erant opifices, dixit: Viri, scitis quia de hoc artificio est nobis acqsitio, & uidetis & auditis qa non solũ Ephesi, sed pene totius Asiæ Paulus hic suadens, auertit multã turbã, dicẽs: Qm̃ nõ sũt dii q manibus fiunt. Nõ solũ aũt hęc piclitabitur nobis pars in redargutionẽ uenire, sed & magnę Diane tẽplũ ad nihilũ reputabitur, & destrui incipiet maiestas eius, quã tota Asia & orbis colit.

Jewes & Gentyles whych dyd dwel at Ephesus, & ther fell a feare on thẽ al, & ỳ name of ỳ LORD Jesus was magnifyed. * Many also of the beleuynge came confessyng & shewynge theyr dedes. And many of them that had vsed curious craftes * brought together theyr bokes, & burnt them before al men, & the prices of them beynge coũted, they fande the mony of fyfty thousande pence. So myghtely dyd the worde of God growe, & was stablyshed. Whã these thynges were done, Paule purposed in spyrete Macedonia & Achia beynge gone thorowe to go to Jerusalem, sayenge: Whan I shal haue ben there, I must se Rome also. * And sendynge two of them ỳ serued hym into Macedonia Timothe and Erastus, he hymselfe remayned in Asia for a tyme. * And ther happened no small trouble at ỳ tyme of the waye of the LORD. ffor one by name Demetrius, a syluersmyth, makynge the syluer shrynes of Diana, brought vnto the craftesmen no lytle vaũtage. Whom he callynge together, & thẽ that were such lyke craftesmen, he sayd: Ye men, ye knowe that of thys crafte we haue gaynes, & ye beare & se, ỳ this Paule persuadynge hath wythdrawẽ much people not only of Ephesus, but also nearehand of al Asia, sayeng: They be no goddes ỳ are made w̃ handes. But thys parte shall not onely be in daũger vnto vs to come to reprofe, but ỳ tẽple also of great Diana shal be set at naught: yee hyr maieste shal begyn to be destroyed also, whom al Asia and the worlde doth worshippe

Mathy. 3. a

Jere. 36. c

Roma. 15. b

2. Cor. 1. b

D These thynges beynge herde, they were fylled wyth wrath, and cryed out, sayenge: Great is Diana of the Ephesians. And al the cytie was fylled wyth rumore. And they made a rushynge wyth one mynde into the
Roma.16.c open place, ⋆Gaius and Aristarchus the Macedonians Paules fellowes beynge taken. But Paule wyllynge to go into the people dyd not the disciples suffre. Some also of the chefe of Asia whych were hys frendes, sent vnto hym, prayenge that he wolde not put hymselfe into the open place. Some cryed one, some another thynge: ffor the congregacion was out of order, and many knewe not for what cause they were come together. Some of the people drue forth Alexander, the Jewes thrustynge hym forwarde. But Alex-
Actu. 21.b ander ⋆silence beyng requyred with the hande, wolde haue geuen the people an answere. Whome as they knewe to be a Jewe, there arose a voyce of them all cryenge for ỹ space of nearehande two houres: Greate
E is Diana of the Ephesians. And whan the towne clarke hadde styled the people, he sayde: Ye men of Ephesus, what is he amonge men that knoweth not the cytie of the Ephesians to be a worshipper of the greate Diana, and the chylde of Jupiter? Seynge therfore these thynges can not be gaynsayde, ye ought to be styl, and to do nothynge rashly. ffor ye haue brought these men, nother robbers of holy thynges, nother blasphemynge your god besse. Yf Demetrius & the crafte smē that

His auditis, repleti sunt ira, & exclamauerunt, dicentes: Magna Diana Ephesiorum. Et impleta est tota ciuitas confusione, & impetum fecerunt uno animo in theatrum, rapto Gaio & Aristarcho Macedonibus, comitibus Pauli. Paulo aūt uolēte intrare in populum, nō permiserunt discipuli. Quidam autem & de Asiæ principibus, qui erant amici eius miserunt ad eum, rogantes, ne se daret in theatrum. Alii autem aliud clamabant: Erat enim ecclesia confusa, & plures nesciebant, quia ex causa conuenissent. De turba autem detraxerunt Alexandrum propellentibus eum Iudæis. Alexander autem manu silentio postulato, uolebat reddere rationem populo. Quem ut cognouerunt Iudæum esse, uox facta est omnium quasi per horas duas clamantium: Magna Diana Ephsiorum. Et cum sedasset scriba turbas, dixit: Viri Ephesii, quis em est hominum qui nesciat Ephesiorum ciuitatem cultricem esse magnæ Dianæ Iouisque prolis? Cum ergo his contradici non possit, oportet uos sedatos esse, & nihil temere agere. Adduxistis enim homines istos, neque sacrilegos, neque blasphemantes deam uestram. Quod si Demetrius & qui cum eo

eo sunt artifices habent aduersus aliquem causam, conuentus forenses aguntur, & proconsules sunt, accusent inuicem. Si quid autem alterius rei quæritis, in legittima ecclesia poterit absolui. Nam & periclitamur argui seditionis hodiernæ, cum nullus obnoxius sit, de quo possumus reddere rationem concursus istius. Et cum hæc dixisset, dimisit ecclesiam.

CAPVT XX.

POstquam autem cessauit tumultus, uocatis Paulus discipulis, & exhortatus eos, ualedixit: & profectus est ut iret Macedoniam. Cum autem perambulasset partes illas, & exhortatus eos fuisset multo sermone, uenit ad Græciam. Vbi cum fuisset menses tres, factæ sunt illi insidiæ a Iudæis, nauigaturo in Syriam, habuitque consilium ut reuerteretur per Macedoniam. Comitatus est autem eum Sosipater Pyrrhi Berrhœensis: Thessalonicensiũ uero Aristarchus, & Secundus, & Gaius, Derbeus, & Timotheus: Asiani uero Tychicus & Trophimus. Hi cum præcessissent, sustinuerunt nos Troade: nos uero nauigauimus post dies azymorum a Philippis, & uenimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem. Vna autem sabbati cum cõuenissemus ad frangendum panem, Paulus disputa-

that are wyth hym haue a matter agaynst ony man, the lawe is open, & ther are consuls debites, let them accuse eche other. But yf ye seke ony other thynge, it maye be dispatched in a lawfull congregacion. ffor we also stande in ieoparde to be accused of this dayes vproure, seyng ther is noman gylty, of whome we maye geue a counte of thys vproure. And whan he had sayde these thynges he let the congregacion go.

The.xx.Chapter.

BUt after that the vproure ceassed, Paule the disciples beyng called and the exhorted, he bad [them] farewell, and went hys waye *to go into Macedonia. And whan he had walked thorowe those parties, and had exhorted them wyth many wordes, he cam into Grekelãde. Where as he had ben thre monethes, wayte was layde of the Jewes for him wyllynge to sayle into Syria, & he was counselled that he shulde returne by Macedony. And ther accompanyed hym Sosipater Pyrrhus sonne of Berrhea: but of them of Thessalonica, Aristarchus & Secundus, & Gaius, Derbeus & Timotheus: but of them of Asia, Tychicus & *Trophimus. The same whan they were gone afore, they tarryed for vs at Troas: but we sayled frõ Philippos after the dayes of the swete breade, and came vnto them at Troas in fyue dayes, where we dyd abyde seuen dayes. But vpon ỹ fyrst daye of the sabbattes whan we were come togyther to breake breade, Paule

A

1.Timo.1.a

Actu.17.a
2.Tim.4.c

B

ready to go on the morowe disputed wyth them, and continued the preachynge vntyll mydnyghte, and ther were lyghtes plenty in the parloure where they were gathered. And a certayne ponge man by name Eutichus syttynge in a wyndowe, whā he was ouercome wyth heuy slepe, as Paule reasoned longe, beynge ouertaken wyth slepe he fell from the thyrde loste downe, and was takē vp deade. Unto whome whan Paule
3.Reg.17.c 4.Reg.4.d was come downe, * he leaned vpon hym, and claspynge hym aboute, he sayd: Be not ye troubled, for his soule is wythin hym. And goynge vp, and
Actu.2.e 1.Cor.11.b *breakyng breade, and eatynge, and speakynge ynoughe vntyll it was lyght, he wente so hys waye. And they brought the chylde lyuyng, and were not a lytle comforted. But goynge vp into ỹ shippe, we sayled vnto Asson, wyllynge from thence to take Paule: for so had he intended, he hymselfe wyllynge to journey by lande. And whan we were come together in Asson, hym beynge taken, we came to Mitylene. And saylynge from thence, we came the daye followynge agaynst Chius, and ỹ next daye we arryued to Samos, and the daye followynge we came to Miletus: for Paule had purposed to sayle by Ephesus, lest ony tarynge
Actu.21.a shuld happē vnto hym in Asia. * For he haisted yf it had ben possible to haue kept hys feast of Wytsontyde at
¶ Ierusalē. But sendyng fro Miletus to Ephesus, he called ỹ Elders of ỹ cōgregacō. The whyche whan they were come to hym, & were together, he

disputabat cū eis profecturus in crastinum, protraxitque sermonem usque ad mediam noctem. Erant autem lampades copiosæ in cœnaculo, ubi eramus congregati. Sedens autem quidam adolescens nomine Eutychus super fenestram, cum mergeretur somno graui, disputante diu Paulo, ductus somno cecidit de tertio cœnaculo deorsum, & sublatus est mortuus. Ad quem cū descendisset Paulus, incubuit super eum, & complexus dixit: Nolite turbari, anima enim ipsius in ipso est. Ascendens autem frangensque panem & gustans, satisq; allocutus usque in lucem, sic profectus est. Adduxerunt autem puerum uiuentem, & consolati sunt non minime. Nos autem ascendentes nauem, nauigauimus in Asson, inde suscepturi Paulum: sic enim dispossuerat, ipse per terram iter facturus. Cum autem conueniss̄emus in Asson, assumpto eo uenimus Mitylenem. Et inde nauigantes, sequenti die uenimus contra Chium, & alia die applicuimus Samum, & sequenti die uenimus Miletum: proposuerat enim Paulus transmigrare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecosten faceret Hierosolymis. A Mileto autem mittens Ephesum, uocauit maiores natu eccleśiæ. Qui cum uenissent ad eum, & simul essent,

dixit

dixit eis: Vos scitis a prima die qua ingressus sum in Asiam, qualiter uobiscum per omne tẽpus fuerim, seruiens domino cũ omni humilitate & lachrymis, et tentationibus, quæ mihi acciderunt ex insidiis Iudeorũ quomodo nihil subtraxerim uobis utilium, quo minus annunciarẽ uobis,& docerem uos publice: & per domos, testificans Iudæis atq; gentibus in deum pœnitẽtiam,& fidem in dominum nostrum IESVM Christum. Et nunc ecce ego alligatus,spiritu uado in Hierusalem, quæ in ea uentura sunt mihi ignorans, nisi quod spiritus sanctus per omnes ciuitates mihi protestatur, dicens:quoniam uincula, & tribulatiões Hierosolymis me manent.Sed nihil horũ uereor,nec facio animã meam preciosiorẽ quã me, dũmodo ego consummem cursum meum, & ministerium uerbi quod accepi a domino IESV, testificari euangelium gratiæ Dei. Et nunc ecce ego scio quia amplius non uidebitis faciem meam uos omnes, per quos transiui prædicans regnum Dei. Quapropter contestor uos hodierna die, quod mundus sum a sanguine omnium. Non enim subterfugi quo minus annunciarem omne consilium Dei uobis. Attendite uobis & uniuerso gregi, in quo uos spiritus sanctus posuit Episcopos regere ecclesiam Dei,

he sayde vnto them: Ye knowe howe I haue ben wyth you all the tyme sence the fyrst daye *that I entred in to Asia, seruynge the LORDE with all humblynesse, and teares, and tẽptacions, the which haue happened vnto me by the layenges of wayte of the Jewes, howe I haue wythdrawẽ nothyng of those that were profitable vnto you that I shulde not haue shewed them, and taught you openly and from house to house, testifyenge both vnto Jewes and Gentyles *repentaunce to Godwarde, and fayth in oure LORDE Jesus Christ. And now beholde, constrayned in spirite I go to Jerusalem, not knowynge what thynges shall happen vnto me there, saue that *the holy goost wytnesseth vnto me openly in euery cytie sayenge: That bandes and tribulacions abyde me at Jerusalem. But *I feare none of these thynges, nother do I coũte my lyfe more worth than myselfe, so farre as I maye fulfyll my course, and the seruice of the worde that I haue receaued of the LORDE Jesus, [namely] to testifye the glad tydynges of the grace of God. And now beholde, I know that all ye shall se my face nomore by whome I haue gone preachynge the kyngdome of God. Wherfore I take you to recorde thys daye, that I ame *vngylty of the bloude of all men. For I haue not drawen backe, that I shulde not shewe you all the counsell of God. Take hede vnto youre selues and al the flocke, amonge the whych the holy goost hath set you to be byshops, to rule the cõgregacio of

Aa.iiii. God,

God, the whyche he hath purchased wyth hys bloude. For I knowe that
1.Tim.4.a 2.Pet.2.a after my * departyng shal rauenous wolues entre in amonge you, not
Joh̄.13.c 2.Joh̄.2.c sparynge the flocke: and * frō amōge yourselues shall men ryse speakynge ouerthwart thynges, that they may drawe disciples after them. For the whych cause watche ye, haupnge in mynde that I haue not ceassed for ỹ space of thre yeare nyght and daye, admonyshynge euery one of you
℣ wyth teares. And now I commende you vnto God, and vnto the worde of hys grace, whych is myghty to edify, & to geue inheritaūce amōge al
2.Cor.11.b and.12.b thē ỹ are sanctifyed. * I haue desyred the syluer & golde, or cloth of nomā, as ye knowe: for to those thynges ỹ were nedeful vnto me, & thē ỹ are w̄
Gene.3.d 1.Cor.9.b 2.Tessa.3.a me, * haue these handes holpen me. I haue shewed you all thynges, that so labourynge we ought to receaue the weake, & to remēbre the worde of the LORDE Jesu. For he sayd: It is more blessed to geue, than to take
Actu.21.a And whā he had sayd these thynges, hys knees bowed, he * prayed wyth them all. And ther happened a great weppnge of them all, & fallynge vpō Paules necke, they kyssed hym, beynge greatlye greued at the worde that he sayde: That they shulde se hys face nomore. And they broughte hym to the shyppe.

The.xxi.Chapter.

AND whā it happened that we sayled, beynge drawen awaye from thē, we came ỹ straygbte course to Cous, & the nexte daye to Rhodus, & frō thence

Dei, quam acquisiuit suo sanguine. Ego scio quoniam post discessionem meā, intrabūt lupi rapaces in uos, non parcētes gregi. Et ex uobis ipsis exurgent uiri loquentes peruersa, ut abducant discipulos post se. Propter quod uigilate, memoria retinentes, quoniam per triennium nocte & die non cessaui cum lachrymis monere unumquenque uestrum. Et nunc commendo uos Deo, & uerbo gratiæ ipsius, qui potens est ædificare, & dare hæreditatem in sanctificatis omnibus. Argentum, & aurum, & uestem nullius concupiui, sicut ipsi scitis: quoniam ad ea quæ mihi opus erant, & his qui mecum sunt ministrarunt manus istæ. Omnia ostendi uobis, quoniam sic laborantes oportet suscipere infirmos, ac meminisse uerbi Domini IESV, quoniam ipse dixit: Beatius est magis dare quam accipere. Et cum hæc dixisset, positis genibus suis, orauit cum omnibus illis. Magnus autem fletus factus est omnium. Et procumbentes super collum Pauli, osculabantur eum, dolentes maxime in uerbo quod dixerat, quoniam amplius faciem eius non essent uisuri. Et deducebant eum ad nauem.

CAPVT XXI.

CVm autem factū esset ut nauigaremus, abstracti ab eis, recto cursu uenimus Coum, & sequenti die Rhodum, & inde

Pata-

Pataram. Et cum inuenissemus nauem transfretãtem in Phæni cen, ascendentes nauigauimus. Cum apparuissemus aũt in Cypro, relinquentes eam ad sinistram, nauigauimus in Syriã, & uenimus Tyrum: ibi enim nauis expositura erat onus. Inuẽtis autem discipulis, mansimus ibi diebus septẽ, qui Paulo dicebãt per spiritũ ne descẽderet Hierosolymam. Et expletis diebus, profecti ibamus, deducẽtibus nos omnibus cũ uxoribus & filiis usq; foras ciuitatem: & positis genibus in littore, orauimus. Et cum ualefeciſſemus inuicẽ, ascendimus nauem, illi autẽ redierunt in sua. Nos uero nauigatione expleta a Tyro, descendimus Ptolomaidam: & salutatis fratribus, mansimus die una apud illos. Alia autem die profecti, uenimus Cæsareã, & intrãtes domũ Philippi euãgelistæ q̃ erat unus de septem, mansimus apud eum. Huic autem erant quatuor filiæ uirgines, prophetãtes. Et cum moraremur per dies aliquot, superuenit quidam uir a Iudæa prophe-ta, nomine Agabus. Is cum uenisset ad nos, tulit zonã Pauli, & alligans sibi pedes & manus, dixit: Hæc dicit spũs sanctus: Virũ cuius est zona hæc, sic alligabũt in Hierusalẽ Iudæi, & tradent in manus Gentium. Quod cum audiuissemus, rogabamus nos & qui loci illius erant ne ascẽderet Hiero-

thence to Patara. And whã we had founde a shippe saylynge ouer vnto Phenice, goynge vp [into it] we sayled. But whan we had Cypers in syght, leauynge it at the lefte hande, we sayled into Syria, and we came to Tyre: for there shulde the shippe be vnladẽ. And disciples beyng foũde we abode there seuen dayes, * the which sayd vnto Paule by the spyrete ỳ he shuld not go vp to Jerusalẽ. And the dayes beyng fulfylled, we beyng departed, wente on our wayes, they all bryngynge vs wt theyr wyues & chyldrẽ vntyll forth of the cytie: And the knees bowed, we * prayed on the shore. And whã we had bydde ech other fare wel, we wẽt vp into ỳ shyp but they went agayne vnto theyrs. And the saylynge frõ Tyre beyng fynished, we came downe to Ptolomais: & the brethren beyng saluted, we abode one daye wyth them. But beyng gone forth the next daye, we came to Cesarea, and entrynge into the house of * Philippe the euangeliste, which was one of the seuen, we dyd abyde wyth hym. The same had seuen doughters virgins that * prophecied. And whã we dyd abyde certayne dayes, ther cam a certayn prophete of Jewry, by name * Agabus. The same whan he was come vnto vs, he toke Pauls gyrdel, & byndyng hym hys fete & hãdes, he sayd: Thys sayth ỳ holy goost: * The mã whose this girdel is, shal ỳ Jews bind thus at Jerusalẽ, & shall delyuer into ỳ hãdes of ỳ heythẽ. The which whã we had herde, we & they ỳ were of that place, prayed that he wold not go vp

Actu. 20. b

Actu. 20. c

Actu. 6. a and. 8. a

Joel. 2. c

Actu. 11. c

Actu. 20. c

to

to Jerusalē. Than answered Paule and sayd: What do ye weppynge and puttynge my harte to distresse? ff or
Actu.20.c ✶I am not onely ready to be bounde in Jerusalē for the name of ꝓ LORD Jesus, but also to dye. And whan we coulde not persuade hym, we ceassed
Mach.6.b sayenge: ✶ The LORDES wyll be done. And beynge ready after these dayes, we wente vp into Jerusalem. And some of the disciples of Cesarea came wyth vs, bryngynge wyth thē one Mnason of Cypers, an olde disciple, wyth whome we myght lodge. And whan we came to Jerusalem, the brethrē receaued vs gladly. But on the nexte daye wente Paule in wyth vs vnto James, and all the Elders were assembled. The whyche whā he had saluted, he shewed by order what thynges God had done amonge the heythen by hys ministracion. But whan they had herde[it,] ℒ they magnifyed God, and sayd vnto hym: Brother thou seyst how many thousandes amonge the Jewes haue beleued, and they al are zelous ouer the lawe. And they haue herde of the that thou doest teach those Jewes a departynge from Moses that are amonge the heythen, sayenge: they chyldren not nedynge to be circumcised, nother to walke accordynge to the costume. What is it therfore? The multitude verely muste come together, for they shall heare the to be come. Do thys therfore that we saye vnto the: We haue foure men
Num.6.b. haupnge ✶a vowe vpō them. These
Actu.18.b beynge takē to the, sanctifye thyselfe wyth them, and do the cost vpon thē that

Hierosolymam. Tunc respondit Paulus, & dixit: Quid facitis flētes, & affligentes cor meū? Ego autem non solum alligari, sed & mori in Hierusalem paratus sum propter nomen Domini IESV. Et cum ei suadere nō possemus, quieuimus, dicentes: Domini uoluntas fiat. Post dies autē istos, præparati, ascēdebamus in Hierusalem. Venerunt autem quidam ex discipulis a Cæsarea nobiscum adducentes secum apud quem hospitaremur Mnasonem quendam, Cyprium, antiquum discipulum. Et cum uenissemus Hierosolymam, libenter exceperunt nos fratres. Sequenti autem die introibat Paulus nobiscum ad Iacobum, omnesqne collecti sunt Seniores. Quos cum salutasset, narrabat per singula quæ Deus fecisset in Gentibus per ministerium ipsius. At illi cū audissent, magnificabāt deū, dixeruntque ei: Vides frater quot milia sūt in Iudæis q crediderūt, & omnes æmulatores sunt legis. Audierūt autē de te quia discessionem doceas a Mose, eorum qui per Gentes sunt Iudæorum, dicens: non debere circuncidi filios suos, neq; secundum consuetudinē ingredi. Quid ergo est? Vtique oportet conuenire multitudinem: audient enim te superueniss̄e. Hoc ergo fac quod tibi dicimus: Sunt nobis uiri quatuor, uotumque habentes super se. His assumptis sanctifica te cū illis, & impende in illis,

ut radant capita, & sciãt omnes quia quæ de te audierunt, falsa sunt, sed ambulas & ipse custodiens legem. De his autẽ qui crediderunt ex Gentibus, nos scripsimus, iudicantes, ut abstineant se ab idolis immolato, & sanguine, & suffocato, & fornicatione. Tunc Paulus assumptis uiris, postera die purificatus cum illis intrauit in templũ, annuncians eis expletionem dierum purificationis, donec offerretur pro unoquoque eorum oblatio. Dum autem septem dies consummarentur, hi qui de Asia erant Iudæi, cum uidissent eum in templo, concitauerunt omnem populum, & iniecerunt ei manus, clamantes: Viri Israelitæ, adiuuate: hic est homo qui aduersus populum, & legem, & locum hunc, omnes ubique docens, insuper & Gentiles induxit in templum, & uiolauit sanctum locum istum. Viderant enim Trophimum Ephesium in ciuitate cum ipso, quem existimauerunt quoniam in templum introduxisset Paulus. Commotaque est ciuitas tota, & facta est concursio populi. Et apprehendentes Paulum, trahebant eum extra templum, statim clausæ sunt ianuæ. Quærentibus autem eum occidere, nunciatum est tribuno cohortis, quia tota confunditur Hierusalem. Qui statim assumptis militibus, & centurionibus, decurrit ad illos. Qui cum uidis-

that they do shaue [their] heades: & euery man shal knowe ỳ the thinges ỳ they haue herde of ỳ are false, but that thou also walkest keppng ỳ law But vnto the heythen that haue beleued, haue we * wrytten, geuynge sentence that they absteyne themselues from it that is offered vnto Idols, and bloude and stranguled and fornicacion. * Than Paule the mẽ taken to hym, beynge purifyed the nexte daye, he entred wyth them into the temple, shewynge the fulfyllynge of dayes vntyll ther was offered an oblacion for euery one of thẽ But whan the seuen dayes were fulfylled, whan the Jewes that were of Asia sawe hym in the temple, they moued all the people, and layde handes on hym, cryenge: Ye men of Israel, helpe: thys is the mã whych is teachynge all men euery where agaynste thys people, and lawe, and place, he hath also moreouer brought heythen mẽ into the temple, and defyled thys holy place: for they hadde sene * Trophimus the Ephesian wt hym in the cytie, whome they supposed that Paule had brought into the temple. And al the cytie was moued and ther was made a runnynge together of the people. And takynge Paule, they drue hym oute of the temple, and strayghtwaye were the dores shut. But whan they sought to kyll hym, it was shewed vnto the captayne of the company that al Jerusalẽ is moued. Who forthwyth souldyers taken wyth hym, and captaynes ouer hundreth, he ranne downe to them. The whych whan they had

Actu. 15. d

Actu. 24. b

D

Actu. 20. a
2. Tim. 4. c

had sene the captayne and the souldyours, they ceassed to beat Paule.

Than the captayne cõmynge neare
Actu. 22. b toke hym, and commaũded hym * to be bounde wyth two cheynes, & axed what he were, and what he had done. Some cryed one thynge and some another thynge amonge the people. And whan he coulde knowe no certaynte for the vproure, he commaũded hym to be led into the castell. And whan he was come to the steppes, it fortuned that he was borne vp of the souldyours, because of the violence of the people: for a multytude of people followed, crienge:
Luce. 23. b * Haue hym awaye. And whan he beganne to be broughte in the castell, Paule sayd vnto ỹ captayne: Maye I speake somethynge vnto the? Who sayd vnto hym: Canst thou Greke? Arte not thou the Egiptian that afore these dayes haste raysed an vproure, & hast brought out into ỹ wylderneſſe foure thousande of pryue murtherers? And Paule sayde vnto hym: Uerely I am a Jewe, a free cyteſin of * Tharsus of Lilicia a cytie
Actu. 9. b and. 22. a not vnknowen: but I praye the let me speake vnto the people. And whã he had permytted hym, Paule standynge vpon the steppes, he beckened wyth the hande vnto the people. And whan ther was made a great silence he spake to them in the Hebrue tũge sayenge:

The. xxii. Chapter.

MEn brethren and fathers hear myne answere that I do now make vnto you. But whã they herde that

uidissent tribunum & milites cessauerunt percutere Paulum. Tunc accedens tribunus apprehendit eum, & iussit eum alligari catenis duabus, & interrogabat quis esset, & quid fecisset. Alii autem aliud clamabant in turba. Et cum non posset certum cognoscere præ tumultu, iussit duci eum in castra. Et cum uenisset ad gradus, contigit ut portaretur a militibus propter uim populi: Sequebatur enim multitudo populi clamans: Tolle eum. Et cum cœpisset induci in castra, Paulus dicit tribuno: Si licet mihi loqui aliquid ad te? Qui dixit ei: Græce nosti? Nonne tu es Aegyptius qui ante hos dies tumultum concitasti, & eduxisti in desertum quatuor milia uirorum sicariorum? Et dixit ad eum Paulus: Ego homo sum quidem Iudæus a Tharso Ciliciæ non ignotæ ciuitatis municeps. Rogo autem te, permitte mihi loqui ad populum. Et cum ille permisisset, Paulus stans in gradibus, annuit manu ad plebem, & magno silentio facto, allocutus est lingua Hebræa dicens:

CAPVT XXII.

VIri fratres & patres, audite quam ad uos nunc reddo rationem. Cum audissent autem

quia

quia Hebræa lingua loquebatur ad illos, magis præstiterunt silentium. Et dicit: Ego sum uir Iudæus, natus Tharso Ciliciæ, nutritus autem in ista ciuitate secus pedes Gamalielis, eruditus iuxta ueritatem paternæ legis, æmulator legis sicut & uos omnes estis hodie, qui hanc uiam persecutus sum usque ad mortem, alligans & tradens in custodias uiros ac mulieres, sicut princeps sacerdotum mihi testimonium reddit, & omnes maiores natu, a quibus & epistolas accipiens ad fratres, Damascum pergebam, ut adducerem inde uinctos in Hierusalem, ut punirentur. Factum est autem eunte me, & appropinquante Damasco, media die subito de cœlo circumfulsit me lux copiosa, & decidens in terram, audiui uocem dicentem mihi: Saule, Saule, quid me persequeris? Ego autem respondi: Quis es Domine? Dixitque ad me: Ego sum IESVS Nazarenus quem tu persequeris. Et qui mecum erant, lumen quidem uiderunt, uocem autem non audierunt eius, qui loquebatur mecum. Et dixi: Quid faciam Domine? Dominus autem dixit ad me: Surgens uade Damascum, & ibi dicetur tibi de omnibus quæ te oportet facere. Et cum non uiderem præ claritate luminis istius, ad manum deductus a comitibus, ueni Damascū. Ananias autem quidam uir secundū legem

that he spake vnto them in the hebrue tunge, they kepte the more silence. And he sayde: ⋆ I am a Jewe borne in Tharsus of Cilicia, but noryshed in thys cytie, taught after the truth of ỹ lawe of ỹ fathers at ỹ fete of ⋆ Gamaliel, a feruent louer of the lawe as ye all are thys daye, ⋆ whych haue persecuted thys lawe vntyll death byndynge and delyuerynge to wardes men and wemē, as thechefe preste doth beare me recorde, and all the auncient men, of whome also receaupynge letters I went to Damascus vntoỹ brethren, that I shuld brynge them thence bounde vnto Jerusalem, that they myghte be punyshed. And it fortuned as I wente and approched vnto Damascus, at mydde day, sodēly dyd a great lyght shyne rounde aboute me from heauen, and fallynge downe to the grounde, I herde a voyce sayenge vnto me: Saule Saule, what doest thou persecute me? But I answered: Who arte thou LORDE? And he sayde vnto me: I am Jesus of Nazareth, whome thou persecutest. ⋆ And they that were wyth me, sawe the lyghte in dede, but ỹ voyce of hym that spake wyth me dyd they not heare. And I sayde: What shall I do LORDE? But the LORDE sayde vnto me: Aryspnge go to Damascus, and there shall it be tolde the of all what it behoueth the to do. And whan I sawe not for the brygh tneſſe of that lyghte, beynge ledde by the hāde of the companions I came to Damascus. ⋆ And one Ananias a deuoute man, haupnge a good repore

Actu. 9. b and. 21. a
Actu. 5. c
Actu. 9. a and. 26. b 1. Cor. 15. c Gala. 1. b
Dam. 3. a and. 10. b
Actu. 9. b

repoꝛte after ꝑ lawe of al the Jewes
that dwell wyth hym, commynge to
me and standynge, he sayd vnto me:
Bꝛother Saule, loke vp. And I loked
vpon hym the same houre. But he
sayde: The God of our fathers hath
ordyned the afoꝛe, that thou shuldeſt
knowe hys wyll, and shuldeſt ſe the
Ryghteous, and shuldeſt heare a
voyce of hys mouth: foꝛ thou shalte
be hys wytneſſe vnto al mẽ, of thoſe
thynges that thou haſt ſene & herde.
And nowe what doeſt thou tarye? Aryſe
and be baptyſed, and waſh away
thy ſynnes, * his name beyng called
Roma. 10. b vpon. And it happened vnto me re-
turnynge to Jeruſalẽ, and prayenge
in the temple, to become in a traſice
Math. 10. b & to ſe hym ſayenge vnto me: Make
Actu. 9. b hayſt * and go quyckely out of Jeru-
ſalem, foꝛ they ſhall not receaue thy
wytneſſe of me. And I ſaid: LORDE
they knowe that I was shuttyng vp
in pꝛiſon and beatynge thoꝛowe the
ſynagoges them that dyd beleue on
Actu. 7. g and. 8. a the. * And whan the bloude of Steuẽ
thy wytneſſe was shed, I ſtode and
conſented, and kepte the clothes of
them that ſlewe hym. And he ſayde
Actu. 13. a Gala. 1. c Epheſ. 2. a vnto me: Go thy waye, * foꝛ I ſhall
ſende the amonge the nacions farre
of. They herde hym vntyl thys woꝛd
and lyfte vp theyꝛ voyce, ſayenge:
Haue away from the earth ſuch one
foꝛ it becommeth not hym to lyue.
But whan they cryed & caſt of theyꝛ
clothes, and dyd thꝛowe duſt into ꝑ
ayꝛe, the captayne cõmaunded hym
to be bꝛought into the caſtell, and to
be beaten wyth ſcourges, & to racke
hym, that he myght knowe foꝛ what
cauſe

legem teſtimonium habens ab
omnibus cohabitãtibus Iudæis
ueniens ad me, & ſtans, dixit mi
hi: Saule frater, reſpice. Et ego
eadem hora reſpexi in eum. At
ille dixit: Deus patrum noſtrorũ
præordinauit te, ut cognoſceres
uolũtatem eius, & uideres iuſtũ,
& audires uocẽ ex ore eius, quia
eris teſtis illius ad omnes homi
nes, eorum quę uidiſti & audiſti.
Et nunc quid moraris? Exurge,
& baptizare, & ablue peccata
tua inuocato nomine ipſius. Fa-
ctum eſt autem reuertenti mihi
in Hieruſalẽ, & orãti in templo,
fieri me in ſtupore mẽtis, & uide
re illum dicentem mihi: Feſtina
& exi uelociter ex Hieruſalem,
quoniam non recipient teſtimo
nium tuum de me. Et ego dixi:
Domine, ipſi ſciunt quia ego erã
concludens in carceré, & cædẽs
per ſynagogas eos q credebant
in te: & cũ fũderetur ſanguis Ste
phani teſtis tui, ego aſtabã & cõ
ſentiebã, & cuſtodiebã ueſtimen
ta interficentium illum. Et di-
xit ad me. Vade, quoniam ego
in nationes longe mittam te.
Audiebant autem eum uſque
ad hoc uerbum, & leuauerunt
uocem ſuam, dicentes: Tolle
de terra huiuſmodi. Non enim
fas eſt eum uiuere. Vociferan-
tibus autem eis, & proiicienti-
bus ueſtimenta ſua, & pulue-
rem iactantibus in aerem, iuſ-
ſit tribunus induci eum in ca-
ſtra, & flagellis cædi, & torque-
ri eum, ut ſciret propter quam

cauſam

causam sic acclamarent ei. Et cũ astrinxisset eum loris, astanti sibi centurioni Paulus dixit: Si hominem Romanum & indemnatum licet uobis flagellare? Quo audito, Centurio accessit ad Tribunum, & nunciauit ei, dicens: Quid acturus es? Hic enim homo ciuis Romanus est. Accedens autem Tribunus: dixit illi: Dic mihi si tu Romanus es? At ille dixit: Etiam. Et respondit Tribunus: Ego multa summa ciuitatem hanc consecutus sum. Et Paulus ait: Ego autem & natus sum. Protinus ergo discesserunt ab illo, qui eum torturi erant. Tribunus quoque timuit postquam resciuit, quia ciuis Romanus esset, & quia alligasset eum. Postera autem die uolens scire diligentius qua ex causa accusaretur a Iudæis, soluit eum, & iussit sacerdotes conuenire & omne concilium, & producens Paulum, statuit inter illos.

CAPVT XXIII.

INtendens autem in concilum Paulus, ait: Viri fratres, ego omni conscientia bona conuersatus sum ante Deum usque in hodiernum diem. Princeps autem sacerdotum Ananias, præcepit astantibus sibi, percutere os eius. Tunc Paulus dixit ad eum: Percutiet te Deus, paries dealbate. Et tu sedens iudicas me secundum legem, & contra legem iubes me percuti?

cause that they dyd so crye to hym. And whan he had bounde hym wyth thonges, Paule sayd vnto the Centurio that stode by hym: Is it lawful for you to scourge a Romane not cõdemned? The whyche beynge herde the centurio wente to the captayne, and shewed hym sayeng: What wylt thou do? for thys man is a cytesin of Rome. And the captayne cõmynge to hym, sayd: Arte thou a Romane. But he sayd: Yee. And the captayne answered: I haue wyth a great sũme of mony optayned thys fredome. And Paule sayde: But I also am borne [a Romane.] Therfore departed they strayght waye frõ hym that shulde haue racked hym. The captayne also feared after that he knew that he was a cytesin of Rome, and that he had bounde hym. The nexte daye wyllynge to knowe more diligently for what cause he were accused of the Jewes, he dyd lowse hym, and cõmaunded the prestes to come together and all the councell, and *bryngynge forth Paule, he set him amonge them. Act.23.d

The.xxiii.Chapter.

PAule beholdynge the coũcell, sayd: Ye men brethrẽ, *I haue ben conuersaunt before God wyth all good conscience vntyll thys daye. And the hygh preste Ananias commaunded them that stode by hym to *smyte hym on the mouth. Thã said Paule vnto hym: God shall smyte the thou whyted wall. *And syttynge iudgest thou me after the lawe, and cõmaũdest me to be smytten contrary to ẏ lawe? A Actu.24.b Jere.20.a Joh.18.a Deut.17.a

lawe? And they that stode by, sayde: Doest thou curse the hygh preste of God? But Paule sayd: I knewe not brethren, that it is the hygh preste.
Exodi. 22. d ffor it is wrytten: ⋆ Thou shalt not curse the ruler of thy people. But Paule knowynge that the one part were of the Saduces, and the other of the Pharises, he cryed out in the councell: Ye men brethren, I am a
Actu. 4. a 26. a. 28. c Philip. 3. a pharise, the sonne of a Pharise, ⋆ of the hope and resurrection of ỹ dead am I iudged. And whan he had sayd those thynges, ther arose a dissenciō amonge the Pharises and Saduces and the multitude was broken vp.
Math. 22. c Marc. 12. b Luce. 20. d ⋆ ffor the Saduces saye that ther is no resurrection of the deade, nother angell, nor spirite: but the Pharises graunte both. And ther happened a great crye, and some of the pharises ryspnge vp dyd stryue, sayenge: We
Actu. 12. a spnde no euell in thys man. ⋆ What yf a spirite or an angell hath spoken vnto hym? And whan ther was rysen a great discencion, the captayne fearynge lest Paule were torne of thē, he cōmaunded the souldyours to go downe, and take hym from the mydes of them, and to brynge hym into
Actu. 16. b and. 18. a the castell. ⋆ And the LORDE standynge by hym ỹ next nyght, he sayd: Be constaunte: for as thou haste testifyed of me in Jerusalem, ⋆ so must
Ephe. 3. a 2. Tim. 1. b thou testify at Rome also. But whā it was become day, some of ỹ Jewes gathered themselues together, and bounde themselues wyth a vowe, sayenge: they shulde nother eate nor drynke, vntyl they had slayne Paul And they were more than forty men that

percuti? Et qui astabant dixerūt: Summum sacerdotem Dei maledicis? Dixit autem Paulus: Nesciebam fratres quia princeps est sacerdotum. Scriptum est enim: Principem populi tui non male dices. Sciens autem Paulus quia una pars esset Sadducæorum, & altera phariſæorum, exclamauit in concilio: Viri fratres, ego phariſæus sum, filius phariſæi: de spe & resurrectione mortuorum ego iudicor. Et cum hæc dixisset, facta est dissentio inter Phariſæos & Sadducæos, & soluta est multitudo. Sadducæi autem dicunt non esse resurrectionem mortuorum, neque angelum, neque spiritum. Phariſæi autem utraque confitentur. Factus est autem clamor magnus, & exurgentes quidam phariſæorum, pugnabant dicentes: Nihil mali inuenimus in hoc homine: quid si spiritus locutus est ei aut angelus? Et cum magna dissentio facta esset, timens Tribunus ne discerperetur Paulus ab ipsis, iussit milites descendere, & rapere eum de medio eorum, ac deducere eum in castra. Sequenti autem nocte assistens ei Dominus, ait: Constans esto, sicut enim testificatus es de me in Hierusalem, sic te oportet & Romæ. testificari. Facta autē die, collegerunt se quidam ex Iudæis, & deuouerunt se dicente: neq; manducaturos, & bibituros, donec occiderēt Paulū. Erāt autē pluſquā quadraginta uiri,

qui

qui hanc coniurationem fecerant, qui accesserunt ad principem sacerdotum & seniores, & dixerunt: Deuotione deuouimus nos, nihil gustaturos donec occidamus Paulum. Nunc ergo uos notum facite Tribuno cum concilio, ut producat illum ad uos, tanquam aliquid certius cognituri de eo. Nos uero priusquã appropinquet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, uenit & intrauit in castra, nunciauitque Paulo. Vocans autem Paulus ad se unum ex centurionibus, ait: Adolescentem hunc adduc ad Tribunum: habet enim aliquid indicare illi. Et ille quidem assumens eum, duxit ad Tribunum, & ait: Vinctus Paulus rogauit me hunc adolescentem perducere ad te, habentem aliquid loqui tibi. Apprehendẽs autem Tribunus manum illius, secessit cum eo seorsum, & interrogauit illum: Quid est quod habes indicare mihi? Ille autem dixit: Iudæis conuenit rogare te, ut crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo, tu uero ne credideris illis: insidiantur enim illi ex eis uiri amplius quam quadraginta, qui se deuouerunt non manducare neque bibere, donec interficiant eum, & nunc parati sunt expectantes promissum tum. Tribunus igitur dimisit adolescentẽ, præcipiẽs ei ne cui

that had made thys conspiracion. Whych wente vnto the hygh preste & elders, & sayd: We haue bounde our selues w̃ a vowe to eat nothynge tyl we haue kylled Paule. Now therfore ye wyth the coũcell geue knowlege vnto ỹ captayne, that he brynge hym forthe vnto you, as thoughe ye wolde knowe some more certaynte of hym. But we are ready to kyll hym afore he do come neare vnto you. Whan Paules systers sõne had herde of the layenge wayte, he came and entred into the castell & shewed it Paule. But Paule callynge one of the Centuriõs vnto hym, he sayd: Brynge thys ponge man vnto ỹ captayne, for he hath some thynge to shewe hym. And he truly takynge hym brought hym to the captayne, & sayd: The presoner Paule callynge me dyd praye me to bryng thys põge man vnto the, haupnge somethynge to saye vnto the. And the captayne takynge hys honde, he wente aside wyth hym out of the waye, and axed hym: What is it that thou hast to shewe me? But he sayde: The Jewes are agreed to desyre the that thou bryngest forth Paule to morow into the councell, as thoughe they wolde knowe some more certaynte of hym, but do not thou beleue thẽ: ffor more than fortye men of them laye wayte for hym, whyche haue bounde themselues wyth a vowe them nother to eat nor to drynke, vntyll they do slaye hym, and euẽ now are they ready, waytynge for thy promyse. The captayne therfore let the ponge man go, cõmaũdyng hym

Bb.i. that

that he shulde tell vnto noman that he had shewed these thynges. And two centuriõs beynge called, he said vnto them: Make readye two hundreth souldyours, that they maye go vntyll Cesarea, and thre score and ten horsemen, & two hundreth speare men, at the thyrde houre of ẏ nyght: & make ready beastes, that they set tynge Paule thereon, myght bryng hym safe vnto Felix the debite, (for he dyd feare lest happely the Jewes shulde take hym away and kyl hym, and he afterwarde shulde be blamed as though he shulde take mony) wrytyng hym a letter conteynyng these [wordes:] Claudius Lysias sendeth gretynge vnto the ryght good debite Felix. * Thys man beynge taken of the Jewes, and begynnynge to be slayne of them, haue I cõmynge vpõ them w̃ an army rescued, knowynge that he is a Romane, & wyllynge to knowe the cause that they dyd laye agaynst hym, * I brought hym into theyr councell: whome I dyd fynde to be accused of questions of theyr lawe, but hauynge no faute worthy of death or bandes. And whã it was shewed me of the layeng wayte, that they had layde for hym, I haue sente hym vnto the, commaundynge ẏ accusers also to saye before the. Fare well. But the souldyours as it was commaunded them, takynge Paule to them, they brought hym by nyght into Antipatras. And the nexte daye leauynge ẏ horsemen that they shuld go wyth hym, they returned to the castell. The whych whan they came to Cesarea, and had taken the letter vnto

D

Actu. 21. d

Actu. 22. c

ne cui loqueretur, quoniam hæc nota fecisset. Et uocatis duobus centurionibus, dixit illis: Parate milites ducentos, ut eant usque Cæsaream, & equites septuaginta, & lancearios ducentos, a tertia hora noctis, & iumenta præparate, ut imponentes Paulum saluum producerent ad Felicem præsidem (timuit enim ne forte raperent eum Iudæi, & occiderent, & ipse postea calumniam sustineret, tanquam accepturus pecuniam) scribens ei epistolam continentem hæc: Claudius Lysias optimo præsidi Felici salutem. Virum hunc comprehensum a Iudæis, & incipientem interfici ab eis, superueniens cum exercitu eripui, cognito quod Romanus est, uolensque scire causam quam obiiciebant illi, deduxi eum in concilium eorum, quem inueni accusari de quæstionibus legis ipsorum, nihil uero dignum morte aut uinculis habentem crimen. Et cum mihi perlatum esset de insidiis quas parauerant illi, misi eum ad te, denuncians & accusatoribus, ut dicant apud te. Vale. Milites uero secundum præceptum sibi assumentes Paulum, duxerunt per noctem in Antipatridem. Et postera die dimissis equitibus qui cũ eo irẽt, reuersi sũt ad castra. Qui cũ uenissent Cæsareã, & tradidissẽt epistolam

ſtolam præſidi, ſtatuerunt ante illum & Paulũ. Cum legiſſet aũt & interrogaſſet de qua prouincia eſſet, & cognoſcens quia de Cilicia: Audiam te (inquit) cum accuſatores tui uenerint. Iuſſitq; in ꝓtorio Herodis cuſtodiri eũ.

CAPVT XXIIII.

POſt quinq; autẽ dies deſcẽdit princeps ſacerdotũ Ananias, cũ ſenioribus quibuſdã, & Tertullo quodã oratore, qui adierunt præſidẽ aduerſus Paulum. Et citato Paulo, cœpit accuſare Tertullus, dicẽs: Cũ in multa pace agamus per te, & multa corrigantur per tuã prouidentiã, ſemper & ubiq; ſuſcipimus optime Felix cũ omni gratiarũ actione. Ne diutius autem te protrahã, oro, breuiter audias nos pro tua clementia. Inuenimus hunc hominem peſtiferum, & concitantem ſeditionem omnibus Iudæis in uniuerſo orbe, & autorem ſeditionis ſectæ Nazarenorum, qui etiam templum uiolare conatus eſt: quem apprehenſum uoluimus ſecundum legem noſtram iudicare. Superueniens autem tribunus Lyſias, cum ui magna eripuit eum de manibus noſtris, iubens accuſatores eius ad te uenire, a quo poteris ipſe iudicãs de õnibus iſtis cognoſcere, de quibus nos accuſamus eũ. Adiecerunt autem & Iudæi, dicentes hæc ita ſe habere. Reſpondit autem Paulus annuente ſibi præſide dicere: Ex multis an-

vnto the debite, they ſet Paule alſo before hym. But whã he had red[it] and hadde axed of what prouince he were, and knowynge that[he was] of Cilicia, he ſayd ✶ I wyll heare the whan thyne accuſers do come: & he commaunded hym to be kepte in herodes iudgement houſe. Deut.17.a

The.xxiiii.Chapter.

AFter fyue dayes cam downe ✶ Ananias ỳ hygh preſt wyth ſome of the elders, and one Tertullus an oratour, whych went vnto the debite agaynſt Paule. And Paule beynge called, Tertullus begãne to accuſe, ſayenge: Seynge we lyue in greate reſt by the, and many thynges be redreſſed by thy wyſedome, we alowe it alwaye and euery where ryghte good ffelix wyth all thankeſgeuyng But leſt I tary the to longe, I praye the of thy goodneſſe breſly to heare vs. We haue foũde thys peſtiferous man rayſynge vp ſedicion vnto all the Jewes thorow al the world, & an author of the ſedicion of the Nazarees ſecte, whych alſo ✶ hath vndertaken to defyle the temple: whome beynge taken, we wold haue iudged hym after our lawe. But Lyſias the captayne commynge vpon vs, wyth great violence toke hym out of oure handes, commaundynge hys accuſers to come vnto the, of whom tryeng thou thyſelfe mayeſt haue knowlege of all theſe thynges wherof we accuſe hym. And the Jewes dyd alſo affirme and ſaye theſe thynges to be ſo. But Paule the debite beckenyng vnto hym to ſpeake, anſwered: I Actu.21.a and.25.c Actu.21.b

knowynge the to haue bene a iudge vnto this people many yeares sence I shall wyth a good corage answere for myselfe. ffor thou mayest knowe that ther are nomore saue twelfe dayes past vnto me sence I came vp
Actu. 24. d to praye in Jerusalem, * and nother dyd they fynde me disputynge in the temple, nor makyng ony gatheryng of the people nother in the synagoges nor in the cytie: nother can they proue the thynges vnto the, wherof
Math. 10. d Marc. 8. c Luc. 12. c they accuse me. But thys * I cõfesse vnto the that accordynge to ỹ secte the whyche they call heresye I do so serue my father and God beleuynge all thynges that are wrytten in the lawe and prophetes, hauynge hope
Exod. 3. a to Godwarde * the resurreccion of ỹ
Math. 22. c dead (the whych these themselues also loke for) to be, of the iuste and vn-
Actu. 23. a iuste. * Therfore do I myne endeuoure also alwaye to haue a conscience wythout offendynge towarde
Roma. 15. b 2. Cori. 9. a God and mẽ. * But after many yeares I came to do almesse vpon my people, and offerynges and vowes,
Actu. 21. c * wherein they dyd fynde me beynge purifyed in the tẽple, not with great cõpany nor ẅ rumoure. And they to ke me crpenge & sapeng: Auoyde our enempe. But some Jewes of Asia whõ it behoued to be presẽt ẅ the, & to accuse, yf they had ought agaynst me: or let these thẽselues speake yf they haue foũde ony wyckednesse in me, seyng I stãd in ỹ coũcel, wout it be only of this one voyce, ẅ ỹ which
Actu. 23. a I cryed stãdyng amõge thẽ: * Thys day am I iudged of you of ỹ resurrec
L ciõ of ỹ dead. But Felix differred thẽ knowyng certaynly

tis annis te esse iudicem genti huic sciens, bono animo pro me satisfaciam. Potes enim cognoscere, quia nõ plus sunt mihi dies quam duodecim, ex quo ascendi adorare Hirusalem, & neque in templo inuenerũt me cũ aliquo disputantẽ, aut concursum faciẽtem turbæ, neq; in synagogis, neque in ciuitate, neque probare possunt tibi, de quibus me accusant. Confiteor autem hoc tibi, quod secũdum sectam, quam dicunt hæresim, sic deseruio patri & Deo meo, credẽs õnibus quæ in lege & prophetis scripta sunt, spem habens in Deum (quã & hi ipsi expectant) resurrectionẽ futuram iustorum & iniquorum. In hoc & ipse studeo, sine offendiculo conscientiã habere ad Deum & ad homines semper. Post annos autem plures, eleemosynas facturus in gentem meam ueni, & oblationes & uota, in quibus inuenerunt me purificatum in templo, non cum turba, neque cum tumultu. Et apprehenderunt me clamantes & dicẽtes: Tolle inimicũ nostrũ. Qui dã aũt ex Asia Iudæi, quos oportebat apud te præsto esse & accusare, si quid haberent aduersũ me: aut hi ipsi dicãt si quid inuenerunt in me iniquitatis, cũ stem in concilio, nisi de una hac solũmodo uoce, qua clamaui inter eos stans: Quoniam de resurrectione mortuorum ego iudicor hodie a uobis. Distulit autem illos Felix, certissime sciens

de uia

de uia hac, dicens: Cum tribunus Lysias descenderit, audiam uos. Iussitque centurioni custodire eum, & habere requiem, nec quenquam de suis prohibere ministrare ei. Post aliquot autem dies ueniens Felix cũ Drusilla uxore sua, quæ erat Iudæa, uocauit Paulum, & audiuit ab eo fidẽ quæ est in Christum IESVM. Disputante autem illo, de iustitia, & castitate, & iudicio futuro, tremefactus Felix, respõdit: Quod nunc attinet uade, tẽpore autem oportuno accersiam te: simul & sperans quod pecunia ei daretur a Paulo, propter quod & frequenter accersens eum, loquebatur cum eo. Biennio autem expleto, accepit successorẽ Felix Porciũ Festũ. Volens autẽ gratiã præstare Iudæis Felix, reliquit Palum uinctum.

of thys waye, sayeng: Whan Lysias the captayne shalbe come downe, I shall heare you. * And he cõmaũded the cẽturion to kepe hym, & to haue reste, nother to forbyd ony of hys to minister vnto hym. But after certayne dayes ffelix cõmynge wt Drusilla hys wyfe, whych was a Jewysh he called Paule, & herde of hym the fayth that is in Jesus Christ. And as he reasoned of ryghteousnesse, & chastite, & of the iudgement to come, ffelix beynge afeared, answered: As for thys tyme go thy waye, but at a conuenyente tyme wyll I call the: hoppynge also that mony shulde haue ben geuẽ hym of Paule, for ỹ which cause also callynge hym ofte, he communed wt hym. But the two yeares beynge fynyshed, ffelix gat a successor Porcius ffestus. But ffelix wyllynge to do the Jewes a pleasure he * lefte Paule bounde. Jere.39.c Actu.27.a and.28.b Act.25.c

CAPVT XXV.

FEstus ergo cũ uenisset in prouinciã, post triduũ ascẽdit Hierosolymam a Cæsarea. Adierunt q; eũ pricipes sacerdotũ, & primi Iudæorũ aduersus Paulũ, & rogabãt eũ, postulãtes gratiã aduersus eũ, ut iuberet pduci eũ in Hierusalẽ, insidias tendẽtes, ut interficerẽt eum in uia. Festus aũt respõdit seruari quidẽ Paulũ in Cæsarea, se aũt maturius profecturũ. Qui ergo in uobis (ait) potẽtes sũt, descendẽtes simul, si qd̃ est in uiro crimẽ, accusẽt eũ. Demoratus autem inter eos dies non amplius quam octo aut decem

The .xxv. Chapter.

WHan ffestus therfore was comr into ỹ prouince, after thre dayes he went vp to Jerusalẽ frõ Cesarea. And ỹ hygh prestes, & principall of ỹ Jewes wẽt to him agaynst Paule, & besought hym, desyrynge fauoure agaynst him, ỹ he wold cõmaũde hĩ to be brought to Jerusalẽ, layeng wayt ỹ they myght kyll him by ỹ way. But ffestus answered: Paule to be kept in Cesarea, but he hĩselfe shuld moze spedelyer go his way. Whoso therfore amõge you (sayeth he) are able commyng down together accuse hym yf ther be ony faute in ỹ man. And haupng tarryed amõge thẽ nomoze saue

ten dayes, he wente downe to Cesarea. And the nexte daye dyd he sytt vpon the iudgement seate, and commaunded Paule to be broughte to hym. Who whā he was brought, the Jewes that were of Jerusalem stode about hym, layeng agaynst hym many and greuous causes, the whyche they coulde not proue, Paule geupnge answere: ★ I haue synned nought nother agaynst the lawe of ỹ Jewes, nor the temple, nor the Emperoure. But festus wyllynge to do the Jewes a pleasure, answeryng vnto Paule he sayd: Wylt thou go vp to Jerusalem, and there be iudged of these thynges before me? But Paul sayd: I do stande before the Emperours iudgement seate, there muste I be iudged. I haue not hurt ỹ Jewes as ỹ knowest best. ffor yf I haue done hurte or ought worthy of death, I refuse not to dye: But yf ther be none of those, whereof they accuse me, no man can geue me vnto them. I appeale vnto the Emperoure. Than ffestus haupnge spoken wyth ỹ coũsell, answered: Thou hast appealed vnto the Emperoure, vnto the Emperoure shalte thou go. And whan certayne dayes were paste, kynge Agrippa and Bernice came downe to Cesarea to welcome ffestus. And whan they dyd abyde there many dayes, ffestus dydde shewe the kynge of Paule, sayeng: ★ Ther is a man leste bounde of ffelix, ★ for whome the hygh prestes and elders of the Jewes came vnto me, desyrynge a sentence agaynste hym. Unto whome I made answer:

Actu. 24.b and. 28. c

Actu. 24.c

Actu. 24.a

decem, descendit Cæsaream. Et altera die sedit pro tribunali, & iussit Paulum adduci. Qui cum perductus esset, circunsteterunt eum, qui ab Hierosolyma descenderant Iudæi, multas & graues causas obiicientes, quas non poterant probare, Paulo rationem reddente. Quoniam neque in legem Iudæorum, neque in templum, neque in Cæsarem quicquam peccaui. Festus autem uolens gratiam præstare Iudæis, respodens Paulo, dixit: Vis Hierosolymam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus: Ad tribunal Cæsaris sto, ibi me oportet iudicari. Iudæis non nocui, sicut tu melius nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori: si uero nihil est eorum quæ hi accusant me, nemo potest me illis donare. Cæsarem appello. Tunc Festus cum concilio locutus, respondit: Cæsarem appellasti, ad Cęsarem ibis Et cum dies aliquot transacti essent, Agrippa rex & Bernice descenderunt Cæsaream ad salutandum Festum. Et cum dies plures morarentur, Festus regi indicauit de Paulo, dicens: Vir quidam est derelictus a Felice uinctus, de quo cum essem Hierosolymis, adieruut me principes sacerdotum & seniores Iudæorum, postulantes aduersus illum damnationem.

That

Ad

Ad quos respondi, quia non est Romanis consuetudo damnare aliquem hominem, priusquam is qui accusatur præsentes habeat accusatores, locumque defendendi accipiat ad abluenda crimina quę ei obiiciuntur. Cum ergo huc conuenissent, sine ulla dilatione, in sequenti die sedēs pro tribunali, iussi adduci uirum. De quo cum stetissent accusatores, nullam causam deferebant, de quibus ego suspicabar malum: quæstiones uero quasdam de sua superstitione habebant aduersus eum, & de quodam IESV defuncto, quem affirmabat Paulus uiuere. Hæsitans autem ego de huiusmodi quæstione, dicebam: si uellet ire Hierosolymam, & ibi iudicari de istis. Paulo autem appellante ut seruaretur Augusti cognitioni, iussi seruari eum, donec mitterem ad Cæsarem. Agrippa autem dixit ad Festum: Volebam & ipse hominem audire. Cras, inquit, audies eum. Altera autem die, cū ueniisset Agrippa & Bernice cū multa ambitione, & introissent in auditorium cum tribunis, & uiris principalibus ciuitatis, iubente Festo adductus est Paulus. Et dicit Festus: Agrippa rex & omnes qui simul adestis nobiscum uiri, uidetis hunc hominem, de quo omnis multitudo Iudæorum interpellauit me Hierosolymis, petentes, & acclamātes, non oportere eum uiuere amplius. Ego uero cōperi nihil dignum

*That the Romanes vse not to cōdēne a man, before ỳ he that is accused haue hys accusers presente, and receaue place of defēdyng to cleare [hymselfe] of the fautes layde agaynste hym. Whan they therfore were come here together, wythoute ony delaye syttynge vpon the iudgmente seate the nexte daye, I commaunded the man to be broughte forthe. * Of whome whan the accusers stode, they broughte no cause, where of I dyd myscheme ony euell, but they had certayne questions of theyr superstition agaynst hym, and of one Iesus deade, whom Paule dyd affirme to lyue. But I doutynge of the same question, sayd whether he wolde go to Ierusalem, and there be iudged of these thynges? But Paule appealyng that he myght be kepte vnto ỳ Emperours knowlege, I haue commaunded him to be kepte vntyll I sende hym vnto the Emperoure. But Agrippa sayd vnto Festus: I also wolde haue herd the man. Tomorowe (sayde he) shalt thou heare hym. And on the nexte daye whan Agrippa and Bernice were come wyth a great pompe, and were entred in the commune hall wyth the captaynes and principall men of the cytie, whan Festus dyd commaunde, Paule was broughte forth. And Festus said: Kynge Agrippa, and al ye men that are here with vs, ye se thys man, for whome al the multitude of the Iewes haue intreated me at Ierusalem, desyrynge and cryenge that he ought to lyue no longer. But I fande him * to haue done

Deut. 17. a

Actu. 25. b

Actu. 25. b and. 26. c

nothynge worthy of death. And the same appealynge to the Emperoure haue I iudged to sende to hym, of whome I haue no certaynte that I maye wryte vnto my lorde. Wherfore I brought hym vnto you & chefly vnto the kynge Agrippa, that examinacion had, I maye haue that I wryte. For it semeth vnto me to be wythout reason to sende a presoner and not to shew hys causes.

The.xxvi.Chapter.

A But Agrippa sayde vnto Paule: It is permytted vnto the to speake for thyselfe. Than Paule ẏ hãde stretched out beganne to speake: I counte myselfe happy O kynge Agrippa, seynge I shall defende myself to daye of all thynges, of the whyche I am accused of the Jewes, specially because thou knowest all the costumes and questions that are amonge the Jewes: Wherfore I beseke the ẏ thou wylt heare me paciently. And truly my lyfe frõ my youth, ẏ whych from the begynnynge was amonge my nacion at Jerusalem, do all the Jewes knowe, knowynge me from the begynnynge (yf they wyll testifye,) that after the moost sureste secte of oure religion I lyued a pharise. *And now I stande subiecte to the iudgemeute in the hope of the *promyse that was made of God to our fathers: vnto the whych our.xii. tribes hope to come, seruyng [God] daye & nyght: Of the which hope (O kynge) I am accused of the Jewes. Why is it iudged incredible w̃ you *that God rayseth the deade? I verely

Actu.23.a
Philip.5.a
Gene.3.c
and.12.c
Deut.18.c
Psal.15.b
B
Johã.11.c

dignum morte eum admisisse: Ipso autem hoc appellante ad Augustum, iudicaui mittere. De quo quid certum scribam domino, non habeo. Propter quod perduxi eum ad uos, & maxime ad te rex Agrippa, ut interrogatione facta, habeam quod scribam. Sine ratione enim mihi uidetur mittere uinctum, & causas eius non significare.

CAPVT XXVI.

AGrippa uero ad Paulum ait: Permittitur tibi loqui pro temetipso. Tunc Paulus extenta manu, cœpit rationẽ reddere: De omnibus quibus accusor a Iudeis rex Agrippa, existimo me beatũ, apud te cũ sim defensurus hodie, maxime te sciente oia quæ apud Iudæos sunt cõsuetudines & quæstiones. Propter quod obsecro, patienter me audias. Et quidem uitam meã a iuuentute, quæ ab initio fuit in gẽtem meam Hierosolymis, nouerunt omnes Iudæi persequentes me ab initio (si uelint testimoniũ perhibere) quoniam secundum certissimam sectam nostræ religionis, uixi pharisæus. Et nunc in spe quæ ad patres nostros repromissionis facta est a Deo, sto iudicio subiectus: in quam duodecim tribus nostræ nocte et die deseruientes, sperant deuenire. De qua spe accusor a Iudæis (rex). Quid incredibile iudicatur apud uos, si Deus mortuos suscitat? Ego quidem

dem æstimaueram me aduersus nomẽ IESV Nazareni debere multa contraria agere, quod & feci Hierosolymis,& multos sanctorum ego in carceribus inclusi, a principibus sacerdotum potestate accepta: & cum occiderentur,detuli sententiam.Et per omnes synagogas frequenter puniens eos,compellebam blasphemare: & amplius insaniens in eos,persequebar usque in exteras ciuitates. In quibus dum irem Damascum cum potestate, & permissu principum sacerdotum, die media in uia uidi (rex) de cœlo supra splendorem solis circumfulsisse me lumen, & eos qui mecum simul erant. Omnesque nos cum decidissemus in terram, audiui uocem loquentem mihi Hebraica lingua: Saule, Saule, quid me persequeris? Durum est tibi contra stimulum calcitrare. Ego autẽ dixi: Quis es Domine? Dominus aũt dixit: Ego sũ IESVS quẽ tu persequeris.Sed exurge, & sta super pedes tuos.Ad hoc eĩm apparui tibi, ut constituã te ministrũ & testem eorum quæ uidisti, & eorum in quibus apparebo tibi,eripiens te de populis & Gentibus in quas nunc ego mitto te, aperire oculos eorum,ut conuertantur a tenebris ad lucẽ, & de potestate satanę ad deũ,& ut accipiant remissionẽ peccatorũ, & sortem inter sanctos per fidem, quæ

rely dyd thynke I behoued to do many thynges agaynst the name of Jesus of Nazareth, * the wych I dyd also at Jerusalẽ, & I shut many of the sayntes in prison, hauyng receaued authorite of the hygh prestes: & whã they were put to death, I brought ỹ sentence. And punyshynge thẽ ofte thorow all synagoges, I cõpelled thẽ to blaspheme: & beynge more mad agaynst them, I persued thẽ vntyl the straunge cyttes. Aboute ỹ whych as I went to Damascus wt authorite & ipcẽce of the hygh prestes, at mydde day (O kynge) sawe I by the waye a lyghte from heauen to haue shyned aboute me and them that were together wyth me, passynge the bryghtnesse of the Sonne. And whan we were al fallen downe to the groũde, I herde a voyce speakynge vnto me in the Hebrue tunge: Saule, Saule, what persecutest thou me? It is hard for the to kycke agaynst the pricke. But I sayde: Who art thou LORDE? And the LORDE sayde: I am Jesus whome thou persecutest. But ryse vp, and stande vpõ thy fete. For thereto haue I appeared vnto the, that I maye ordeyn the a minister & wytnesse of those thynges that thou hast sene, & of those thynges, where in I shall appeare vnto the, delyuerynge the from people and nacions, amonge the whych I do nowe sende ỹ to open theyr eyes, ỹ they do turne from the darknesse vnto * the lyght, & frõ the deuels power vnto God, & that they receaue the forgeuenesse of synnes, and the enheritaunce amonge the sayntes thorow the fayth

Actu.8.a 9.a.22.a

Esa.60.a

that

D that is in me. Wherfore (o kynge Agrippa) I was not vnbeleuynge vnto the heauenly vision, but fyrst vnto them that are at Damascus, and Jerusalem, and in all the region of Jewry and the heythen dyd I shewe
Actu. 2. d 3. 5. 17. 8 that they shulde *repent, and be turned vnto God, doynge worthy workes worthy of repentaunce. For thys cause the Jewes hauynge taken me whan I was in the temple, wente aboute to kyll me. But beynge holpen by ỹ ayde of God, I stande vntyll thys daye, testifyenge vnto the leeste and moost, sayeng nothinge beside those that the prophetes haue spoken to be cõmynge and Moses: That Christe shulde suffre, that he is the fyrste of the resurreccion of the dead, and the lyght that shalbe shewed vnto ỹ people and heythen. As he spake these
E [thynges] and layd for hymselfe, Festus sayd wyth loude voyce: Thou arte madde Paule, much learnynge turneth ỹ to madnesse. And Paule sayd: I am not madde good Festus, but I speake wordes of truth and sobernesse. For the kynge knoweth here of, vnto whome I speake boldly For I thynke none of these thynges
Joh. 18. c to be vnknowẽ vnto hym: *for none of these thynges was done in a corner. Doest ỹ kynge Agrippa beleue ỹ prophetes? I knowe that thou beleuest. But Agrippa sayd vnto Paule Thou persuadest me in a lytle to become a Christiã. And Paule [sayd:] I wolde to God both in a lytle and in a great, not only the, but also all them that do heare thys daye, to become such as I am also, except these bandes

quæ est in me. Vnde (rex Agrippa) non fui incredulus cœlesti uisioni, sed his qui sunt Damasci primum, & Hierosolymis, & in omnem regionem Iudææ, & Gẽtibus annunciabam, ut pœnitentiam agerent, & conuerterentur ad Deum, digna pœnitentiæ opera facientes. Hac ex causa me Iudæi cum essem in templo, comprehensum tentabant interficere. Auxilio autem adiutus Dei, usque in hodiernum diem sto, testificans minori atque maiori, nihil extra dicens quam ea quæ prophetæ locuti sunt futura esse & Moses: si passibilis Christus, si primus ex resurrectione mortuorum, lumen annunciaturus est populo & Gentibus. Hęc loquente eo, & rationem reddẽte, Festus magna uoce dixit: Insanis Paule, multæ te literæ ad insaniam conuertunt. Et Paulus: Non insanio, inquit, optime Feste, sed ueritatis & sobrietatis uerba loquor. Scit enim de his rex ad quem constanter loquor. Latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. Credis rex Agrippa prophetis? Scio quia credis. Agrippa autem ad Paulum: In modico suades me Christianum fieri. Et Paulus: Opto apud Deum & in modico & in magno, non tantum te, sed etiam omnes qui audiunt hodie, fieri tales, qualis & ego sum, exceptis uinculis

culis his. Et exurrexit rex & præ ſes & Bernice, & qui aſſidebant eis. Et cum ſeceſſiſſent, loquebantur ad inuicem, dicentes: Quia nihil morte aut uinculis dignum quid fecit homo iſte. Agrippa autem Feſto dixit: Dimitti poterat homo hic, ſi non appellaſſet Cæſarem.

CAPVT XXVII.

VT autem iudicatum eſt nauigare eum in Italiam, & tradi Paulum cum reliquis cuſtodiis Centurioni nomine Iulio, cohortis Auguſtæ, aſcendentes nauim Adramittynam incipientem nauigare circa Aſiæ loca, ſuſtulimus, perſeuerante nobiſcum Ariſtarcho Macedone Theſſalonicenſi. Sequenti autem die uenimus Sidonem. Humane autem tractans Iulius Paulum, permiſit ad amicos ire, & curam ſui agere. Et inde cum ſuſtuliſſemus, ſubnauigauimus Cyprum, propterea quod eſſent uenti contrarii. Et pelagus Ciliciæ & Pamphiliæ nauigantes, uenimus Lyſtram, quæ eſt Lyciæ, & ibi inueniens Centurio nauem Alexandrinam, nauigantem in Italiam, tranſpoſuit nos in eam. Et cum multis diebus tarde nauigaremus, & uix deueniſſemus contra Gnidum prohibente nos uento, adnauigauimus Cretæ iuxta Salmonem, & uix iuxta nauigantes, uenimus in locum quendam qui uocatur Boniportus, cui iuxta erat ciui-

bandes. And the kynge roſe vp, and the debite, and Bernice, and they ꝑ ſat by them. And whan they were gone aſyde, they ſpake to eche other ſayenge: ⋆Thys man hath done no thynge worthy of death or bandes. And Agrippa ſayde vnto ffeſtus: Thys man myghte haue ben letten lowſe had he not appealed vnto the Emperoure. Actu. 25. b and. 25. d

The. xxvii. Chapter.

BVt whan it was iudged ꝑ A he ſhulde ſayle into Italy, and that Paule wyth the other ꝓſoners ſhulde be taken vnto the Centurion of ꝑ Emperours company by name Julius, goynge vp into a ſhippe of Adramittis, begynnynge to ſayle by the coaſtes of Aſia, we launched, ⋆Ariſtarchus the Macedonian of Theſſalia continuynge with vs. And on ꝑ next daye came we to Sidon. But Julius intreatynge Paule courteouſlye, ⋆ſuffred hym to go vnto hys frendes and to refreſh hymſelfe. And whan we had launched thence, we ſayled neare by Cypers, becauſe that ꝑ windes were contrary. And ſaylynge ouer the ſee of Cilicia and Pamphilia, we came to Lyſtra, whych is [a cytie] of Lycia, and the Cēturio fyndynge there a ſhippe of Alexandria ſaylynge into Italye, he ſet vs ouer therein. And whan we ſayled ſlowly many dayes, and were ſcarce come agaynſt Gnidus, the wynde forbyddynge vs, we ſayled by Candy nye vnto Salmo, and ſcarcely ſaylynge by it we came vnto a place called Goodhauen, nye where vnto was Coll. 4. a Actu. 24. c and. 28. b

the

the cytie Thalassa. Whan muche tyme was spente, and that saylynge was now yeopardous, because that fastynge was past, Paule comforted them, sayenge vnto them: Ye men, I se that thys saylynge begynneth to be wyth daũger and greate dãmage, not only of the ladynge and shippe, but also of our lyues. But the centurio gaue more credence vnto the gouernoure and mayster of the shippe, than those thynges that were spokẽ of Paule. And whan the hauen was not conuenient to wynter in, many counselled to sayle from thence yf they myght commynge to Phenice to wynter [there,] whych is a hauẽ of Candy towarde ẏ southwest and northwest wynde. But whã ẏ south wynde blewe, they thynkynge to haue optained theyr purpose, whã they had lowsed frõ Asson, they sayled by Candy. But not longe after rose against them a tẽpesteous winde, called northeast. And whã ẏ shippe was caught, & coulde not wythstande the wynde, the shyppe beynge cõmytted to the wynde, we dyd dryue. And rũnyng into a certayn Ile called Clauda, we coulde scarce get a bote. The whyche beynge taken vp, they vsed helpe, byndynge it to the shyppe, fearyng lest they shuld fall into ẏ * Sirtes, the vessell let downe, they were so caryed. And as we had ben tossed wẽ a great tempest they made an out cast on the nexte daye, & the thyrde day they thrue away the tacklynges of the shippe wẽ theyr owne handes. And whan nother the Sõne nor the starres appeared in many dayes, &

Sirtes are parlous sãdy places in the see aboute the coastes of Africa

no

ciuitas Thalassa. Multo autem tempore peracto, & cum iã non esset tuta nauigatio, eo quod ie iunium iam præterisset, consolabatur eos Paulus, dicens eis: Viri, uideo quoniam cum iuiuria & multo damno, non solum oneris & nauis, sed etiam animarũ nostrarum incipit esse nauigatio. Centurio autem gubernatori & nauclero magis credebat, quam his quæ a Paulo dicebantur. Et cum aptus portus non esset ad hyemandum, plurimi statuerunt consilium nauigare inde, si quomodo possent deuenientes Phœnicen hyemare, portum Cretæ respicientem ad Africum & ad Chorum. Aspirante autem Austro æstimantes propositum se tenere, cum sustulissent de Asson, legebãt Cretam. Non post multum autem misit se contra ipsam uentus Typhonicus, qui uocatur Euroaquilo. Cumq; arrepta esset nauis, & nõ posset conari in uentũ, data naue flatibus, ferebamur. In insulã autem quandam decurrentes, quæ uocatur Clauda, potuimus uix obtinere scapham. Qua sublata adiutoriis utebantur, accingentes nauem, timentes ne in Syrtim inciderent, submisso uase, sic ferebantur. Valida autem nobis tempestate iactatis, sequenti die iactum fecerunt, & tertia die suis manibus armamenta nauis proiecerunt. Neque autem sole neq; syderibus apparentibus per plures dies, &

tempe-

tempestate non exigua imminente, iam ablata erat spes omnium salutis nostræ. Et cum multa ieiunatio fuisset, tunc stans Paulus in medio eorum, dixit: Oportebat quidem, o uiri, audito me non tollere a Cræta, lucri que facere iniuriam hanc & iacturam. Et nunc suadeo uobis bono animo esse: amissio enim nullius animæ erit ex nobis, præterquam nauis. Astitit enim mihi hac nocte angelus Dei, cuius sum ego, & cui deseruio, dicens: Ne timeas Paule, Cæsari te oportet assistere, & ecce donauit tibi Deus omnes qui nauigant tecum. Propter quod bono animo estote uiri: credo enim Deo qua sic erit, quemadmodum dictum est mihi. In insulam autem quandam oportet nos deuenire, Sed postea quam quartadecima nox superuenerit, nauigantibus nobis in Adria circa mediã noctem, suspicabantur nautæ sibi apparere aliquam regionem. Qui & submittentes bolidem, inuenerunt passus uiginti, & pusillum inde separati, inuenerunt passus quindecim. Timentes autem ne in aspera loca incideremus, de puppi mittentes anchoras quatuor, optabant diem fieri. Nautis uero quærentibus fugere de naui, cũ misissẽt scaphã in mare, sub obtẽtu quasi incipere ẽt a prora ãchoras extẽdere, dixit Paulus cẽturiõi & militibus: Nisi hi i naui mãserint, uos salui fieri nõ potestis. Tũc abscidẽrũt milites

no small tempest laye vpon vs, than was now the hope of all oure sauegarde taken awaye. And whan ther had ben a longe fastynge, than dyd Paule standynge in the myddest of them saye: Ye ought & ye men hearynge me not to haue lowsed from Candy, and to get thys harme and losse. And now I exhorte you to be of good chere, for ther shalbe no losse of ony mans lyfe of vs, saue only the shippe. ffor the angell of God whose I am, & whome I serue stode by me thys nyghte, sayenge: ffeare not Paule, *thou muste be brought be- Actu.27.b
fore the * Emperoure, and beholde, Act.25.b
God hath geuen the all them ỹ sayle wyth the. Wherfore ye men be of good chere, for I trust in God it shal so be as it is sayde vnto me: * But Actu.28.a
we must come into a certayne Ile. But after that the fourtenth nyghte was come as we sayled in Adria, aboute the mydnyght dyd the shypmẽ deme some region to appeare vnto them. The whych also castynge out the leade, they fande it twẽty feddõs & gone a lytle frõ thẽce, they fande it & fyfty feddõs. But fearynge lest we shulde fal into rough places, casting foure ankers out of ỹ sterne, they wyshed it to become daye. But whã the shypmẽ sought to flye out of the shyppe, as they had letten downe the bote into the see vnder ỹ pretẽce as yf they wolde caste ankers out of the foreparte of the shyppe, Paule sayd vnto the centurio & souldyours Wythout these abyde in the shyppe, ye can not be saued. Than cut the soul-

souldyours the rope of the bote insū der, and let it fall. And whan it began to become lyght, Paule prayed them all to take breade, sayenge: Thys daye is the fourtenth daye ẏ ye waytynge abyde fastynge, takyng nothynge, wherfore I praye you to take meate for youre health: ⋆for of none of youre heade shall one heere perysh. And whan he had sayd thys, ⋆takynge breade he thanked God in the presence of all, and whan he had broken it, he beganne to eate. And they all beynge of good chere, began also to take breade: But we al were soules in the shyppe two hundreth, thre score & syxtene, and beyng satisfyed wyth meate, they lyghtened the shyppe, castynge the wheat into the see. And whā it was day, they knew not the lande, but they spyed a hauē hauynge a banke, in the whych they thought to thrust the shyppe yf they coulde. And whan they had taken vp ankers, they commytted themselues to the see, lowsynge the rudderbandes. And the mayne sayle hussed vp, to the wynde, they drue to lande. And whan they were fallen into a place hauynge the see on both sydes, they thrust the shyppe therein. And the foreparte in dede abode vnmoueable, but the sterne was lowsed by the violence of the see. And the soul dyours counsell was to kyll the presoners, lest whan ony had suymmed out he shuld escape. But the cēturio wyllynge to saue Paule, forbad it to be done. And he commaunded them that coulde swymme, to cast thēselues out fyrst, and escape, and go out to

Math. 10. d
Luce. 12. a
Marc. 6. c
and. 8. a
Joh. 6. a
1. Tim. 4. a

milites funes scaphæ, & passi sunt eā excidere. Et cum lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens: Quartadecima die hodie expectantes ieiuni permanetis, nihil accipientes. Propter quod rogo uos accipere cibum pro salute uestra, quia nullius uestrum capillus de capite peribit. Et cum hæc dixisset, sumens panem gratias egit Deo in conspectu omnium: & cum fregisset, cœpit manducare. Animæquiores autem facti omnes, & ipsi sumpserunt cibum. Eramus uero uniuersæ animæ in naui, ducentæ septuaginta sex. Et saciati cibo, alleuiabant nauem, iactantes triticum in mare. Cum uero dies factus esset, terram non agnoscebant, sinum uero quendam considerabant habentem littus, in quem cogitabant (si possent) eiicere nauē. Et cum anchoras sustulissent, committebāt se mari, simul laxantes iuncturas gubernaculorum: & leuato artemone secundum auræ flatum, tendebant ad littus. Et cum incidissemus in locum dithalassum impegerunt nauem. Et prora quidem fixa manebat immobilis, puppis uero soluebatur a ui maris. Militum autem consilium fuit, ut custodias occiderent, ne quis cum enatasset, effugeret. Centurio autē uolens seruare Paulū, prohibuit fieri: iussitq; eos qui possent natare emittere se primos, & euadere, & ad terram

terram exire, & cæteros alios in tabulis ferebant, quosdam super ea quæ de naui erant. Et sic factum est, ut omnes animæ euaderent ad terram.

CAPVT XXVIII.

ET cũ euasissemus, tunc cognouimus quia Melite insula uocabatur. Barbari uero præstabant non modicam humanitatem nobis. Accensa enim pyra reficiebant nos omnes, propter imbrem qui imminebat & frigus. Cum congregasset autem Paulus sarmentorum aliquantã multitudinem, & imposuisset super ignem, uipera a calore cum processisset, inuasit manũ eius. Vt uero uiderunt Barbari, pendentem bestiam de manu eius, ad iuuicem dicebant: Vtique homicida est homo hic, qui cum euasit e mari, ultio non sint eum uiuere. Et ille quidem excutiens bestiam in ignem, nihil mali passus est. At illi existimabant eum in tumorem conuertendum, & subito casurum, & mori. Diu autem illis expectantibus, & uidentibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum. In locis autem illis erant prædia principis insulæ noie Publii, qui nos suscipiens, triduo benigne exhibuit, Cõtigit aũt patrẽ Publii febribus & dysenteria uexatũ iacere. Ad quẽ Paulus intrauit: & cũ orasset & imposuisset ei manus, saluauit eũ. Quo facto õnes qui in insula habe-

to lande, and the other they caryed vpon tables, & some vpon those thynges that were in the shyp. And thus it came to passe that al the soules escaped to lande.

The.xxviii.Chapter.

A

AND whã we were escaped, than dyd we knowe that ẏ Ile * was called Melite. And the * Barbarous people shewed vs no small kyndnesse. For a fyre kyndled they refreshed vs all because of the rayne that laye vpon vs, and colde. But whan Paule had gathered a lytle bõdel of styckes and had layed it vpon the fyre, whan a vyper came out for the heate, she lepte vpon his hande. But whan the Barbarous people sawe the beaste hangynge at hys hande, they sayd to ech other: Surely thys mã is a man slayer, whome though he haue escaped the see, vengeaunce suffreth not to lyue. And he truely shakynge the beaste of into the fyre, * suffered no harme. But they thought he shulde haue swollen, and sodenly fallen and dyed. And they waytynge longe, and seynge no euell happen in hym, they turnynge themselues, * sayde hym to be a God. And in those quarters were the landes of the ruler of the Ile, by name Publius, whyche lodgyng vs intreated vs curteously thre dayes. And it fortuned ẏ father of Publius to lye diseased of * the feuers and bloudy fluxe. Unto whom Paule went in. And whan he hadde prayed, and had layde [hys] handes vpõ hym, he healed hym. The which beynge done, all they in the Ile that had

Actu.27.c The Romanes called al nacõs Barbarous that were not her Romanes nor Grekes

Luce.10.b

Actu.14.b

Math.8.b

had diſeaſes, came to hym and were healed. Whych alſo endued vs wyth greate honoure, and laded vs ſaylynge wyth thynges that were neceſſary. And after thre monethes we ſailed in a ſhippe of Alexandria, whych had wyntred in the Ile, whoſe badge was Caſtor and Pollux. And whan we cã to Syracuſa, we abode there thre dayes. And thence ſaylynge aboute we came to Rhegium. And after one daye, the ſouth wynde blowynge, we came to Puteolis ẏ ſecõde daye. Where (brethren beyng foũde) we were prayed to abyde wyth thẽ ſeuen dayes, and ſo we came to Rome. And whan the brethren thence
Acta. 15. a had herde of vs, ⋆ they met vs vntyll fforum Appii and Thre tauerns, The whych whan Paule had ſene, thankynge God, he gat a corage.

But whan we came to Rome, the Centurio toke the preſoners vnto ẏ
Acta. 24. c and. 17. a chefe captayne of the hooſt. ⋆ But it was graunted vnto Paule to abyde by hymſelfe wt a ſouldyour keppynge
¶ hym. But after the thyrde daye dyd Paule call the chefe of the Iewes. And whan they were come, he ſayde
Acta. 24. b and. 25. b vnto them: Ye men brethren, ⋆ I do ynge nothynge agaynſt the people,
Acta. 23. c or the coſtume of ẏ fathers, ⋆ am delyuered bounde at Ieruſalem into ẏ handes of the Romanes. The which whan they had examined me, they wolde haue let me go, becauſe ther was no cauſe of death in me. But ẏ Iewes gaynſayenge, I was compelled to appeale vnto the Emperoure, not as haupnge ought to accuſe my people of. ffor thys cauſe therfore de

habebant infirmitates, accedebant, & curabantur: qui etiam multis honoribus nos honorauerunt, & nauigantibus impoſuerunt que neceſſaria erant. Poſt menſes autem tres, nauigauimus in naui Alexandrina, quę in inſula hyemauerat, cui erat inſigne Caſtorum. Et cum ueniſſemus Syracuſas, manſimus ibi triduo. Inde circumlegentes deuenimus Rhegium, & poſt unum diem flante Auſtro, ſecunda die uenimus Puteolos, ubi inuentis fratribus, rogati ſumus manere apud eos dies ſeptem, & ſic uenimus Romam. Et inde cum audiſſent fratres, occurrerunt nobis uſque ad Appii forum, ac tribus tabernis. Quos cum uidiſſet Paulus, gratias agens Deo, accepit fiduciam. Cum autem ueniſſemus Romam, permiſſum eſt Paulo permanere ſibimet cum cuſtodiente ſe milite. Poſt tertium autem diem conuocauit primos Iudæorum. Cumque ueniſſent, dicebat eis: Ego uiri fratres nihil aduerſus plebem faciens aut morem paternum, uinctus ab Hieroſolymis traditus ſum in manus Romanorum: qui cum interrogationem de me habuiſſent, uoluerunt me dimittere, eo quod nulla eſſet cauſa mortis in me. Contradicentibus autem Iudæis, coactus ſum appellare Cæſarem, non quaſi gentem meã habens aliquid accuſare. Propter hanc igitur cauſã ro-

gaui

gaui uos uidere & alloqui: propter ſpem enim Iſrael, catena hac circundatus ſum. At illi dixerunt ad eum: Nos neque literas accepimus de te a Iudæa, neque aduenies aliquis fratrum nunciauit, aut locutus eſt quid de te mali. Rogamus autem a te audire quæ ſentis: nam de ſecta hac notum eſt nobis, quia ubique ei contradicitur.
Cum conſtituiſſent autem illi diem, uenerunt ad eum in hoſpitium plurimi, quibus exponebat teſtificans regnum dei, ſuadenſque eis de IESV ex lege Moſi & prophetis a mane uſque ad ueſperam. Et quidam credebant his quæ dicebantur, quidam uero non credebant. Cumque inuicem non eſſent conſentientes, diſcedebant, dicente Paulo unum uerbum: Quia bene ſpiritus ſanctus locutus eſt per Iſaiam prophetam ad patres noſtros, dicens: Vade ad populum iſtum, & dic: Aure audietis, & non intelligetis, & uidentes uidebitis, & non perſpicietis. Incraſſatum eſt enim cor populi huius, & auribus grauiter audierunt, & oculos ſuos compreſſerunt, ne forte uideant oculis, & auribus audiant, & corde intelligant, & conuertantur, & ſanem eos. Notum ergo ſit uobis, quoniam Gentibus miſſum eſt hoc ſalutare Dei, & ipſi audient. Et cum hæc dixiſſet, exierunt ab eo

ſyred I to ſe and ſpeake wyth you. For it is * for the hope of Iſrael that I ame bounde aboute wyth thys cheyne. But they ſayd vnto hym: We haue nother receaued letters of the from Iewry, nother dyd ony of the brethren commynge ſhewe or ſpeake ony euell of the. But we praye the to heare of thyſelfe what thou thynkeſt. For we knowe of thys ſecte that euery where * it is gaynſayde. But whan they had appoynted hym a daye, ther came many to hym into hys lodgynge, vnto whome he wytneſſynge expouned the kyngdome of God, and was perſuadynge them of Jeſu out of * Moſes and ỹ prophetes frõ ỹ morynge vntyll the euenynge. * And ſome beleued thoſe thynges that were ſpoken, but ſome beleued not. And whan they were not agreynge together, they ſtroue, Paule ſayeng one worde: The holy gooſte hath well ſpoken by the prophete Eſaye vnto oure fathers, ſayenge: Go vnto thys people, and ſaye: * Wyth the rare ſhall ye heare, and ye ſhall not vnderſtande: and ſeynge ſhall ye ſe, and not perceaue: For thys peoples harte is waxe groſſe, and wyth theyr eares haue they herde hardely and theyr eyes haue they cloſed: leſt happely they ſe with theyr eyen, and heare wyth theyr eares, and vnderſtande wyth the harte, and be turned, and I heale them. Be it therfore knowen vnto you that vnto the heythen is thys ſaluacion of God ſente, and they ſhall heare it. And whã ye had ſayd theſe thynges,

Actu. 13. a and. 25. a

Luce. 2. c

Gene. 3. c

Actu. 17. a

Eſay. 6. b
Mat. 13. b
Marc. 4. a
Luce. 8. b
Johã. 12. c
Roma. 11. b

Ll. i.

the Jewes wente out from hym, que steonynge much amõge themselues. But he abode two whole yeare in hys hyred lodgynge, and receaued al them that came to hym, preachynge the kyngdome of God, & teachynge the thynges that be of ẏ LORDE Jesus Christ wyth al boldnesse, wythout forbyddynge.

eo Iudæi, multam habẽtes inter se quæstionẽ. Mansit aũt biẽnio toto in suo conducto, & suscipiebat omnes qui ingrediebantur ad eum, prædicans regnum dei, & docens quæ sunt de Domino IESV Christo, cum omni fiducia, sine prohibitione.

¶ The ende of the Actes of the Apostles.

Actorum Apostolorum Finis.

EPISTOla Pauli Apostoli ad Rhomanos.

CAPVT PRIMVM.

PAulus seruus IESV Christi, uocatus Apostolus, segregatus in euangeliū dei, quod ante promiserat per prophetas suos in scripturis sanctis, de filio suo, q̄ factus est ei ex semine Dauid secundū carnē, qui prædestinatus est filius dei in uirtute secundū spiritū sāctificationis, ex resurrectiōe mortuorū Iesu Christi dñi nostri, per quē accepimus gratiā & Apostolatū ad obediēdū fidei in oibus gētibus pro nomine eius, in quibus estis & uos uocati Iesu Christi: oibus qui sūt Rhomæ dilectis dei, uocatis sāctis, gratia uobis & pax a deo patre nr̄o & dño Iesu Christo. Primū qdē gratias ago deo meo p Iesū Christū pro oibus uobis, quia fides uestra annunciatur in uniuerso mūdo. Testis em̄ mihi est deus, cui seruio i spū meo, in euangelio filii eius, q̄ sine intermissiōe memoriā uestri faciā sēper in oratiōibus meis, obtecrās si quomodo tandem aliquando prosperum iter habeam in uolūtate dei ueniendi ad uos. Desidero em̄ uidere uos, ut aliquid impartiar uobis gratię spūalis, ad confirmādos uos, id est simul cōsolari in uobis per eā quę in uicem est fidem uestrā atq; meā.

Nolo

The Epistle of the Apostle S. Paule to the Romaynes.

The fyrst Chapter.

PAule the seruaūte of Jesus Thryste, called an Apostle, *put aparte into ꝑ Gospel of God, which *he had promysed before by hys prophetes in ꝑ holy scriptures, of hys sonne, whych became vnto hym *of the sede of Dauid after ꝑ flesh: Whych was before declared the sōne of God in power after ꝑ spyrete of hallowynge, frō the resurrectiō of ꝑ deade of Jesu Thryst our LORDE: by whō *we haue receaued grace & Apostleshippe to be obediēt vnto fayth amōg al naciōs for hys name: In whō ye also are called of Jesu Thryst. ✝ To al ꝑ are beloued of God at Rome, (called sayntes.) *Grace be vnto you, & peace from God ꝑ father & our LORD Jesu Thryst fyrst of al truly I geue thankes to my God thorow Jesus Thryst for you al, because your fayth is publyshed in al the worlde. ffor God (*whō I serue in my spyrete in ꝑ Gospel of his sonne) is wytnesse vnto me, ꝑ wythout ceassynge I make mēcion of you alway in my prayers: * besechynge yf by ony meanes I may somtyme at ꝑ laste haue a prosperous journey *in the wyl of God ✝ to come vnto you. ffor I lōge to se you, ꝑ I may bestowe vpon you some spirituall grace to cōfirme you: That is, to haue consolacion together in you, by ꝑ fayth of yours & myne whych is amonge vs.

A
Actu. 13. a
Deut. 18. c
Actu. 26. b
Math. 1. a
2. Tim. 2. a
Actu. 19. c
1. Cor. 1. a
Gala. 1. a
Joh. 4. c
2. Tim. 4. a
Philip. 1. a
Colloss. 1. a
Jere. 10. d
✝ Act. 18. c

B But I wyll not that ye be ignoraũt bre
thren how ẏ oftymes I haue purposed
Actu. 16. a to come vnto you (& bẽ *let hetherto) ẏ
I myghte haue some frute in you, lyke
as in the other Heythen also. I am det-
ter to the Grekes, & to ẏ Barbarous:
to the wyse, & to ẏ vnwyse: So ẏ in me
ther is readynesse to preach ẏ Gospell
Eccli. 41. c vnto you also whych be at Rome. * For
1. Tim. 1. b I am not ashamed of the Gospell. For
1. Cor. 1. c why, it is * the power of God into salua
cion for euery beleuer, for ẏ Iewe first
& for ẏ Greke. For in it is ẏ ryghteous-
nesse of God declared out of fayth into
Abac. 2. a fayth. As it is wrytten: * The ryghte-
Gala. 3 a ous shall lyue of fayth. For the wrath
Heb. 10. d of God is declared frõ heauẽ vpõ al vn
godlynesse & vnryghteousnesse of those
men, that wholde ẏ truth of God in vn
ryghteousnesse: For ẏ thynge of God
whych is knowẽ, is manifest in them:
Actu. 14. c * For God hath shewed it thẽ. ✣ For ẏ
✣ Heb. 11. a inuisible thinges of hym ẏ be vnderstõd
Psal. 18. a * are beholden out of the creature of ẏ
world, by those thynges that are made:
Yee euen hys euerlastynge power and
Godheade, so ẏ they are not to be excu-
C sed. For whan they knewe God, they
glorifyed hym not as God, or gaue thã
kes: but became vayne in theyr though
Deut. 28. c tes, and * theyr foolysh hart was darke-
ned: For they sayenge themselues to be
Psal. 105. c wyse, became foolysh. * They chaũged
Iere. 2. d also ẏ glory of ẏ vncorruptible God in
to the similitude of the ymage of a cor-
ruptible man, and of fethred foules,
Bel. d. and of fourefooted beastes, and of * ser
2. Reg. 24 a pentes. * Wherfore God gaue them
Ezech. 14 a ouer into the lustes of theyr hart, euen
into vnclẽnesse, that they myght shame
theyr own bodyes in thẽselues, because
they

Nolo autem uos ignorare fra-
tres, quia sæpe proposui uenire
ad uos (& prohibitus sum usque
adhuc) ut aliquem fructum habe
am in uobis, sicut & in cæteris
gentibus. Grecis, ac Barbaris, sa
pientibus, & insipientibus debi-
tor sum, ita quod in me promptũ
est, & uobis qui Romæ estis euã
gelizare. Non enim erubesco e-
uangelium. Virtus enim dei est
in salutẽ omni credenti, Iudæo
primum & Græco. Iustitia enim
dei in eo reuelatur, ex fide in fi-
dẽ, sicut scriptũ est: Iustus aũt ex
fide uiuet. Reuelatur em̃ ira dei
de cœlo super omnem impieta-
tem & iniustitiam hominum, eo
rum qui ueritatem dei in iniusti-
tia detinent, quia quod notum
est dei, manifestũ est in illis: De
us enim illis manifestauit. Inuisi
bilia em̃ ipsius a creatura mundi
per ea quæ facta snut intellecta
conspiciũtur: Sempiterna quoq;
eius uirtus & diuinitas, ita ut sint
inexcusabiles. Quia cum cogno-
uissent deum, non sicut deũ glo-
rificauerunt, aut gratias egerũt,
sed euanuerunt in cogitationi-
bus suis, & obscuratum est insipi
ens cor eorum: dicentes enim se
esse sapientes, stulti facti sunt, &
mutauerunt gloriam incorrupti-
bilis dei, in similitudinem imagi
nis corruptibilis hominis, & uo-
lucrũ, & quadrupedũ, & serpẽtiũ.
Propter quod tradidit illos de-
us in desideria cordis eorum in
immundiciã, ut cõtumeliis affici
ant corpora sua in semetipsis, q
commu-

commutauerunt ueritatem Dei in mendacium, & coluerunt & seruierunt creaturæ potius quã creatori, qui est benedictus in secula. Amẽ. Propterea tradidit illos Deus in passiones ignominiæ. Nam fœminæ eorũ immutauerunt naturalẽ usum, in eũ usum qui est contra naturã. Similiter autẽ & masculi, relicto naturali usu fœminæ, exarserũt in desideriis suis in iuicẽ, masculi in masculos turpitudinẽ operãtes, & mercedẽ (quã oportuit) erroris sui in semetipsis recipiẽtes. Et sicut nõ probauerũt habere deum in notitia, tradidit illos deus in reprobum sensum, ut facerent ea quæ non conueniunt, repletos omni iniquitate, malitia, fornicatione, auaritia, nequitia, plenos inuidia, homicidio, contentione, dolo, malignitate, susurrones, detractores, deo odibiles, cõtumeliosos, superbos, elatos, inuẽtores malorũ, parẽtibus nõ obediẽtes, insipientes, incõpositos, sine affectione, absq; fœdere, sine misericordia. Qui cũ iustitiã dei cognouissent, nõ intellexerunt, qm̃ q talia agũt, digni sũt morte: nõ solũ q̀ ea faciũt, sed etiã q cõsentiũt faciẽtibus.

CAP. II.

PRopter qđ inexcusabilis es o homo oĩs q iudicas. In quo em̃ iudicas alterum, teipsum condemnas: eadem enim facis quæ iudicas. Scimus enim quoniam iudicium dei est secundum ueritatem in eos qui talia agũt. Exi-

they altered ẏ truth of God into lesynge, & worshipped & serued ẏ creature, rather thã the maker, whych is blessed for euer, Amẽ. Therfore god gaue thẽ ouer into shameful lustes: ⋆ for theyr wemẽ chaũged ẏ vse of nature into ẏ vse which is agaynst nature. Lykewyse also ẏ mẽ (ẏ naturall vse of ẏ wemẽ beyng left) burned in lustes amõg themselues, mẽ vpõ mẽ workyng fylthynesse, & receauyng into thẽselues ẏ due rewarde of theyr erroure. ⋆ And as they regarded not to haue god in knowlege, God gaue thẽ ouer into a lewde mynde, ẏ they myght do those thynges whyche are not cõueniẽt: beyng fylled w̃ all iniquite, malyce, fornicacion, couetousnesse, wyckednesse, ful of enuye, mãslaughters, cõtẽcion, gyle, frowardnesse, preuy accusers, bakbyters, hatful vnto God, doers of wrõge, proud hye mynded, bryngers vp of euell thynges, not obediẽt to fathers & mothers, vnwyse, vnmanerly, w̃out loue, w̃out conuenaũt, without mercy. Which mẽ whã they had knowẽ the ryghteousnes of god, vnderstode not how ẏ they whych do such thynges, are worthy of death: Not onely they ẏ do thẽ, but they also ẏ ⋆ cõsent to ẏ doers. The. ii. Chapter.

D

Leui. 18. c

Prou. 1. c

Actu. 7. a

Osee. 7. a

A

Wherfore ẏ art not to be excused o ẏ man, whosoeuer ẏ be ẏ ⋆ iudgest. For in ẏ ⋆ ẏ iudgest another, ẏ condemnest thy selfe: For thou thyselfe that iudgest, doest euen ẏ same thynges. For we knowe that ẏ iudgemẽt of God is (accordynge to the truth) agaynst those that do suche thynges.

Math. 7. a

2. Reg. 12. b

Thynkeſt thou thys O thou euery man that iudgeſt thē whych do ſuch thynges & doeſt ẏ ſame [thyſelfe,] ẏ ẏ ſhalt eſcape ẏ iudgement of God? Or diſpyſeſt ẏ the riches of his goodnes & pacience & longe ſufferynge? Eſai. 30. c Actu. 17. e ✶Knoweſt ẏ not ẏ the louyng kyndneſſe of God leadeth the to repentaūce? But ẏ after thy ſtubburneſſe & impenitent hart, hoordeſt vp wrath vnto thyſelfe in ẏ daye of wrath and of declarynge of ẏ ryghteous iudgement of God, Pſal. 61. b ✶whych ſhall rewarde euery man accordynge to hys workes: euē glorye, & honoure & incorruption to ſuch truely as (accordynge to pacience of good doynge) ſeke euerlaſtynge lyfe: but vnto ſuch as be of 2. Theſſa. 1. b contēcion & that ✶ agre not vnto the truth but beleue vnryghteouſneſſe, ſhal come wrath & indignaciō, trouble & angupſh agaynſt euery ſoule of man doynge euell, of the Jewe fyrſt and of the Greke. But glory and honoure and peace vnto euery one doynge good, to the Jewe fyrſt and to ẏ Greke. Actu. 10. D Ephe. 6. a Gala. 2. a ✶For ther is no accepting of perſones w̄ God. For whoſoeuer haue ſynned wout lawe, ſhal perych wout lawe. And who ſoeuer haue ſinned in ẏ law, ſhalbe iudged by ẏ law. Math. 7. c Luce. 6. e Jacob. 1. c ✶For ẏ hearers of ẏ law be not righteous w̄ God, but ẏ doers of ẏ lawe ſhalbe made ryghteous. For whā the Heythē ẏ haue not the lawe, do naturally thoſe thynges ẏ belonge to the lawe, the ſame hauynge no lawe be a law vnto thēſelues. Which declare the worke of ẏ law wrytten in theyr hartes, theyr cōſcience bearyng wytneſſe vnto thē, and of thoughtes accuſynge or excuſynge amonge them

Exiſtimas autem hæc o homo omnis qui iudicas eos qui talia agunt, & facis ea, quia tu effugies iudicium Dei? An diuitias bonitatis eius & patientiæ, & longanimitatis contemnis? Ignoras quoniā benignitas Dei ad pœnitentiam te adducit? Secundum autem duritiam tuam, & impœnitens cor, theſaurizas tibi iram in die iræ, & reuelationis iuſti iudicii Dei, qui reddet unicuique ſecūdum opera eius: iis quidem qui ſecundum patientiam boni operis, gloriam & honorem & incorruptionem, quærentibus, uitam æternam: iis autem qui ſunt ex contentione, & qui non acquieſcunt ueritati, ſed credunt iniquitati, ira & indignatio, tribulatio, & anguſtia in omnem animam hominis operantis malum, Iudæi primum & Græci. Gloria autē & honor, & pax, omni operanti bonum, Iudæo primum & Græco. Non eſt enim acceptio perſonarum apud Deum. Quicunque enim ſine legē peccauerunt, ſine legē peribūt: & quicunque in lege peccauerunt, per legem iudicabuntur. Non enim auditores legis iuſti ſunt apud Deum, ſed factores legis iuſtificabuntur. Cū enim gentes quæ legē non habent, naturaliter ea quæ legis ſunt faciunt, huiuſmodi legē nō habētes, ipſi ſibi ſunt lex, qui oſtendunt opus legis ſcriptū in cordibus ſuis, teſtimoniū illis reddēte cōſcientia ipſorū, & inter ſe inuicē cogitationū accuſātiū, aut etiā defendē

lum in die cum iudicabit Deus occulta hominum, secundum euangelium meum per IESVM Christum. Si autem tu Iudæus cognominaris, & requiescis in lege, & gloriaris in Deo, & nosti uoluntatem eius, & probas utiliora instructus per legem, confidis teipsum ducem esse cæcorum, lumen eorum qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiæ, & ueritatis in lege. Qui ergo alium doces, teipsum non doces: qui prædicas non furandū, furaris: qui dicis non mœchandū, mœcharis: qui abhominaris idola, sacrilegium facis: qui in lege gloriaris, per præuaricationem legis Deum inhonoras. Nomen enim Dei per uos blasphematur inter Gentes, sicut scriptum est: Circuncisio quidem prodest, si legem obserues: si autem præuaricator legis sis, circuncisio tua præputium facta est. Si igitur præputium iustitias legis custodiat, nonne præputium illius in circuncisionem reputabitur? & iudicabit id quod ex natura est præputium, legem consummante, qui per litteram & circuncisionem præuaricatores legis? Non enim qui in manifesto Iudæus est, neque quæ in manifesto in carne est circūcisio, sed qui in abscondito Iudæus est. Et circuncisio

selues, in the daye *whan God shall iudge the secretes of men by Jesus Christ, accordynge to my Gospell. *Mat. 25. c*

But yf *þ be named a Jew, & restest in the lawe, and makest thy boast in God, and knowest hys wyll, and beynge instructe by the lawe alowest the thynges that be more profitable, beleuest thyselfe to be a leader of the blynde, a lyght of thē that be in darknesse, an instructour of the vnwyse, a mayster of ynge babes, haunynge the ensample of knowlege and of the truth in the lawe. Thou therfore *þ* *Joh̄. 8. c*

teachest another, teachest not thyself *Thou that preachest not to steale stealest thy selfe. Thou that sayest mē shulde not breake wedlocke, breakest wedlocke thyselfe. Thou that abhorrest Idols, cōmittest sacrilege. Thou that makest boast in *þ* lawe, by the transgression of the lawe dishonourest God. For thorowe you is the name of God blasphemed amōg the Heythen, *as it is wrytten. Circumcision truly auayleth, yf thou obserue the lawe: But yf thou be a trāsgressoure of the lawe, thy circumcision is become vncircūcision. Yf the vncircumcision therfore do kepe the ryghteousnesses of the lawe, shal not hys vncircumcision be reputed for circumcision? And (that by nature is vncircumcision) perfourmynge *þ* lawe, shal it iudge the, which thorow the lettre and circumcision arte a transgressour of the lawe? For he is not a Jewe whych is outwarde, nother is it circumcision that is outwardly in the flesh: *but he is a Jew whych is in secrete, and *the circū- *Math. 7. a* *Esa. 52. a* *Ezech. 36 b* *Joh̄. 8. b* *Roma. 9. a* *Coll. 2. b*

cision of the harte in sprete, not in ẏ letter, whose prayse is not of mē, but of God.

The.iii.Chapter.

A What more thā hath ẏ Jew? Or what is the profyte of circumcision? Much euery waye. Fyrst truly, * because the speches of God were commytted vnto thē. For * what, yf some of them beleued not? Hath theyr vnbelefe made the promyse of God voyde? God forbyd. * God is true, but * euery man a lyar, as it is wrytten: * That ẏ mayest be made ryghteous in thy wordes, and ouercome whan thou art iudged. But yf our iniquite prayse the ryghteousnesse of God, what shal we saye? Is God vn ryghteous, ẏ sendeth wrath? I speake after the maner of man. God forbyd. Els how shall God iudge thys worlde? For yf the truth of god hath in my lye ben plenteous to hys glory, why am I yet also iudged as a sinner? And not (as we be blasphemed, and as some reporte that we shulde saye) let vs do euell that good maye come? Whose damnacion is iuste.

Roma. 9.a
1.Tim. 2.a
Joh. 3.1
Psal. 115. a
Psal. 50.a

B What than? do we excell them? No. For we haue proued all (both Jewes and Grekes) to be vnder synne. As it is wrytten: that * ther is not one ryghteous, ther is not one of vnderstandynge, ther is not one sekynge after God. They are all gone asyde, they are all together become vnprofytable, ther is not one that doth good, ther is not so muche as one. * Theyr throte is an opē sepulchre, wyth theyr tunges haue they dealte deceat-

Psal. 13. a
and. 25. a
Psal. 5. b

cuncisio cordis in spiritu, non litera, cuius laus non ex hominibus, sed ex deo est.

CAPVT III.

QVid ergo amplius Iudæo est, aut quæ utilitas circuncisionis? Multum per omnem modum. Primum quidem quia credita sunt illis eloquia Dei. Quid enim si quidam illorū non crediderunt? Nunquid incredulitas illorū fidē dei euacuauit? Absit. Est aūt deus uerax, ōnis autē homo mendax. Sicut scriptū est: Vt iustificeris in sermonibus tuis, & uincas cum iudicaris. Si autem iniquitas nostra iustitiā dei commendat, quid dicemus? Nūquid iniquus est deus qui infert iram? secūdū hoīem dico. Absit, alioqui quomodo iudicabit deus hunc mundum? Si enim ueritas dei in meo mendacio abundauit in gloriam ipsius, quid adhuc & ego tanquam peccator iudicor? & non sicut (blasphemamur, & sicut aiunt quidam nos dicere,) faciamus mala, ut ueniant bona? quorum damnatio iusta est. Quid ergo? pręcellimus eos? Nequaquam. Causati enim sumus Iudæos, & Gręcos omnes sub peccato esse, sicut scriptum est: Quia non est iustus quisquā, non est intelligens, non est requirens Deum. Omnes declinauerunt, simul inutiles facti sunt, non est qui faciat bonū non est usq; ad unū. Sepulchrū patēs est guttur eorum, linguis suis dolose age-

se agebant. Venenum aspidum sub labiis eorum. Quorum os maledictione & amaritudine plenum est. Veloces pedes eorum ad effundendum sanguinem. Contritio & infœlicitas in uiis eorum, & uiam pacis non cognouerunt, non est timor Dei ante oculos eorum. Scimus autem quoniam quæcunque lex loquitur, iis qui in lege sunt loquitur, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non iustificabitur omnis caro coram illo. Per legem enim cognitio peccati. Nunc autem sine lege iustitia Dei manifestata est, testificata a lege & prophetis. Iustitia autem Dei per fidem IESV Christi in omnes & super omnes qui credunt in eum. Non enim est distinctio. Omnes enim peccauerunt, & egent gratia Dei: iustificati gratis per gratiam ipsius, per redemptionem quæ est in Christo IESV, quem proposuit Deus propitiatorem per fidem in sanguine ipsius, ad ostensionem iustitiæ suæ propter remissionem præcedentium delictorum, in sustentatione Dei, ad ostensionem iustitiæ eius in hoc tempore, ut sit ipse iustus, & iustificans eũ qui est ex fide IESV Christi. Vbi est ergo gloriatio tua? Exclusa est. Per quã legẽ? Factorum? Non. Sed per legẽ fidei.

Arbi-

deceatfully, the poyson of * adders is vnder theyr lyppes. * Whose mouth is full of cursynge and bytternesse, * theyr fete swyfte to shedde bloude. * Sorowe and vnhappynesse in theyr wayes, & the waye of peace haue they not knowen, * the feare of God is not before theyr eyes. + But we know, that what thynges so euer the lawe doth speake, it speaketh vnto them that are in the lawe, that euery mouthe may be stopped, & that all the worlde maye be subdued vnto God, * because that out of the dedes of the lawe euery flesh shall not be iustifyed before hym. * For by the lawe is the knowlege of synne. But now wythout the lawe is the ryghteousnesse of God declared, hauynge wytnesse of the lawe and the prophetes. The ryghteousnesse of God cõmeth throughe the faythe of Jesus Christe into all and vpon all that beleue in hym. For ther is no difference. For all haue synned and lacke the glorye of God. * But they are iustifyed frely by hys grace, thorow the redempcion that is in Christ Jesu, whome God hath set forth * an optayner of mercy through fayth in hys bloude, to the declarynge of hys ryghteousnesse, for the remission of synnes goynge before in the sufferynge of God, to the declarynge of hys ryghteousnesse in thys tyme, that HE may be ryghteous and the iustifyer of hym, whych is of ẏ fayth of Jesus Christ. Where is than thy reioycyng? It is excluded. By what law? Of dedes? No, but by ẏ lawe of

Psal.39.a
Psal.9.e
Prou.1.a
Esa.59.a
Psal.35.a
Gala.2.e
Heb.7.e
C
Esay.53.c
Hebr.5.a

fayth

Gala.2.c

ffor *we holde that a man is iustifyed by fayth wythout the workes of ꝑ lawe. Or is God the God of the Jewes only? Is he not also the God of ꝑ heythen? Yee of ꝑ heythen also ffor certainly it is one God, that iustifyeth the circumcisiõ of fayth, and the vncircumcision by fayth. Do we therfore destroye the lawe by fayth? God forbyd. But we mayntayne the lawe.

The.iiii.Chapter.

A

Esa.51.a

What shall shall we say thã that Abrahã *oure father foũde after the flesh? ffor yf Abrahã were iustifyed by the workes of the lawe, he hath glory, but not wyth God. ffor what sayeth the scripture? *Abraham beleued God, and it was counted vnto hym for ryghteousnesse. But vnto hym ꝑ worketh, is ꝑ rewarde not rekened after fauoure, but after deuty Howbeit vnto hym ꝑ worketh not, but beleueth on hym that iustifyeth the vngodly, is hys fayth counted vnto ryghteousnesse, accordynge to the purpose of the grace of God. As Dauid also sayeth that blessednesse is ꝑ mans, to whom God imputeth ryghteousnesse wythout workes. *Blessed are they, whose iniquities are forgeuẽ, and whose synnes are couered. Blessed is the man, vnto whom the LORDE hath not imputed synne.

Gene.15.b
Gala.3.a
Jaco.2.c

Psal.32.a

B

Doth thys blessednesse therfore remayne only in ꝑ circũcisiõ, or in the vncircumcision also? We saye, that fayth was counted vnto Abraham for ryghteousnesse. How was it than counted? In the circumcision, or in the

Arbitramur enim iustificari hominem per fidem sine operibus legis. An Iudæorum Deus tantum? Nonne & Gentium? Imo & Gentium. Quoniam quidem unus est Deus qui iustificat circuncisionem ex fide, & præputium per fidem. Legem ergo destruimus per fidem? Absit: Sed legem statuimus.

CAPVT IIII.

Quid ergo dicemus inueniſſe Abraham patrem noſtrum ſecundum carnem? Si enim Abraham ex operibus iuſtificatus eſt, habet gloriam, ſed non apud Deũ. Quid enim dicit ſcriptura? Credidit Abraham Deo, & reputatum eſt illi ad iuſtitiam. Ei autem qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum. Ei uero qui non operatur, credenti autem in eum qui iuſtificat impium, reputatur fides eius ad iuſtitiam, ſecundum propoſitum gratiæ Dei. Sicut & Dauid dicit beatitudinem hominis, cui Deus accepto fert iuſtitiam ſine operibus: Beati quorum remiſſæ ſunt iniquitates, & quorum tecta ſunt peccata. Beatus uir cui non imputauit Dominus peccatum. Beatitudo ergo hæc, in circũciſiõe tantũ manet, an etiã in præputio? Dicimus enim quia reputata eſt Abrahæ fides ad iuſtitiam. Quomodo ergo reputata eſt? in circunciſione an in præpu-

præputio? Non in circuncisione, sed in præputio. Et signũ accepit circuncisionis, signaculum iustitiæ fidei quæ est in præputio, ut sit pater omnium credentium per præputium, ut reputetur & illis ad iustitiam: & sit pater circuncisionis, non iis tantum qui sunt ex circuncisione, sed iis qui sectantur uestigia fidei, quæ est in præputio patris nostri Abrahæ. Non enim per legem promissio Abrahæ aut semini eius, ut hęres esset mundi, sed per iustitiam fidei. Si enim qui ex lege hæredes sunt, exinanita est fides, abolita est promissio. Lex enim iram operatur. Vbi enim non est lex, nec præuaricatio. Ideo ex fide, ut secundum gratiam firma sit promissio omni semini, non ei qui ex lege est solum, sed & ei qui ex fide est Abrahæ, qui pater est omnium nostrum, sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidisti, qui uiuificat mortuos, & uocat ea quæ non sunt, tanquam ea quæ sunt: qui contra spem in spem credidit, ut fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum, sicut stellæ cœli & arena maris. Et non infirmatus est in fide, nec consi-

the vncircumcision. ✶Not in the circumcision but in the vncircumcisiõ. ✶He receaued also the token of circũcision, the seale of the ryghteousnes of fayth whych is in the vncircumcision, that he shulde be a father of al beleuers thorow out the vncircũcision, that vnto them also it myght be counted for ryghteousnesse: and that he myght be a father of circũcision, not vnto them only whych are of the circumcision, but vnto them that folowe the footesteppes of the faythe whyche is in the vncircumcision of our father Abraham. ffor by the law was not the promyse made vnto Abraham, or to hys sede, that he shuld be the heyre of the worlde but by ỹ ryghteousnes of fayth. ✶ffor yf they that are of the lawe be heyres, fayth is vayne, the promyse is wyped out. ffor the lawe worketh wrath. ffor where the law is not, ther is no trãsgression. Therfore was the promyse made out of fayth, ỹ accordyng vnto grace it myght be sure vnto al ỹ sede Not only vnto him that is of ỹ law, but also vnto hym, that is of ỹ fayth of Abraham, ✶whych is the father of vs all, as it is wrytten: ffor ✶I haue made the a father of many nacions before God, whõ thou haste beleued, which quickeneth the deade, and calleth the thynges that are not, euen as those that are: Whych contrarye to hope beleued vpon hope, that he shulde be a father of many nacions, accordynge vnto it that was sayde vnto hym: ✶Euen so shal thy sede be as the starres of heauen, and sonde of the see. And he was not faynte in

Gene. 15. b
Gene. 17. b
Gala. 3. c
Esay. 51. a
Luce. 13. b and. 19. a
Johã. 8. c
Gala. 3. a
✶Gen. 17. a
Gene. 15. a

fayth,

fayth, nother cōsydered he hys owne body dead already (whā he was now almoost an hundreth yeare olde) and the deade wombe of Sara: Moreouer he douted not in the promyse of God thorowe vnbelefe, but was strengthed thorow fayth, geuyng the glory vnto God, knowynge mooste
Psal. 114. a perfectly, that * what thynges soeuer God hath promysed, he is able also to perfourme them. Therfore was it counted vnto hym also for ryghteousnesse. * Neuertheles, it is no written only for hym, that it is counted vnto hym for ryghteousnesse, but also for vs, vnto whome it shalbe reputed, we beleuynge in hym, that raysed vp Jesus Christ our LORDE frō the dead: * whych was delyuered for oure synnes, and rose vp agayne for oure iustifyenge.

Roma. 15. a
1. Tim. 2. a
Gala. 1 a

The. v. Chapter.

A WE therfore beynge * iustifyed thorowe fayth, maye haue, * peace towarde god thorow our LORDE Jesus Christe, by whome we haue intrauce through fayth into this grace where in we stande, and * reioyce in the hope of the glorye of the chyldren of God. Not only that, but we reioyce also in troubles, knowynge, that * trouble worketh pacience: pacience, experience: experience, hope: * hope confoundeth not, because the loue of God is shed abrode in oure hartes, by the holy goost whyche is geuē vnto vs. * For why dyed Christ for the vngodly, whan we were yet weake accordynge to the tyme? For scace doth ony man dye for the rygh

Esay. 26. a
Joh. 16. d
Hebre. 3. a
Jaco. 1. a
Esay. 57. b
Ephes. 2. a
Coll. 1. b
and. 2. b

teous

siderauit corpus suum emortuū, cum iam fere centum esset annorum, & emortuam uuluam Saræ. In repromissione etiam Dei non hæsitauit diffidentia, sed confortatus est fide, dans gloriam Deo: plenissime sciens, quia quæcunque promisit Deus, potens est & facere. Ideo & reputatum est illi ad iustitiam. Non est autem scriptum tantum propter ipsum: Quia reputatum est illi ad iustitiam, sed & propter nos, quibus reputabitur credentibus in eum, qui suscitauit IESVM Christum Dominum nostrum a mortuis, qui traditus est propter delicta nostra, & resurrexit propter iustificationem nostram.

CAPVT V.

IVstificati ergo ex fide pacem habeamus ad deum per dn̄m nostrū IESVM Christū, per quem habemus accessum per fidem in gratiam istam, in qua stamus, & gloriamur in spe gloriæ filiorum dei. Non solum autem, sed & gloriamur in tribulationibus, scientes ꝙ tribulatio patiētiam operatur: patientia autem probationē: probatio uero spē: spes aūt nō cōfundit, quia charitas dei diffusa est in cordibus nostris per spiritū sanctū qui datus est nobis. Vt qd em̄ Christus cū adhuc infirmi essemus, secūdum tempus pro impiis mortuus est? Vix enim pro iusto quis mori-

tur,

tur: nam pro bono forsitan quis audeat mori. Cōmendat aūt charitatē suā deus in nobis: quoniā cū adhuc peccatores essemus, secundū tēpus Christus pro nobis mortuus est. Multo igitur magis nūc iustificati in sāguine ipsius, salui erimus ab ira ꝑ ipsū. Si em̄ cū inimici essemus, recōciliati sumus deo ꝑ mortē filii eius: multo magis recōciliati, salui erimus in uita ipsius. Nō solū aūt, sed & gloriamur in deo ꝑ dn̄m nostrū Iesum Christū, per quē nūc recōciliationē accepimus. Propterea sicut per unū hoīem pctm̄ in hūc mundū intrauit, & per pctm̄ mors: ita & in oēs hoies mors ꝑ transiit, in quo oēs peccauerūt. Vsq; ad legē enim peccatū erat in mundo. Peccatum autem non imputabatur, cum lex nō esset. Sed regnauit mors ab Adā usq; ad Mosē, etiā in eos qui nō peccauerunt, in similitudinē præuaricationis Adæ, qui est forma futuri. Sed non sicut delictum, ita & donum. Si enim unius delicto multi mortui snut: multo magis gratia dei & donum in gratia unius hominis IESV Christi in plures abundauit. Et non sicut per unum peccatum, ita & donum: nam iudicium ex uno in cōdēnationē: gratia aūt ex multis delictis in iustificationē. Si enim unius delicto mors regnauit per unū: multo magis abūdātiā gratiæ, & donationis, & iustitię accipiētes in uita regnabunt per unum IESVM Christum.

Igitur

teous. Peraduenture for a good mā durst one dye. + * But God setteth forth hys loue in vs: for yf Christe dyed for vs, whan we were yet synners accordynge to the tyme, much more now therfore we beynge iustifyed in hys bloude, shalbe safe from wrath by hym. For yf whā we were enemyes we were reconcyled vnto God by the death of hys sōne, much more we beynge reconciled, shalbe safe in the lyfe of him. Not only that, but we reioyce also in God through our LORDE Jesus Christe, by whō we haue now receaued the attonement. * Wher for lyke as by one mā synne entred into thys worlde, and death by synne, euen so also wente death thorowe into all men, in that all haue synned. For vntyll the lawe was synne in the worlde. But synne was not imputed, whā ther was not a lawe. Neuerthelesse death reygned frō Adā vntyl Moses, yee euen into thē ẏ synned, after ẏ similitude of ẏ trāsgression of Adā, whych is the ymage of him for to come. But ẏ gyft also is not as ẏ trespasse. For yf many be dead thorow ẏ trespase of one: much more hath the grace and gyft of God ben plenteous into many in the fauoure of one mā Jesus Christ. The * gyfte also is not so as by one synne: For the iudgemēt cam of one into condemnacion: but grace came into iustificacion fro many trespasses. For yf in the trespasse of one, death reygned by one: muche more receauynge aboundaūce of grace, of pardon & of ryghteousnesse, shal they reygne in lyfe by one Jesus Christ.

Johā. 3. e
1. Petri. 3 c
1. Johā. 4. b
Hebr. 9. c d
B
Gene. 3. a
C
Johā. 4. b

Lyke-

Lykewyse therfore as by ẏ trespasse of one into all men into condemnacion: euen so also by the ryghteousnesse of one into all men into the iustifyenge of lyfe. For lyke as by the disobedience of one mā many were made synners. Euen so also by the obedience of one many shalbe made
Gala.3.c ryghteous. ⋆ The lawe entred in ẏ
Luce.7.c synne shulde increace. ⋆ But where synne abounded, there was grace also more plenteous. That lyke as synne raygned into death: euen so grace also myghte raygne thorowe ryghteousnesse into euerlastynge lyfe, by Jesus Christ our LORD. ⊢

The.vi.Chapter.

A What shal we say therfore? shal we remayne in synne that grace maye be plenteous? God forbyd. For
Gala.3.d how shal we that be dead frō synne,
Collo.2.b lyue yet in it? + ⋆ Knowe ye not bre
1.Petri.3.c thren, that we who so euer be baptysed in Christe Jesu, are baptysed in hys death? For we are buryed together wyth hym thorowe baptyme into death: That lyke as Christe rose from the deade thorowe the glory of
Ephes.4.c the father, ⋆ euen so we also shulde
Collo.3.a walke in the newnesse of lyfe. For yf
Hebre.9.c we be grafted vnto the similitude of hys death, we shal belonge to ẏ resurreccion also: Knowyng thys moreouer, ẏ our olde mā is crucifyed, ẏ the bodye of synne maye be destroyed, ẏ frō hēceforth we shuld not serue syn
1.Pet.4.a ⋆ For he ẏ is deade, is made ryghte-
2.Petri.2.b ous frō synne. ⋆ But yf we be deade w̄ Christ, we beleue, ẏ we shall also
Apoc.1.d lyue together w̄ hym: knowyng, ⋆ ẏ Christ

Igitur sicut per unius delictū in omnes homines in cōdemnationem, sic & per unius iustitiam in omnes hoīes in iustificationem uitæ. Sicut em̄ per inobedientiā unius hominis peccatores cōstituti sunt multi: ita & ꝑ unius obeditionē, iusti constituētur multi. Lex aūt subintrauit, ut abūdaret delictū. Vbi autē abundauit delictum, superabundauit & gratia: ut sicut regnauit peccatū in mortem, ita & gratia regnet per iustitiā in uitā æternā per IESVM Christum dominū nostrū.

CAPVT VI.

QVid ergo dicemus? Manebimus in pctō, ut gratia abundet? Absit. Qui enim mortui sumus peccato, quomodo adhuc uiuemus in illo? An ignoratis fratres, quia quicunque baptizati sumus in Christo IESV, in morte ipsius baptizati sumus? Consepulti enim sumus cum illo per baptismum in mortem, ut quomodo Christus surrexit a mortuis per gloriam patris, ita & nos in nouitate uitæ ambulemus. Si enim complantati, facti sumus similitudini mortis eius, simul & resurrectionis erimus: hoc sciētes, qa uetus homo noster simul crucifixus est, ut destruatur corpus peccati, ut ultra non seruiamus pctō. Qui em̄ mortuus est, iustificatus est a pctō. Si aūt mortui sumus cū Christo, credimus qa simul etiā uiuemus cū Christo, sciētes ꝙ Christus resurgens

gens ex mortuis, iam non moritur, mors illi ultra non dominabitur. Quod enim mortuus est, peccato mortuus est semel, quod autem uiuit, uiuit Deo. Ita & uos existimate uos mortuos quidem esse peccato, uiuentes autem Deo in Christo IESV. Non ergo regnet peccatum in uestro mortali corpore, ut obediatis concupiscentiis eius: sed neque exhibeatis membra uestra arma iniquitatis peccato, sed exhibete uos Deo tanquam ex mortuis uiuentes, & membra uestra iustitiæ Deo. Peccatum enim uobis non dominabitur: Non enim sub lege estis, sed sub gratia. Quid ergo? Peccabimus quoniam non sumus sub lege, sed sub gratia? Absit. An nescitis quoniam cui exhibetis uos seruos ad obediendum, serui estis eius cui obeditis, siue peccati ad mortem, siue obeditionis ad iustitiam? Gratias autem Deo quod fuistis serui peccati, obedistis autem ex corde, in eam formam doctrinæ, in quam traditi estis. Liberati autem a peccato, serui facti estis iustitiæ. Humanum dico propter infirmitatem carnis uestræ: Sicut enim exibuistis membra uestra seruire immunditiæ & iniquitati ad iniquitatem, ita nũc exibete mẽbra uestra seruire iustitiæ in sanctificationem. Cum enim serui essetis peccati, liberi fuistis iustiæ.

rysyng agayne frõ ỏ dead, dyeth not now, death shall not haue dominion ouer hym ony moze. ffoz as touchynge that he dyed, he dyed from synne once: But as touchynge that he lyueth, he lyueth vnto God. Euẽ so ye also thynke your selues deade from synne, but lyuynge vnto God in Christ Jesu. ✝ Let not synne ther foze reygne in your moztall body, ỏ ye shuld obey vnto ỏ lustes of it: No ther geue ye ouer youre membzes weapens of iniquite vnto synne, but geue ouer your selues vnto God, as they that of deade are lyuynge: And your membzes the weapens of rygh teousnesse vnto God. ffoz synne shal not haue dominiõ of you: foz ye are not vnder the law, but vnder grace. What than? Shal we synne because we be not vnder the lawe, but vnder grace. ✝ ✶ Knowe ye not, that to whome ye geue ouer your selues seruaũtes to obeye, hys seruaũtes ye be to whom ye obeye, whether of synne vnto death, oz of obediẽce vnto rygh teousnesse? But God be thanked, that ye were the seruaũtes of synne, but haue out of the harte obeyed vnto that fashion of doctrine, wherein ye are. Ye beynge delyuered from synne, are become the seruauntes of rygh teousnes. ✝✝ I speake after the maner of mẽ, because of ỏ infirmite of your flesshe. ffoz lyke as ye haue geuen ouer your membzes to serue vnclennes and iniquite to iniquite: euẽ so nowe geue ouer your mẽbzes to rygh teousnesse into hallowynge. ffoz whan ye were seruauntes of synne ye were voyde of rygh teousnesse

L

Joh. 8. c
2. Petri. 2. b

nesse. What frute therfore had ye than in those thynges wherein ye be now ashamed? For the ende of thē is death. But now ye beyng delyuered from synne, and become seruauntes vnto God, haue your frute into hallowynge, but the ende euerlastynge
Gene. 2. c lyfe. * For death is ẏ wages of sinne.
Roma. 5. b but euerlastynge lyfe is the grace of God in Christ Jesu our LORDE. +

The. vii. Chapter. +

A KNowe ye not brethren (for I speake to such as know the lawe) that ẏ lawe hath dominion in a mā as lōge
1. Cori. 7. d as he lyueth: * For a woman whych is vnder an husbande, is bounde vnto the lawe, the husbande lyuynge. But yf hyr husbande dye, she is lowsed from the lawe of the husbande. Therfore whyle the man lyueth she shalbe called a wedlocke breaker,
Math. 5. d * yf she be wyth another husbande. But yf hir husbande dye, she is delyuered from the lawe of the husband: so that she is not a wedlockbreaker yf she be wyth another husbande. And so my brethren, ye also are dead vnto the lawe by the body of Christ, ẏ ye shulde be another mans, whych is rysen agayne from the dead, that ye maye brynge forth frute vnto God. For whan we were in ẏ flesh, the lustes of synnes (whych were by the lawe) wrought in our membres, that they shulde brynge forth frute vnto death. But now are we lowsed from the lawe of death, wherein we were holdē, so ẏ we shuld serue in ẏ newnesse of the sprete, and not in ẏ
B oldnesse of the letter. What shal we saye

tiæ. Quem ergo fructū habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc uero liberati a peccato, serui autem facti Deo, habetis fructum uestrum in sanctificationem, finem uero uitam æternam. Stipendia enim peccati, mors: gratia autem Dei, uita æterna in Christo IESV Domino nostro.

CAPVT VII.

AN ignoratis frēs (sciētibus eñ legem loquor) qa lex in hoie dominatur, quanto tempore uiuit? Nam quæ sub uiro est mulier, uiuente uiro alligata est legi. Si autem mortuus fuerit uir eius, soluta est a lege uiri. Igitur uiuente uiro, uocabitur adultera, si fuerit cum alio uiro: si autem mortuus fuerit uir eius, liberata est a lege uiri, ut non sit adultera, si fuerit cum alio uiro. Itaque fratres mei, & uos mortificati estis legi per corpus Christi, ut sitis alterius qui ex mortuis resurrexit, ut fructificetis Deo. Cum enim essemus in carne, passiones peccatorum quæ per legem erant, operabantur in membris nostris, ut fructificarent morti, nunc autem soluti sumus a lege mortis, in qua detinebamur, ita ut seruiamus in nouitate spiritus, & non in uetustate literæ. Quid ergo dicemus?

mus? Lex peccatum est? Absit. Sed peccatum non cognoui nisi per legem: nam concupiscentiā nesciebam, nisi lex diceret: Non concupisces. Occasione autē accepta, peccatum per mandatū operatum est in me omnem cōcupiscentiam. Sine lege enim peccatum mortuū erat. Ego autem uiuebam sine lege aliquando: sed cum uenisset mādatum, peccatum reuixit: Ego autem mortuus sum. Et inuētum est mihi mandatum, quod erat ad uitam, hoc esse ad mortem. Nam peccatū occasione accepta per mandatum seduxit me, & per illud occidit. Itaq; lex quidem sancta, & mandatū sanctum, & iustū, & bonum. Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum ut appareat peccatum, per bonum operatū est mihi mortem, ut fiat supra modum peccans peccatum per mādatum. Scimus enim quia lex spiritualis est, ego autem carnalis sum, uenundatus sub peccato. Quod enim operor, non intelligo: non enim quod uolo bonum, hoc ago, sed quod odi malum, illud facio. Si autem quod nolo illud facio, consentio legi, quoniam bona est. Nunc autem iā nō ego operor illud, sed quod habitat in me peccatum. Scio eñ quia non habitat in me, hoc est, in carne mea, bonum. Nam uelle adiacet mihi, perficere autem bonum non inuenio. Non eñ quod uolo bonū hoc facio, sed

saye therfore? Is the law synne? God forbyd. Neuertheles̄e I knewe not synne, but by the lawe. ffor I knewe not lust, yf the law sayd not: * Thou shalte not lust. But whan occasion was taken, by the commaundement synne wrought in me all concupiscence. ffor wythout the lawe synne was deade. But I lyued wythoute lawe sometyme. Neuertheles̄e whan the commaundemente was come, synne reuyued: but I ame deade. And the same commaundemente whych was vnto lyfe, was founde vnto me to be vnto death. ffor synne by occasion takē through the commaundement deceaued me, and by the same dyd it kyll. * The lawe therfore is in dede holy, and ꝑ commaundement holy, and iust, and good. Is that therfore whych is good become death vnto me? God forbyd. But synne that it myghte appeare synne, hath wrought me death through good, that synne myghte be out of measure synfull by the commaundement. ffor we knowe that the lawe is spirituall, but I am carnall, * solde vnder synne. ffor that I do, I vnderstande not. ffor I do not that good whych I wyl, but that euell whych I hate, do I. Yf I than do that whyche I wyll not, I consente vnto the lawe, that it is good. Neuertheles̄e nowe do not I it, but synne that dwelleth in me. ffor I knowe, that ther dwelleth not good in me: that is in my * fleshe. ffor to wyll lyeth vpon me: but to fulfyll the good, do I not fynde. ffor I do not the good, that I wyll:

Exo. 20. c Deut. 5. c
Esay. 48. d 1. Tim. 1. b
Esa. 52.
Gen. 6. 8

but the euell that I wyll not, that do I. But yf I do it that I wyl not, now do not I it, but the synne that dwelleth in me. I synde therfore a lawe, that ther cleueth euel vnto me, euen vnto me wyllynge to do good. ffor I haue a delyte vnto the lawe of God after the inwarde man: But in my membres I se another lawe, repugnaunt vnto the lawe of my mynde, & holdynge me captyue in the lawe of synne, whych is in my membres. Unhappy man that I am, who shall delyuer me from the bodye of thys death? The grace of God thorowe Jesus Christ our LORD. I therfore myselfe in mynde serue ỳ law of god but in the flesh the lawe of synne.

The.viii.Chapter. +

A NOwtherfore is ther no dãnacion vnto them that ar in Christe Jesu, whyche walke not after the flesh. ffor the lawe of the sprete of lyfe in Christ Jesu, hath delyuered me *frõ the lawe of synne & of death. *ffor where as it was vnpossible vnto ỳ lawe in that it was made weake thorowe the flesshe, God sendynge hys sonne into the symilitude of ỳ flesshe of synne, out of *synne also hath damned synne in the flesh, that the rygh teousnesse of the lawe myght be fulfylled in vs, whyche walke not after the flesshe, but after the sprete. ffor they that be after the flesshe, mynde those thynges that be of ỳ flesh: But they that be after the sprete, mynde those thynges that are of the sprete. ffor the prudence of the flesshe, is death: but ỳ prudence of ỳ sprete, is lyfe

Joh.8.c
Gala.4.a
*Heb.7.c
2.Cor.5.c

sed quod nolo malum hoc ago. Si autem quod nolo illud facio, iam non ego operor illud, sed quod habitat in me peccatum. Inuenio igitur legem, uolenti mihi facere bonum, quoniam mihi malum adiacet. Condelector enim legi Dei secundum interiorem hominem, uideo autem aliam legem in membris meis repugnantem legi mentis meæ, & captiuantem me in lege peccati, quæ est in membris meis. Infœlix ego homo, quis me liberabit de corpore mortis huius? Gratia Dei per IESVM Christum Dominum nostrum. Igitur ego ipse mente seruio legi Dei, carne autem legi peccati.

CAPVT VIII.

NIhil ergo nunc damnationis est iis qui sunt in Christo IESV, qui non secundum carnem ambulant. Lex enim spiritus uitę in Christo IESV liberauit me a lege peccati & mortis. Nam quod impossibile erat legi, in quo infirmabatur per carnem, Deus filium suũ mittens in similitudinem carnis peccati, & de peccato damnauit peccatum in carne, ut iustificatio legis impleretur in nobis, qui non secundũ carnẽ ambulamus, sed secũdum spm̃. Qui eñ secũdũ carnẽ sunt, quę carnis sũt sapiũt: q uero secũdum spiritũ sunt, quę sunt spiritus sentiunt. Nam prudentia carnis, mors est: prudentia aũt spiritus, uita

uita & pax : quoniam sapientia carnis inimica est Deo : legi enim Dei non est subiecta, nec enim potest. Qui autem in carne sunt, Deo placere non possunt. Vos autem in carne non estis, sed in spiritu, si tamen spiritus Dei habitat in uobis. Si quis autem spiritum Christi non habet, hic non est eius. Si autem Christus in uobis est, corpus quidem mortuum est propter peccatum, spiritus uero uiuit propter iustificationem. Quod si spiritus eius, qui suscitauit IESVM a mortuis habitat in uobis: qui suscitauit IESVM Christum a mortuis, uiuificabit & mortalia corpora uestra, propter inhabitantē spiritū eius in uobis. Ergo fratres debitores sumus, non carni, ut secundum carnem uiuamus. Si enim secundum carnem uixeritis, moriemini : si autē spiritu facta carnis mortificaueritis, uiuetis. Quicunq; enim spiritu Dei aguntur, ii sunt filii Dei. Non enim accepistis spiritum seruitutis iterum in timore, sed accepistis spiritum adoptionis filiorum Dei, in quo clamamus: Abba, pater. Ipse enim spiritus testimonium reddit spiritui nostro, quod sumus filii Dei. Si autem filii, & hæredes : hæredes quidem Dei, cohæredes autem Christi : si tamen cōpatimur, ut & cōglorificemur. Existimo em̄ ꝙ nō sūt cōdignę passiōes huius tēporis ad futurā gloriā, quæ reuelabitur in uobis. Nam expectatio

lyfe and peace. ✝ For why? the wyse dō of the flesh is enemy vnto God : ⋆ For it is not subdued vnto ẏ lawe of God, for it can not. They that be in the flesh, can not please God. Neuerthelesse ye are not in ẏ flesh, but in the sprete, yf so be yet ẏ the sprete of God dwell in you. Yf ony man haue not the sprete of Christ, ẏ same is not hys. But yf Christ be in you, the bodye truely is deade, because of synne, but the sprete lyueth for ryghteousnesse sake. Yf so be that ẏ sprete of hym, whych raysed vp Jesus frō ẏ deade dwel in you: euen he that raysed vp Jesus Christ from the deade, shall also quycken youre mortall bodyes, because of hys sprete dwellyng in you. ✝ Therfore brethren, we be detters, not vnto the fleshe, that we shulde lyue after the fleshe. For yf ye lyue after the flesh, ye shal dye. But yf ye mortifye the dedes of the flesh thorow the sprete, ye shal lyue. For they ẏ be led by ẏ sprete of God thesame are the chyldren of God. ⋆ For ye haue not receaued ẏ sprete of bondage agayne in feare, but ye haue receaued the sprete of adopciō of the chyldren of God, in the which we crye: Abba, father. For ⋆ the same spret beareth record vnto our sprete, ẏ we be ẏ chyldrē of God. But yf we be ẏ chyldrē, we are heyres also: heyres truly of God, heyres together w̄ Christ: Yf so be yet ẏ we suffre together, ẏ we maye also be glorifyed together. ✝ ✝ ⋆ For I suppose, that the sufferynges of thys tyme are not worthy vnto ẏ glory to come, whych shalbe shewed in vs. ⋆ For the lon-

Esa. 55. c

B

Gala. 4. a
2. Tim. 1. a

2. Cori. 1. c
and. 5. a
Ephe. 1. b

C

Math. 5. a
2. Cori. 4. b
1. Johā. 3. a

2. Cori. 5. a

gynge of the creature loketh for the open declarynge of the chyldren of God. ffor the creature is subdued vnto vanite, not wyllynge, but for hys sake that hath subdued it in hope because the same creature also shall be delyuered frō ỹ bōdage of corrupcīō, into the lyberte of ỹ glory of the chyldren of God. ffor we know, that
Joh.16.c euery creature groneth, and ✶trauaileth hetherto. Not only it, but we also our selues, hauing ỹ fyrst frutes of ỹ spyrete, grone also wythin our selues for ỹ adopcion of ỹ chyldren of God, lokynge for ỹ redēpcion of our body.
Hebre.11.a ffor we are saued by hope. ✶But hope that is sene is not hope: ffor how hopeth a man for ỹ whych he seyeth? But yf we hope for ỹ whyche we se not, we abyde for it by pacīēce. Lyke
D wyse also the spyrete helpeth our infirmite: for we wote not what we shuld
Esa.26.c praye as we oughte, ✶ but the spyrete it selfe maketh intercessiō for vs wyth gronynges vnoutspeakeable.
Jere.17.b ✶He that searcheth the hartes, knoweth what the spyrete desyreth, for he maketh intercessiō for the sayntes accordyng to the peasure of God. ✝
✝ But we knowe, that vnto them whych loue God, all thynges worke together vnto goood. To them that of purpose are called sayntes. ffor those whome he knewe before, hath he also predestinate to be made lyke the ymage of hys sonne, that he hymselfe myghte be the fyrste begotten amonge many brethren. But those whome he hathe predestynate, the same hathe he called also. And them whome he hathe called, hath

ctatio creaturæ reuelationem filiorum Dei expectat. Vanitati enim creatura subiecta est, non uolens, sed propter eum qui subiecit eam in spe: quia & ipsa creatura liberabitur a seruitute corruptionis, in libertatem gloriæ filiorum Dei. Scimus enim quod omnis cretura ingemiscit, & parturit usque adhuc. Non solum autem illa, sed & nos ipsi primitias spiritus habentes: & ipsi intra nos gemimus adoptionem filiorum Dei, expectantes redemptionem corporis nostri. Spe enim salui facti sumus. Spes autem quæ uidetur non est spes: nam quod uidet quis quid sperat? Si autem quod non uidemus, speramus, per patientiam expectamus. Similiter autem & spiritus adiuuat infirmitatem nostram: nam quid oremus sicut oportet, nescimus: sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desyderet spiritus, quia secundum Deum postulat pro sanctis. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum uocati sunt sancti. Nā quos præsciuit, & prædestinauit cōformes fieri imaginis filii sui, ut sit ipse primogenitus in multis fratribus. Quos autē prędestinauit, hos & uocauit: et quos uocauit, hos

hos & iustificauit: quos autem iustificauit, illos & glorificauit. Quid ergo dicemus ad hæc? Si Deus pro nobis, quis cōtra nos? Qui etiam proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donauit? Quis accusabit aduersus electos Dei? Deus est qui iustificat. Quis est qui condemnet? Christus IESVS qui mortuus est, imo qui & resurrexit, qui & est ad dexteram Dei, qui etiam interpellat pro nobis. Quis ergo nos separabit a charitate Christi? Tribulatio? an angustia? an fames? an nuditas? an periculum? an persequutio? an gladius? sicut scriptum est: Quia propter te mortificamur tota die, æstimati sumus sicut oues occisionis. Sed in his ōnibus superamus propter eum qui dilexit nos. Certus sum enim quia neque mors, neque uita, neque angeli, neque principatus, neque uirtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neq; profundum, neque creatura alia poterit nos separare a charitate dei quę est in Christo IESV Dño nostro.

CAPVT IX.

VEritatem dico in Christo IESV, non mentior, testimonium mihi perhibente conscientia mea in spiritu sancto, quoniam tristitia mihi magna est, & continuus dolor cordi meo. Opta-

hath he also iustifyed: Them whom he hath iustifyed, hath he also magnifyed. What shall we saye therfore vnto these thynges? * Yf God be on our syde, who can be agaynst vs? * Whyche also hath not spared hys owne sonne, but hath geuen hym ouer for vs all. How hath he not also geuen vs all thynges wyth hym? Who wyll brynge ony accusacion a gaynst the chosen of God? It is God that iustifyeth, who is he that can cōdemne? It is Christ Jesus that dyed, yee euen he that rose, whych is also at the ryght hande of God, whyche lykewyse maketh intercession for vs Who shall therfore separate vs frō the loue of Christ? Trouble? or anguysh? or derth? or naked nesse? or parell? or persecucion, or swearde? As it is wrytten, that: * For thy sake are we kylled all the daye longe, we are counted as slaughter shepe. But in all these we ouercome, because of hym that hath loued vs. For sure I am, that nother death, nor lyfe, nother angels, nor principates, nor powers, nother thynges presente, nor thynges to come, nother strengthe, nother heyght, nor loweth, nother ony creature, shalbe able to separate vs from the loue of God, whyche is in Christe Jesu oure LORDE. ⊢

E Num. 14. a Esay. 50. b Gene. 22. c Esay. 53. c Psal. 43. c

The. ix. Chapter.

I Speake ẏ truth in Christ Jesu, I lye not, my conscience bearynge me wytnesse in the holy goost, ẏ I haue great heuynesse, and a continuall sorowe [it is] vnto my harte. A

Exod. 32. g ffor * I myselfe wyshed to be cursed from Christ for my brethren, whych are my kynsmen after ỳ flesh, which
Exod. 19. a Deut. 7. a are Israelites: * vnto whome belongeth the adoption of the chyldren, & the glory, and the couenaunt, and the geuynge of the lawe, and the seruyce, and ỳ promyses: of whose were the fathers, of whome (after ỳ flesh)
Roma. 1. c is Christ, * whych is God aboue all thynges, blessed for euer. Amen.

But not that the word of God hath
Roma. 2. c fayled. * ffor al they that be of the circumcision of Israel are not Israelites:
Gala. 4. c * Nother be they all chyldren ỳ
Gen. 22. b are the sede of Abraham: * But in Isaac shall ỳ sede be called vnto the: That is, they that be the chyldren of the flesh, are not chyldren of God, but they that be chyldren of the promyse are counted in the sede. ffor
Gene. 18. b thys is a worde of promyse: * After thys tyme wyll I come, and Sara shall haue a sonne. Not onely she,
B but * Rebecca also haupnge of one
Gene. 25. c lyenge by of Isaac oure father. ffor whan they were not yet borne, or had done ony thynge good or euell, that the purpose of God myghte abyde accordynge to the election, not of workes but of ỳ caller was it sayd vnto her: ỳ, The greater shal serue ỳ
Mala. 1. a lesse. As it is wrytte: * I haue loued Jacob, but Esau haue I hated. What shal we say therfore? Is ther vnrygh teousnesse wyth God? God forbyd.
Exod. 33. b ffor he sayeth vnto Moses: * I wyll haue mercy on whō I haue mercy, and haue cōpassion on whom I wyl haue cōpassion. It is not therfore of the wyller, nother of the runner, but

Optabam enim ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem, qui sunt Israelitæ: quorum adoptio est filiorum, & gloria, & testamentum, & legislatio, & obsequium, & promissa, quorum patres, ex quibus est Christus secundum carnē, qui est super ōnia deus benedictus in secula. Amen. Non autem quod exciderit uerbum Dei. Non enim oēs qui ex Israel sunt, ii sunt Israelitæ: neque qui semen sunt Abrahæ, omnes filii, sed in Isaac uocabitur tibi semen: id est, non qui filii carnis, hi filii Dei, sed qui filii sunt promissionis æstimantur in semine. Promissionis enim uerbum hoc est: Secundum hoc tempus ueniam, & erit Saræ filius. Non solum autem illa, sed & Rebecca ex uno concubitu habens Isaac patris nostri. Cum enim nōdum nati fuissent, aut aliquid boni egissent, aut mali, ut secundum electionem propositum Dei maneret, non ex operibus, sed ex uocante dictum est ei: Quia maior seruiet minori. Sicut scriptū est: Iacob dilexi, Esau autem odio habui. Quid ergo dicemus? Nūquid iniquitas apud deū? Absit. Mosi enim dicit: Miserebor, cuius misereor: & misericordiā præstabo, cuius miserebor. Igitur non uolentis neq; currentis,

sed

sed miserentis est Dei. Dicit enim scriptura Pharaoni: Quia in hoc ipsũ excitaui te, ut ostendã in te uirtutem meam, & annuncietur nomen meum in uniuersa terra. Ergo cui uult, miseretur: & quem uult, indurat. Dicis itaque mihi: Quid adhuc quæritur? Voluntati enim eius quis resistit? O homo, tu quis es qui respondeas Deo? Nunquid dicit figmentum ei qui se finxit: Quid me feciſti sic? An non habet potestatem figulus luti ex eadẽ massa facere aliud quidem uas in honorem, aliud uero in contumeliam? Quod si Deus uolens ostendere iram, & notam facere potentiam suam, sustinuit in multa patientia uasa iræ apta in interitum, ut ostenderet diuitias gloriæ suæ in uasa misericordię, quæ præparauit in gloriam. Quos & uocauit, nos non solum ex Iudæis, sed etiam ex Gẽtibus, sicut in Ose dicit: Vocabo non plebem meam, plebem meam: & non dilectam, dilectam: & non misericordiam consecutam, misericordiam consecutam. Et erit in loco ubi dictum est eis: Non plebs mea uos, ibi uocabuntur filii Dei uiui. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tanquam arena maris, reliquiæ saluæ fient. Verbum autem consummans, & abbreuians in æquitate,

but of God the shewer of mercy. *For the scripture sayeth vnto Pharao: That for thys same thyng haue I steated the vp, that I maye shewe my power in the, and that my name may be declared in the whole earth. Therfore hath he mercy on whome he wyll: and whome he wyll, he hardeneth. Thou sayest therfore vnto me: What is sought yet? *For who doth wythstande hys wyll? O man, who arte thou that answerest vnto God? Sayeth the worke to hym that made it: Why hast thou made me thus? * Hath not the potter power of the claye to make of the same lompe, some vessell truly vnto honoure, but some to dishonoure? Yf so be that God wyllynge to shewe wrath and to declare hys power, suffred in much pacience the vessels of wrath mete for destruccion, that he myght declare the ryches of hys glory into the vessels of mercy, whyche he hath prepared vnto glory: Whom also he hath called, not only vs of the Jewes, but also of the heythen, as he sayeth in Osee: * I wyll call not my people, my people: and the not beloued, the beloued: And hyr that hath not optayned mercy, to haue optayned mercy. And it shall come to passe in the place where it hath bene sayd vnto them: Ye are not my people, euen there shall they be called ỹ chyldren of the lyuynge God. But Esay crpeth for Israel: *Yf the nombre of the chyldren of Israell be as ỹ sonde of the see, the remnaunt shalbe safe. A fynishynge and shortenynge worde in ryghteousnesse, for a shor-

Exod. 9.c
Esa. 45. b and. 64. b
Jere. 18. a
Eccli. 33. b
2. Tim. 2. c
Osee. 1. b and. 2. a
1. Petri. 2 b
Esay. 10. b and. 11. c
Amos. 9. b
Zach. 13. b

tened worde shall the LORD brynge to passe vpon earth. And as Esaye
Esa.1.b sayde before: * Excepte the LORDE Sabaoth had lefte vs sede, we hadde ben made as Sodoma, and shulde haue bene lyke as Gomorra. What shall we saye therfore? That ẏ Heythen whych followed not ryghteousnesse, haue ouertaken ryghteousnes (but that ryghteousnesse whyche is of fayth.) But Israel in followynge the lawe of ryghteousnesse, attayned not vnto the law of ryghteousnesse Why so? Because not of fayth, but as it were of workes. For they haue stombled vpon the stomblyng stone.
Esa.28.c As it is wrytten: * Beholde, I laye in Sion a stone of stomblynge, and a rocke of offendynge: And euery one that beleueth in hym, shall not be confounded.

The.x.Chapter. ✠

A BRethrē, my hartes desyre truly & prayer vnto God is for them vnto saluaciō. For I beare them recorde
Roma.9.d Gala.4.b that * they haue in dede a zele of God, but not accordynge to knowlege. For they not knowynge the ryghteousnesse of God, and sekynge to set vp theyr owne, ar not subdued
Math.5.b vnto Gods ryghteousnes. * For the ende of the lawe is Christe vnto saluaciō to euery beleuer. For Moses
Leut.18.a Gala.3.b hath wrytten, * that the man whych doth ẏ ryghteousnesse that is in the lawe, shall lyue in it. But the ryghteousnesse whyche is of fayth, sayeth
Deut.30.c thus: * Do not thou saye in thyne harte: Who shall go vp into heauen. (That is, to brynge downe Christ.)

Or

tate, quia uerbum breuiatum faciet Dominus super terram. Et sicut prædixit Isaias: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, & sicut Gomorrha similes fuissemus. Quid ergo dicemus? Quod gentes quę non sectabantur iustitiam, apprehenderunt iustitiam: iustitiam autem quæ ex fide est. Israel uero sectando legem iustitiæ, in legem iustitiæ non peruenit. Quare? Quia non ex fide, sed quasi ex operibus. Offenderunt enim in lapidem offensionis. Sicut scriptum est: Ecce pono in Sion lapidem offensionis, & petram scandali: & omnis qui credit in eum, non confundetur.

CAPVT X.

FRatres, uoluntas quidem cordis mei, & obsecratio ad Deum, fit pro illis ad salutem. Testimonium enim perhibeo illis, quod æmulationem quidē Dei habent, sed non secundum scientiam. Ignorantes enim iustitiam Dei, & suam quærentes statuere, iustitiæ Dei non sunt subiecti. Finis enim legis Christus, ad iustitiam omni credenti. Moses em̄ scripsit, quoniā iustitiā quæ ex lege est, q fecerit homo, uiuet in ea. Quæ aūt ex fide est iustitia, sic dicit: Ne dixeris in corde tuo: Quis ascendet in cœlum? id est, Christū deducere.

Aut

Aut quis descendet in abyssum? hoc est Christum a mortuis reuocare. Sed quid dicit scriptura? Prope est uerbum in ore tuo, & in corde tuo, hoc est, uerbum fidei, quod prædicamus. Quia si confitearis in ore tuo dominum IESVM, & in corde tuo credideris, quod Deus illum suscitauit a mortuis, saluus eris. Corde enim creditur ad iustitiam, ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui credit in illum, non cõfundetur. Non enim est distinctio Iudæi & Græci. Nam idem Dominus omnium, diues in omnes qui inuocant illum. Omnis enim quicunque inuocauerit nomen Domini, saluus erit. Quomodo ergo inuocãbunt eum, in quem nõ crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? Quomodo prædicabunt, nisi mittãtur? Sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Sed non omnes obediunt euangelio. Isaias enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per uerbum Christi. Sed dico: Nunquid non audierũt? Et quidem in omnem terram exiuit sonus eorũ, & in fines orbis terræ uerba eorum. Sed dico: Nũquid Israel nõ cognouit? Primus Moses dicit: Ego ad æmulationem uos adducam in non gentem, in gentem insi-

Or who shal go downe into ỳ depth? (That is, to call vp Christe agayne from the deade.) But what sayeth ỳ scripture? The worde is nye in thy mouth and in thy harte. Thys is the worde of fayth that we preache. For yf thou knowlege ỳ LORD Jesus in thy mouthe, & beleuest in thy harte, that God hath rayſed hym vp from the deade, thou shalt be safe. ✝ For wyth the harte is it beleued vnto ryghteousnesse, but wyth the mouth is it knowleged vnto saluacti on. For ỳ scripture sayeth: * Euery one ỳ beleueth on hym, shall not be confoũded. For ther is no differẽce of ỳ Jewe & of the Greke. For one is LORD of all, ryche vnto all ỳ call vpon hym. * For euery one whosoeuer calleth on ỳ name of ỳ LORD, shalbe safe. How therfore shall they cal on hym, on whom they haue not beleued? Or howe shall they beleue hym, whome they haue not herde? But howe shall they heare wyth out a preacher? How shal they peach except they be sent? As it is wrytten * How bewtyful are ỳ fete of them ỳ preach peace, of thẽ that preach good thynges. But al mẽ obey not ỳ Gospel. For Esaye sayeth: * LORD, who hath beleued oure hearynge? ffayth therfore cõmeth of hearynge, but hearynge cõmeth by ỳ worde of Christe. But I saye: Haue they not herde? * Their soũde truly went out also into euery cõtry, & their wordes into the coastes of the cõpasse of the earth. ✝ But I saye: Hath not Israel knowẽ? ffyrst Moses sayeth: * I wyll bryng you to gelousy agaynst thẽ ỳ are not

Joel. 2. f
Actu. 2. b
and. 22. b
Esa. 52. b
Esa. 53. a
Joh. 12. c
Psal. 18. a
Deut. 32. c

a people, I wyl sende you into wrath agaynst a foolysh people. But Esay
Esay. 52. c and. 65. a is bolde, and sayeth: * I am foūde of them that sought me not, I haue opēly appeared vnto them, that axed not after me. But vnto Israel he say
Esa. 65. a eth: * All the daye longe haue I holden out my handes to a people not beleuyng, & speakyng agaynst [me.]

The. xi. Chapter.

A Jere. 31. f I Saye therfore? * Hath god thrust oute hys people? That be farre. For I also am an Israelite of ẏ sede of Abraham of the trybe of BenJamin. God hath not thrust out hys people, whome he knewe before. Or wote ye not what ẏ scripture sayeth in Elias, how he maketh intercession vnto God agaynst Israel. * LORDE, they haue slayne thy prophetes, they haue dygged downe thyne altares, and I am lefte alone, and they seke my lyfe. But what sayeth ẏ answere of God vnto hym? * I haue reserued vnto me seuen thousande of men, which haue not bowed ẏ knees before Baal. Euē so therfore in thys tyme also, the remnaunt are saued after the eleccion of ẏ grace of God. * Yf it be by grace, now is it not of
Deut. 9. a workes. Els is grace now not grace
B What therfore? Israel hath not attayned vnto that whych he soughte, but the election hath optayned. As for the other, they are blynded. As it
Esai. 6. b is wrytten: * God hath geuen them
Actu. 7. g the sprete of vnquietnesse: eyes that they shuld not se, and eares that they shulde not heare, vntyll thys daye.
Psal. 68. d And Dauid sayeth: * Let theyr table

insipientem in iram uos mittam. Isaias autem audet, & dicit: Inuentus sum a non quærentibus me, palam apparui iis, qui me non interrogabant. Ad Israel autem dicit: Tota die expandi manus meas ad populum non credentem & contradicentem.

CAPVT XI.

DIco ergo: Nunqd deus repulit populū suum? Absit. Nā & ego Israelita sum, ex semine Abrahā, de tribu Beniamin. Non repulit Deus plebem suam quā præsciuit. An nescitis in Elia quid dicit scriptura, quemadmodum interpellat Deum aduersum Israel? Domine prophetas tuos occiderunt, & altaria tua suffoderunt, & ego relictus sum solus, & quærūt animam meam. Sed quid dicit illi diuinum responsum? Reliqui mihi septem milia uirorum, qui non curuauerunt genua ante Baal. Sic ergo & in hoc tempore, reliquiæ secundum electionem gratiæ saluæ factæ sunt. Si autem gratia, iam non ex operibus. Alioquin gratia iam non est gratia. Quid ergo? Quod quærebat Israel, hoc non est consecutus: electio autem consecuta est. Cæteri uero excæcati sunt, sicut scriptum est: Dedit illis Deus spiritum compunctionis, oculos ut non uideant, & aures, ut non audiant usque in hodiernum diem. Et Dauid dicit: Fiat mensa eo-

sa eorum coram ipsis in laqueum, & in captionem, & in scandalum, & in retributionem illis. Obscurentur oculi eorum ne uideant, & dorsum eorum semper incurua. Dico ergo: Nunquid sic offenderunt ut caderent? Absit. Sed illorum delicto salus est Gentibus, ut illos æmulentur. Quod si delictum illorum diuitiæ sunt mundi, & diminutio eorum diuitiæ Gentium: quanto magis plenitudo eorum? Vobis enim dico Gentibus: Quandiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quo modo ad æmulandum prouocem carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum reconciliatio est mundi: quæ assumptio, nisi uita ex mortuis? Quod si delibatio sancta est, & massa: & si radix sancta, & rami. Quod si aliqui ex ramis fracti sunt, tu autem cum oleaster esses, insertus es in illis, & socius radicis & pinguedinis oliuæ factus es, noli gloriari aduersus ramos. Quod si gloriaris, non tu radicem portas, sed radix te. Dicis ergo: Fracti sunt rami, ut ego inserar. Bene. Propter incredulitatem fracti sunt, tu autem fide stas: noli altum sapere, sed time. Si enim Deus naturalibus ramis non pepercit, ne forte nec tibi parcat. Vide ergo bonitatem & seueritatem Dei.

ble be before them into a snare, and into a takynge, and into an occasion of fallynge, and into a rewarde for them. Let their eyes be darkened, þ they se not, and bowe thou downe their backe alwaye. I saye therfore: haue they so stombled that they shulde fall? That be farre. But by their fal is healthy [happened] vnto þ Heythen, that they maye followe them. Yf their synne be the ryches of the worlde, and their mynishynge the ryches of the Heythē, how much more their fulnesse? For I saye vnto you Heythen: So longe truly as * I am the apostle of the Heythen, I shal prayse my seruice, yf by ony meanes I may prouoke my flesh to zele, and saue some of them. For yf their losse is the reconciliacion of the worlde, what is the receaynge, saue þ lyfe from the deade? Yf the layenge of leuen is good, the lompe [is] also: * & yf the roote be holy, the braunches [be] also. Yf some of the braunches are broken, but thou whan thou were a wylde olyue tre, arte grafte among them, and become a partener of the roote and fatnesse of þ * olyue tre, auaunce not thyselfe agaynst þ braunches. For yf thou doest boast, thou beare not the roote, but the roote the. Thou sayest therfor: The braunches are broken, that I maye be grafted in. Well: They are broken because of vnbelefe, but thou stādest by fayth: * Be not hygh wyse, but feare. For yf God hath not spared the naturall braunches, leste he spare not the also. Beholde therfore the goodnesse and rygoure of God.

Rom.1.a 1.Tim.2.a 2.Tim.1.b

Esa.65.b

Ierem.11.c

Eccles.7.c

In

In

In thē truly that are fallē, rygoure: but in the, the goodnesse of God, yf thou shalt abyde in goodnesse, or els
2. Cori. 3. c shalte ẏ also fall awaye. * But they also, yf they shal not remayne in vn belefe, they shalbe grafted in: for god is able to graft thē in agayn. For yf thou also arte fallen away from the naturall wylde olyue tre, and cōtrary to nature art grafted into a good olyue tre: how much more shal they that be after the nature, be grafted
D into theyr olyue tre? For I wolde not haue you to be ignorañt brethrē of thys mystery, that ye be not wyse in your selues, ẏ blyndnesse is part-
Luce. 21. c ly happened in Israel, * vntyl ẏ fulnesse of the Heythen shuld come in, and so all Israel shulde be saued, as
Psal. 13. a it is wrytten: * He shall come out of
Esa. 59. c Sion that draweth out, & turneth awaye the wyckednesse from Jacob. And thys shalbe a testamente vnto them for me, whan I shall haue takē awaye theyr synnes. After the Gospel truly they are enemyes, for your sakes: but after the eleccion, they be moost beloued, for the fathers sakes For the gyftes and callynge of God be wythout repentynge. For as ye also sometyme dyd not beleue God, but now haue optayned mercy, because of theyr vnbelefe: euen so haue not these now also beleued on youre mercy, that they maye optayne mercy. For God inclosed vp all thynges in vnbelefe, that he maye haue mercy on all. O the depenesse of the ryches, of the wysedom, and knowlege
Sapi. 17. a of God, * how incomprehensible are hys iudgemētes, and hys wayes vnsear-

In eos quidem qui ceciderunt, seueritatem: in te autem bonitatem Dei, si permanseris in bonitate, alioquin & tu excideris. Sed & illi, si nō permanserint in incredulitate, inserētur: potens est enim Deus iterum inserere illos. Nam si & tu ex naturali excisus es oleastro, & contra naturam insertus es in bonam oliuam: quanto magis ii, qui secundum naturam inserentur suæ oliuæ? Nolo enim uos ignorare fratres mysterium hoc, ut non sitis uobisipsis sapientes, quia cæcitas ex parte contigit in Israel, donec plenitudo gentium intraret, & sic omnis Israel saluus fieret, sicut scriptum est: Veniet ex Sion, qui eripiat, & auertat impietatem a Iacob. Et hoc illis a me testamentum, cum abstulero peccata eorum. Secundū euāgeliū quidē, inimici propter uos: secundū electionem aūt, charissimi propter patres. Sine pœnitētia em̄ sūt dona & uocatio dei. Sicut em̄ aliquādo & uos nō credidistis deo, nunc aūt misericordiā cōsecuti estis propter incredulitatē illorū: ita & isti nūc non crediderūt ī uestrā misericordiā, ut & ipsi misericordiam cōsequātur. Cōclusit em̄ deus oīa ī incredulitate, ut oīm misereatur. O altitudo diuitiarū sapiētiæ & scientiæ dei quā incōprehēsibilia sunt iudicia eius, & inuestigabiles uiæ

uiæ eius? Quis enim cognouit sensum Domini? Aut quis consiliarius eius fuit? Aut qs prior dedit illi, & retribuetur ei? Quoniã ex ipso, & per ipsum, & in ipso sunt omnia, ipsi gloria in secula seculorum. Amen.

CAPVT XII.

OBsecro itaque uos fratres per misericordiã Dei, ut exhibeatis corpora uestra hostiam uiuentem, sanctam, deo placentẽ, rationabile obsequium uestrum. Et nolite conformari huic seculo, sed reformamini in nouitate sensus uestri, ut probetis quæ sit uoluntas Dei bona, & beneplacens, & perfecta. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter uos, non plus sapere quam oportet sapere, sed sapere ad sobrietatem, & unicuique sicut Deus diuisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra, habentes donationes secundum gratiam, quæ data est nobis, differentes: siue prophetiam, secundum rationem fidei: siue ministeriũ, in ministrando: siue qui docet, in doctrina: qui exhortatur, in exhortando: qui tribuit, in simplicitate: qui præest, in sollicitudine: q miseretur, in hilaritate.

Dile-

searcheable? * For who hath knowẽ the LORDES minde? Or who hath ben hys counseller? Or who hath geuen hym fyrst, & it shalbe geuen hym agayne? * For of hym, and by hym, & in hym are all thynges, * vnto hym be prayse for euer and euer. Amen. Sapi. 9. b, Esay. 4. b, 1. Cor. 2. b, Esa. 44. b c, Roma. 16. c

The. xii. Chapter. +

BEseke you therfore brethren by the mercy of god that ye geue ouer your bodyes a * sacrifice lyuynge, holy, acceptable vnto God, [whych is] your reasonable seruice. And be not lyke fashioned to thys worlde, but be reformed in the newnesse of your wytte, that ye proue * whyche be ỹ good, & wel pleasynge, and perfecte wyll of God. For I saye vnto al them that are amonge you, by the grace that is geuen me, * to be no more wyse, than it behoueth to be wyse: * but to be wyse vnto sobernes and vnto euery one as God hath geuen the measure of the fayth. * For + lyke as we haue many membres in one body, but all the mẽbres haue not one maner of operation: euen so are we many one body vnto christ, & but euery one the membres of the other, haupnge gyftes differynge, accordynge to the grace that is geuen vs: whether it be * prophecye, accordynge to the stente of fayth: whether it be * seruyce, in mynistrynge, whether it be he that teacheth, in the doctrine: he that exhorteth, in exhortynge: * he that geueth, in synglenesse, * he that beareth rule, in carefulnesse: * he that sheweth mercy, in chearefulnesse. A, Phili. 4. c, Ephes. 5. b, 2. Tess. 4. a, Eccli. 3. c, Roma. 14. a, 2. Cor. 8. a, 2. Cor. 12. b, Ephes. 4. b, 1. Cor. 14. a, B, 1. Petri. 4 b, Actu. 2. e, Eccli. 32. a, Deut. 15. b, Amos. 5. b

Let

Let loue be vnfayned, hatynge euel, clyuynge to the good, louynge toge-
1.Petri. 2.b ther the loue of brotherheade, *preuentynge ech other wyth honoure,
Eccli. 35.c *not slouthfull in carynge, feruente in spzete, serupnge the LORDE, retoycynge in hope, beynge pacient in tribulacion, continupnge in prayer, distributynge vnto nede of the sayntes, *followyng vpõ harbarowyng.
Heb.13.a Blesse them that pursue you: blesse, and curse not. Retoyce wyth ỹ retoycynge, and wepe wyth the weppnge.
¶ *Be lyke mynded amonge yourselues. ✠ Not beynge hygh wyse, but
Philip.2.a ✠Rom.3.a Esay.5.c beynge wyse wyth them of ỹ lower sozt. ✠✠Be not wyse by yourselues.
Prou.20.c 1.Petri.3.b ✠2 Cor.8.c * Rendzynge vnto noman euell foz euell. ✠Prouydyng good thynges, not only before God, but also before
Hebr.12.c all men: *yf it maye be as muche as lyeth in you haupnge peace wyth al men. Be not defendynge youre selues dearly beloued, but geue rowme
Deut.32.c vnto wzath. ffoz it is wzytten: *Unto me vengeaunce, & I shal rewarde
Prou.25.b sayeth the LORDE. * But yf thyne enemy doth hõger, geue hym meate: yf he thyrste, geue hym dzynke: ffoz doynge thys, thou shalt gather coles of fyze vpon hys heade. Be not ouercome of euell, but ouercome euell in good. ✠

Dilectio sine simulatione, odientes malum, adherentes bono, charitatem fraternitatis inuicẽ diligentes, honore inuicem prẽuenientes, sollicitudine non pigri, spiritu feruentes, Domino seruientes, spe gaudentes, in tribulatione patientes, orationi instantes, necessitatibus sanctorum communicantes, hospitalitatem sectantes. Benedicite persequentibus uos: benedicite & nolite maledicere. Gaudete cũ gaudentibus, flete cum flẽtibus. Idipsum inuicem sentientes. Nõ alta sapientes, sed humilibus cõsentientes. Nolite esse sapientes apud uosmetipsos. Nulli malum pro malo reddentes. Prouidentes bona, non tantum coram deo, sed etiam coram omnibus hominibus: si fieri potest, quod in uobis est cum omnibus hominibus pacẽ habẽtes. Non uosmetipsos defendentes charissimi, sed date locũ irę. Scriptũ est enim, Mihi uindictã, & ego retribuã dicit dñs. Sed si esurierit inimicus tuus, ciba illũ: si sitit, potũ da illi: hoc enim faciẽs, carbones ignis congeres super caput eius. Noli uinci a malo, sed uince in bono malum.

The.xiii.Chapter. ✠

CAPVT XIII.

Et euery soule be submyted vnto ỹ hygher power.
1.Pet.2.b Sap.6.a * ffoz ther is no power but of god: And they that be, are ordined of God. Therfoze he that resysteth ỹ power, resysteth the ordinaunce of God: But they that do

Omnis anima potestatibus sublimioribus subdita sit. Non est enim potestas nisi a Deo. Quæ autem sunt, a deo ordinatę sunt. Itaque qui resistit potestati, dei ordinationi resistit. Qui autem resi-

reſiſtunt, ipſi ſibi damnationem acquirunt. Nam principes non ſunt timori boni operis, ſed mali. Vis autem non timere poteſtatem? Bonum fac, & habebis laudem ex illa: Dei enim miniſter eſt tibi, in bonum. Si autem malum feceris, time: non enim ſine cauſa gladium portat: dei enim miniſter eſt, uindex in irā, ei qui malū agit. Ideoque neceſſitati ſubditi eſtote, non ſolum propter iram, ſed etiā propter conſcientiam. Ideo enim & tributa præſtatis: miniſtri enim dei ſunt, in hoc ipſum ſeruientes. Reddite ergo omnibus debita: cui tributum, tributum: cui uectigal, uectigal: cui timorem, timorem: cui honorem, honorem. Nemini quicquam debeatis, niſi ut inuicem diligatis. Qui enim diligit proximum, legem impleuit. Nam, non adulterabis, non occides, non furaberis, non falſum teſtimonium dices, non concupiſces, & ſi quod eſt aliud mandatum, in hoc uerbo inſtauratur: Diliges proximum tuum ſicut teipſum. Dilectio proximi malum non operatur. Plenitudo ergo legis, eſt dilectio.

Et hoc ſcientes tempus, quia hora eſt iam nos de ſomno ſurgere: nunc enim propior eſt noſtra ſalus, quam cum credidimus.

Nox præceſſit, dies autem appropinquauit. Abiiciamus ergo opera tenebrarum, & induamur arma

do reſyſte it, they get themſelues dānacion. ffor rulers are not to be feared for the good worke, but the euel. But wylt thou not fear the power? do good, and thou ſhalt haue prayſe of it: for he is a mynyſter of God vnto the in good. But yf thou doeſt euell, feare: ffor he beareth not the ſwearde for nought: ffor he is ỹ mynyſter of God, an auēger in ỹ wrath vnto hym that doth euell. And therfore be ſubmytted vnto the neceſſite not only becauſe of the wrath, but alſo for the conſcience ſake. ffor therfore do ye alſo geue tributes: ffor they are Gods miniſters, ſeruynge for the ſame. ℣ ✶ Geue therfore vnto euery one that are due: vnto whom trybute, trybute: vnto whome coſtume, coſtume: vnto whō feare, feare: vnto whome honoure, honoure. ℣ Math. 17. b and. 22. c

✣ Owe noman oughte, ſaue that ye do loue ech other. ✶ ffor whoſo loueth hys neghboure, he hath fulfylled the lawe. ffor, ✶ thou ſhalte not commytte aduoutrye, thou ſhalt not kyl, thou ſhalte not ſteale, thou ſhalt beare no falſe wytneſſe, thou ſhalte not luſt, and what ſo euer commaūdement ther is els, it is reſtored by thys worde: ✶ Thou ſhalte loue thy neghboure as thy ſelfe. ✶ The loue of the neghboure worketh no euell. The fulfyllyng of ỹ lawe, is loue. ℣ Gala. 5. a 1 Timo. 1. b Exod. 20. c Deut. 5. c Leui. 19. c Mat. 22. d ✶ 1. Cor. 13. a

✣ And knowynge thys tyme, that it is now ✶ the houre vs to ryſe from ỹ ſlepe, for now is oure health nearer, than whā we dyd beleue. The nyght is paſt, but the daye is come neare. ✶ Let vs therfore caſt away the workes of darkneſſe, and let vs put on the 1. Theſſ. 5. a Colla. 3. a

the armour of lyght, so that we may walke honestlye, as in the daye, not in ✱banckettinges & dronkennesses, not ✱in chambrynges & vnclēnesses, not ✱in stryuynge and enuyenge: but put on Jesus Christ, ⊢ ✱and bestowe not the care of the fleshe in pleasures.

Luce. 21. d
1. Cor. 6. b
Ephe. 5. a
✱ Jacob. 3. c
✱ Gala. 5. c
1. Pet. 2. c

The. xiiii. Chapter.

A TAke vnto you hym that is weake in the fayth, not in the stryfes of opinions. For the one beleueth he may eate all thynges: but let hym ẏ is weake, eat herbes. He that eateth let hym not despyse hym that eateth not: and he that eateth not, let hym not iudge hym that eateth: for God hath receaued hym. ✱Who art thou that iudgest another mans seruaunte? He standeth or falleth vnto hys LORDE: but he shall stande. For God is able to make hym stāde For some one iudgeth betwene daye and daye, but another iudgeth euery daye lyke: ✱Let euery man be ful in hys meanynge. He that regardeth ẏ daye, he regardeth it vnto the LORDE: And he that eateth, eateth vnto the LORDE: for he geueth thankes vnto God. And he that eateth not, eateth not vnto the LORDE, and geueth thākes vnto God. For none of vs lyueth vnto hymselfe, and no man dyeth vnto hymselfe. Whether we lyue therfore, we lyue vnto the LORDE: Whether we dye, we dye vnto the LORDE. Therfore whether we lyue, or whether we dye, we are the LORDES. For Christ dyed therto, and rose agayne, that he may be

Jacob. 4. b
Collos. 2. c
B

arma lucis, sic ut in die honeste ambulemus, non in comessationibus & ebrietatibus, non in cubilibus & impudicitiis, non in contentione & æmulatione: sed induamini Dominum IESVM Christum, & carnis curam ne feceritis in desideriis.

CAPVT XIIII.

INfirmum autem in fide assumite, non in disceptationibus cogitationum. Alius enim credit se manducare omnia: qui autem infirmus est, holus manducat. Is qui manducat, non manducantem non spernat: & qui non manducat, manducantem non iudicet: Deus enim illum assumpsit. Tu quis es, qui iudicas alienum seruum? domino suo stat aut cadit: stabit autem. Potens est enim Deus statuere illum. Nam alius iudicat diem inter diem, alius autem iudicat omnem diem. Vnusquisque in suo sensu abundet. Qui sapit diem, Domino sapit. Et qui manducat, domino manducat: gratias enim agit deo. Et qui non manducat, domino non manducat, & gratias agit deo. Nemo enim nostrum sibi uiuit, & nemo sibi moritur. Siue enim uiuimus, domino uiuimus: siue morimur, domino morimur. Siue ergo uiuimus, siue morimur, domini sumus. In hoc enim Christus mortuus est, & resurrexit, ut & uiuo-

uiuorum & mortuorum domine tur. Tu autem, quid iudicas fratrem tuum, aut tu quare spernis fratrem tuum? Omnes enim stabimus ante tribunal Christi. Scriptum est enim: Viuo ego dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo. Itaque unusquisque nostrum pro se rationem reddet Deo. Non ergo amplius inuicem iudicemus. Sed hoc iudicate magis, ne ponatis offendiculum fratri uel scãdalum. Scio & confido in Domino IESV, quia nihil commune per ipsum, nisi ei qui existimat quid commune esse, illi cõmune est. Si enim propter cibum frater tuus cõtristatur, iam non secundum charitatem ambulas. Noli cibo tuo illum perdere pro quo Christus mortuus est. Non ergo blasphemetur bonum nostrum. Non est enim regnum Dei esca & potus, sed iustitia, & pax, & gaudium in spiritu sancto. Qui enim in hoc seruit Christo, placet Deo, & probatus est hominibus. Itaque quę sunt pacis sectemur, & quæ ædificationis sunt, inuicem custodiamus. Noli propter escam destruere opus Dei. Omnia quidẽ munda sunt, sed malũ est homini qui per offendiculũ mãducat. Bonum est non manducare carnem, & nõ bibere uinum, neq; in quo frater tuus offenditur, aut scanda-

be * LORDE both ouer the quick and deade. But what iudgest thou thy brother? or why despysest thou thy brother? * ffor we all shall stande before the iudgemente seate of Christe. ffor it is wrytten: * I lyue sayeth the LORDE, for all knees shalbe bowed vnto me, and al tunge shall knowlege vnto God. * Therfore shal euery one of vs gene an accõpte for hymself vnto God Let vs therfore iudge eche other no more. But iudge thys rather, that ye laye no stomblynge blocke vnto your brother or offendicle. * I ame sure, and truste in the LORDE Jesus, that ther is nothynge commune by it selfe, saue vnto hym that iudgeth it to be commune, vnto him is it commune. ffor yf thy brother is made sorowfull for the meates sake, now doest thou not walke after charite. Destroye not thou hym wyth thy meate, for whome Christe dyed. Let not therfore oure good be euell spoken of. ffor the kyngdome of God is not meate and drynke, but ryghteousnesse, and peace, and ioye in the holy goost. ffor whoso serueth Christ in that, he pleaseth God, & is approued of men. Let vs therfore followe vpon those thynges that belonge vnto peace, and let vs kepe the thynges together that belonge vnto edifyeng Destroye not the worke of God for cause of the meate. * All thynges truely are clene, but it is euell vnto the man that eateth wyth offendicle. * It is better not to eate fleshe, and not to drynke wyne, nor wherin thy brother stombleth or

Actu. 2. D
Phili. 2. a
Gala. 6. a
Esay. 45. c
Phil. 2. a
Math. 12. c
2. Cor. 5. b
1. Cor. 8. a
Tit. 1. c
1. Corin. 8. b

Ee. i. is offen-

is offended, or is made weake. The fayth that thou hast by thyselfe, haue it before God. Happy is he that iudgeth not hymselfe, in it that he alloweth. But he that putteth difference, yf he shal eate, he is damned: Titū.1.c because it is not of fayth. * For all that is not of fayth, is synne.

The.xv.Chapter.

Gala.6.a A BUt * we that are stronge ought to sustayne ỹ weakenesse of them that are not stronge, and not to stande in oure owne conceate. Let euery one of you please hys neghboure vnto good, to edifyenge. Psal. 68. b For Christe pleased not hymselfe, but as it is wrytten: * The rebukes of the rebukynge the, dyd fall Roma.4. b vpon me. + * For what thynges so euer are wrytten, they are wrytten to oure doctrine, that by pa 1.Mac.12.b cience * and consolacion of the scriptures, we maye haue hope. But the God of pacience and consolacion geue you to vnderstande one thyng one towardes another, after Jesus Christe, that ye one mynded maye prayse God with one mouth and the father of oure LORDE Jesus Christe. Wherfore receaue ye eche other, as Christe also hath receaued you to the honour of God For I saye Jesus Christus to haue bene the mynister of circumcision for the truthe of God, to confirme the promyses of the fathers: but the Heythen to prayse God vpon mer- 2.Reg.22.g cye, as it is wrytten. * Ther- Psal.17.e fore shall I prayse the amonge the Heythen LORDE, and I shall synge

scandalizatur, aut infirmatur. Tu fidem quam habes apud temet ipsum, habe coram deo. Beatus qui non iudicat semetipsum, in eo quod probat. Qui autem discernit, si manducauerit, damnatus est: quia non ex fide. Omne autem quod non est ex fide, peccatum est.

CAPVT XV.

DEbemus autem nos firmiores, imbecillitates infirmorum sustinere, & non nobis placere. Vnusquisque uestrum proximo suo placeat in bonum ad ædificationem. Etenim Christus non sibi placuit, sed sicut scriptum est: Improperia improperantium tibi, ceciderunt super me. Quæcunque enim scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam & consolationem scripturarum spem habeamus. Deus autem patientiæ & solatii, det uobis idipsum sapere in alterutrum secundum IESVM Christum, ut unanimes, uno ore honorificetis Deum, & patrem Domini nostri IESV Christi. Propter quod suscipite inuicem, sicut & Christus suscepit uos in honorem Dei. Dico enim Christum IESVM ministrum fuisse circuncisionis propter ueritatē Dei, ad confirmandas promissiones patrū: Gētes aūt super misericordia honorare Deum. Sicut scriptū est: Propterea cōfitebor tibi in Gētibus dñe & nomini

mini tuo cantabo. Et iterum dicit: Letamini Gentes cum plebe eius. Et iterum: Laudate omnes Gentes Dominum, & magnificate eum omnes populi. Et rursus Isaias ait: Erit radix Iesse, & qui exurget regere Gentes, in eo Gentes sperabunt. Deus autem spei repleat uos omni gaudio & pace in credendo, ut abundetis in spe, in uirtute spiritus sancti. Certus sum autem fratres mei & ego ipse de uobis, quoniam & ipsi pleni estis dilectione, repleti omni scientia, ita ut possitis alterutrum monere. Audacius autem scripsi uobis fratres, ex parte, tanquam in memoriam uos reducens, propter gratiã quæ data est mihi a Deo, ut sim minister Christi IESV in Gentibus, sanctificans euangelium Dei, ut fiat oblatio Gentium accepta, & sanctificata in spiritu sancto. Habeo igitur gloriam in Christo IESV ad Deum. Non enim audeo aliquid loqui eorum, quæ per me non effecit Christus in obedientiam Gẽtium, uerbo & factis, in uirtute signorum & prodigiorum, in uirtute spiritus sancti, ita ut ab Hierusalem per circuitum usque ad Illyricum repleuerim euangelium Christi. Sic autem prædicaui euangelium hoc, non ubi nominatus est Christus, (ne super alienum fundamentũ ędificarẽ,) sed

synge vnto thy name. And agayne he sayeth: ✶Reioyce ye heythẽ with thys people. And agayne: ✶ All ye heythen prayse the LORDE, and all ye people magnifye hym. And agayne sayeth Esaias: ✶ There shalbe the roote of Jesse, and he that shall ryse to rule the Gentyles, in hym shall the heythen truste. But the God of all hope fyll you wyth all ioye and peace in beleuynge, that ye maye ouerflowe in hope in the power of the holy gooste. ℣ But I myselfe also ame sure of you brethren, that you also are full of loue, fylled wyth al knowlege, in so much that ye be able to admonyshe ech other. But I haue wrytten moze boldely vnto you brethren, partly, as bryngynge you to mynde, because of the grace that is geuen me of God, that I shulde be a minister of Christ Jesu amonge the heythen, hallowynge the gospell of God, that ther be an offerynge of the heythen acceptable and sanctifyed in the holy gooste. I haue therfore prayse vnto God in Christe Jesu. ffor I darre ℒ not speake oughte of those thynges that God ✶ hath not done by me, to the obedience of the heythen, wyth word and dedes, by the power of tokens and wonders, by the power of the holye gooste, in so muche that from Jerusalem rounde aboute vntyll Illyricum I haue fylled [all] wyth the Gospell of Christ. But I haue so preached thys Gospell, not where Christe is named, (lest I shulde buylde vpon another mans fundamente),

Deut.32.f
Psal.116.a
Esay.11.b
Actu.3.b
2.Pet.1.b

Esay. 52. c but as it is wrytten: * Unto whom it was not shewed of hym, they shall se: and they that haue not herde of hym, shall vnderstande. ffor the whyche cause also I was greatly let to come vnto you, and was forbydden hetherto. But nowe haupnge nomore rowme in these quarters, but haupnge a desyre of many yeares nowe paste to come vnto you, whan I shall begynne to pournye in to Spayne, I truste that goynge by I shal se you, and be brought thyther of you, yf I shall haue fyrst partly enioyed you. Nowe therfore go I to Ierusalem, to ministre vnto the sainctes. ffor Macedonia and Achia Actu. 11. c haue alowed to make some * hand- 1. Cor. 16. a reachynge vnto the poore sayntes, 2. Cor. 8. a and. 9. a that be at Ierusalem: for it hath plea sed them, and they are theyr det- 1. Cor. 9. d ters. * ffor yf the heythen are be- Gala. 6. a come partakers of theyr spirituall thynges, they oughte also to minis- tre vnto them in carnall thynges. Whan I therfore shal haue fynyshed thys, and shal haue sealed them thys frute, I shall pourney by you into Spayne. But I knowe, that com- mynge vnto you, I shall come wyth the abundaunce of the blesse of the Gospell of Christe. I praye you therfore brethren thorow our LORDE Jesus Christe, and thorowe the loue of the holy goost, that ye helpe me in prayers for me vnto God, that I maye be delyuered of the vnfaythfull, that are in Jewrye, and that the offerynge of my wyl- lynge seruyce maye become accep-

sed sicut scriptū est: Quibus non est annunciatū de eo, uidebūt: & qui non audierunt de eo, intelli- gent: Propter quod & impedie- bar plurimum uenire ad uos, & prohibitus sum usq; adhuc. Nūc uero ulterius locum non ha bens in his regionibus, cupidi- tatem autem habens ueniendi ad uos ex multis iam præceden tibus annis, cum in Hispaniam proficisci cœpero, spero quod præteriens uideam uos, & a uo- bis deducar illuc, si uobis pri- mum ex parte fruitus fuero. Nunc igitur proficiscor in Hie- rusalem, ministrare sanctis. Probauerunt enim Macedonia & Achaia collationem aliquam facere in pauperes sanctos, qui sunt in Hierusalem. Placuit e- nim eis, & debitores sunt eo- rum. Nam si spiritualium eorum participes facti sunt Gentiles, debent & in carnalibns mini- strare illis. Hoc igitur cum con- summauero, & assignauero eis fructum hunc, per uos proficis- car in Hispaniam. Scio autem quoniam ueniens ad uos, in a- bundantia benedictionis euan- gelii Christi ueniam. Obsecro ergo uos fratres per Dominum nostrum IESVM Christum, & per charitatem sancti spiritus, ut adiuuetis me in oratioui- bus pro me ad Deum, ut libe- rer ab infidelibus qui sunt in Iu- dæa, & obsequii mei oblatio

accepta

accepta fiat in Hierusalem sanctis: ut ueniam ad uos in gaudio per uoluntatem dei, ut refrigerer uobiscum. Deus autem pacis sit cum omnibus uobis. Amen.

CAPVT XVI.

COmmendo autē uobis Phœbē sororē nostrā, quæ est in ministerio ecclesiæ, quæ est Cenchreis, ut eā suscipiatis in domino, digne sanctis: & assistatis ei in quocūq; negocio uestri indiguerit: etenim ipsa quoq; astitit multis, & mihi ipsi. Salutate Priscam & Aquilā adiutores meos, in Christo IESV, (qui pro anima mea suas ceruices supposuerūt, q̄bus nō solus ego gratias ago, sed & cūctæ eccclesiæ gentium) & domesticā ecclesiā eorū. Salutate Epænetū dilectū mihi, qui est primitiuus ecclesiæ Asiæ in Christo IESV. Salutate Mariā, quæ multum laborauit in nobis. Salutate Andronicum & Iuniā cognatos meos & concaptiuos meos, qui sūt nobiles in Apostolis, q & āte me fuerūt in Christo. Salutate Ampliatū dilectissimū mihi in dño. Salutate Vrbanum adiutorē nostrū in Christo Iesu, & Stachyn dilectū meū. Salutate Appellem probum in Christo. Salutate eos qui sunt ex Aristoboli domo. Salutate Herodionem cognatum meum. Salutate eos qui sunt ex Narcissi domo, qui sunt in domino. Salutate Tryphęnam & Triphosam, qui

acceptable vnto the sayntes in Jerusalem: that wyth ioye I maye come vnto you, by the wyll of God, that I maye be refreshed wyth you. The God * of peace be wyth you. Amen. 1. Cor. 14. a

The. xvi. Chapter.

I Cōmende vnto you Phebe our syster whyche is a minister of the congregacion that is at Cenchrea, that ye receaue her in the LORDE, as it becōmeth sayntes: and that ye do assyste her in what so euer busynesse she shall nede you: for she also hath holpen many, and myselfe. Salute * Prisca & Aquila my helpers in Christe Jesu, (whyche haue layde downe theyr neckes for my lyfe, vnto whome not I only do geue thankes, but all the congregacions of the Heythen also,) and theyr housholde congregacyon. Grete Epenetus beloued vnto me, whych is the fyrstlynge in Christe Jesu of the congregacion of Asia. Grete Mary that hathe laboured muche amonge vs. Grete Andronicus and Junia my cosyns and fellowpresoners, whych are renowmed amonge the Apostles, whyche were also before me in Christe. Salute Ampliatus my mooste beloued in the LORDE. Salute Urbane oure helper in Christe Jesu, and Stachys my beloued. Salute Apelles the approued in Christe. Salute them that be of Aristobolus household. Grete Herodiō my cosin. Grete thē ẏ be of Narciscus housholde, whyche are in the LORD. Salut Triphena & Tripho

A

Actu. 18. a 2. Tim. 4. c

B

whych labeure in the LORDE. Salute Perside ỹ most beloued, whych hath laboured much in the LORD. Salute Rufus ỹ chosen in ỹ LORD & hys mother & myne. Grete Asyncritus, Phlegõ, Hermes, Patrobas, Herman, and the brethren that are wyth them. Grete Philologus, and Julia, Nereus & hys syster, & Olimpias, & all the sayntes that are wyth them. * Salute eche other wyth a holy kysse. All the congregacions of Christ grete you. * But I beseke you brethren ỹ ye marke them that make diuisions & offences, beside the doctrine that ye haue learned, & auoyde them. For such serue not Christ our LORDE, but * theyr belly: and by swete wordes and blessynges they mysscary the hartes of the innocent. For youre obedience is publyshed in euery place. I reioyce therfore of you. * But I wyll haue you to be wyse in the good thynge, and symple in the euell. And ỹ God of peace treade Satan quyckely vnder youre fete. The grace of our LORD Jesus Christ be wyth you. * Timotheus my helper saluteth you, and * Lucius, and ✓ Jason, and * Sosipater my cosins. I Tertius that haue wrytten thys epystle in the LORD salute you. * Gaius myne oost & of al the congregacion saluteth you. Erastus the treasurer of the cytie, and Quartus a brother grete you. The grace of oure LORDE Jesus Christ be wyth you all. Amen.

2. Cor. 13. c

Collo. 2. b
Titũ. 3. b

Philip. 3. c

Math. 10. b

Actu. 16. a
Philē. 2. b
Actu. 13. a
✓ Act. 17. a
* Act. 20. a

1. Cor. 1. b

To hym that is able to stablyshe you accordynge to my Gospell & the prea-

qui laborant in domino. Salutate Persidem charissimã, quę multum laborauit in domino. Salutate Rufum electũ in domino, & matrem eius & meam. Salutate Asyncritum, Phlegontem, Hermen, Patrobam, Herman, & qui cũ eis sunt fratres. Salutate Philologum, & Iuliam, Nereum, & sororem eius, & Olympiadem, & omnes qui cum eis sunt sanctos. Salutate inuicem in osculo sancto. Salutant uos omnes ecclesiæ Christi. Rogo autem uos fratres, ut obseruetis eos qui dissensiones & offendicula præter doctrinam quã uos didicistis faciunt, & declinate ab illis. Huiusmodi enim Christo domino nostro non seruiunt, sed suo uentri & per dulces sermones & benedictiones seducunt corda innocẽtium. Vestra em̃ obediẽtia in õni loco diuulgata est. Gaudeo igitur in uobis. Sed uolo uos sapientes esse in bono, & simplices in malo. Deus aũt pacis conterat satanã sub pedibus uestris uelociter. Gratia dñi nostri Iesu Christi uobiscũ. Salutat uos Timotheus adiutor meus, & Lucius, & Iasõ, & Sosipater cognati mei. Saluto uos ego Tertius qui scripsi epistolam in dño. Salutat uos Caius hospes meus, & uniuersæ ecclesiæ. Salutat uos Erastus arcarius ciuitatis, & Quartus frater. Gratia dñi nostri Iesu Christi cũ õnibus uobis. Amen.

Ei aũt qui potẽs est uos cõfirmare iuxta euangelium meum, & prædi-

prædicationem IESV Christi, secundum reuelationem mysterii, temporibus æternis taciti (quod nunc patefactum est per scripturas prophetarum, secundum præceptum æterni Dei, ad obeditionem fidei) in cunctis gẽtibus cogniti, soli sapienti deo per Iesum Christũ, cui honor & gloria in secula seculorũ. Amen.

¶ Finis epistolæ Pauli Apostoli ad Rhomanos.

preachynge of Jesus Chryste, after ỳ reuelacion of the mystery kepte secrete for euerlast ynge tymes, (the whych is now opened by the scripturres of the prophetes, after the eternall Gods cõmaundemente, to the obeynge of fayth,) knowen in al nacyons, vnto * the only wyse God thorow Jesu Chryst, vnto whom be honoze and glozy for euer. Amen. Roma. xvi. b

¶ The ende of the Epistle of Paule the Apostle to the Romaynes.

EPISTOla Pauli Apostoli ad Corinthios prima.

CAPVT PRIMVM.

The fyrst Epistle of the Apostle Paule to the the Cozinthians.

The fyrst Chapter.

PAulus uocatus Apostolus IESV Christi p uolũtatẽ dei, & Sosthenes frater, ecclesiæ dei quæ est Corinthi, sanctificatis in Christo IESV uocatis sanctis, cum omnibus qui inuocant nomen dñi nostri IESV Christi in omni loco ipsorũ & nostro, gratia uobis & pax a deo pẽ nostro, & dño IESV Christo. Gratias ago deo meo sẽper pro uobis, in gratia dei quę data est uobis in Christo IESV ỹ in ōnibus diuites facti estis in illo, in omni uerbo, & in omni

PAule called an Apostle of Jesus Chryst by the wyll of God and brother * Sosthenes, vnto the congregaciõ that is at Cozinthus, * beynge sanctifyed in Chryste Jesu, called sayntes, wyth al them that cal vpon the name of our LORDE Jesus Chryste in euery place of theyrs and oures, * grace be vnto you and peace from God our father, and the LORDE Jesus Chryste. + I thanke my God alwaye for you, for ỳ grace of God that is geuen you in Chryst Jesu, that in al thynges ye are made rych in hym, in euery worde and in Actu. 18. b Joh. 17. c Hebr. 9. c 2. Cor. 1. a

euery knowlege, as the wytnesse of Christe is stablyshed in you: so that nothynge do wante vnto you in ony grace, waytynge for the appearynge of oure LORDE Jesus Christe, the whych also shal stablysh you wythout faute vntyll the ende, in the daye of the commynge of our
Num. 23.c LORDE Jesus Christe. ⊢ ⋆ God
2.Cor. 10. b is faythfull, by whome ye are called
1.Tessa.5.c vnto the fellowshippe of hys sonne
B Jesus Christe oure LORDE. But I beseke you brethrē by the name of
Roma. 12.c oure LORDE Jesus Christe, ⋆that ye all speake one thynge, and that ther be in you no diuisions: but be ye perfecte in one meanynge and in one sentence. For it is shewed me of you my brethren by them that are of Chloes [householde,] that ther are stryfes amonge you. But of this I speake, that euery one of you sayeth: I truely ame of Paule, and I
Actu.18.c of ⋆ Apollo, but I of Cephas, but I
1.Cor.3.a and.16.b of Christe. Is Christe diuided? Was Paule crucifyed for you? or were ye baptysed in the name of Paule? I thanke my God that I haue baptysed none of you saue
Actu.18.a ⋆Crispus and ✠ Gaius, lest ony mā
✠Ro. 16. c saye, ye were baptysed in my name. I haue baptysed also the house of
1.Cor.16.c ⋆Stephana. Els wote I not whether I haue baptysed ony other of you. For Christe sente me not to baptyse, but to preache, not in the wysedome of wordes, that the crosse
C of Christe be not voyded. For the worde of the crosse truely, vnto thē
Roma.1.b that peryshe it is foolyshnesse: ⋆but vnto them that are saued, that is, vn to

omni scientia, sicut testimonium Christi confirmatum est in uobis, ita ut nihil uobis desit in ulla gratia, expectātibus reuelationē dñi nr̄i IESV Christi, qui & confirmabit uos usq; in finē sine crimine, in die aduentus domini nostri IESV Christi. Fidelis deus per quem uocati estis in societatē filii eius IESV Christi domini nostri. Obsecro autē uos fratres per nomē domini nostri IESV Christi, ut idipsum dicatis omnes, & non sint in uobis schismata: sitis autem perfecti in eodem sensu, & in eadem sententia. Significatum est enim mihi de uobis fratres, ab iis qui sunt Chloes, quia contentiones sunt inter uos. Hoc aūt dico, qđ unusquisque uestrum dicit: Ego quidē sum Pauli, ego autē Apollo, ego uero Cephæ, ego autem Christi. Diuisus est Christus? Nūquid Paulus crucifixus est pro uobis? aut in nomine Pauli baptizati estis? Gratias ago deo meo, quod neminem uestrum baptizaui, nisi Crispum & Gaium, ne quis dicat ꝙ in nomine meo baptizati estis. Baptizaui autem & Stephanæ domum. Cæterum nescio si quem alium uestrum baptizauerim. Non enim misit me Christus baptizare, sed euangelizare, non in sapientia uerbi ut non euacuetur crux Christi. Verbum enim crucis pereuntibus quidem stultitia est: iis autē qui salui fiunt, id est, nobis

nobis, dei uirtus est. Scriptum est enim: Perdam sapientiam sapientium, & prudentiam prudentium reprobabo. Vbi sapiens? ubi scriba? ubi inquisitor huius seculi? Nonne stultam fecit deus sapientiam huius mundi? Nam quia in dei sapientia non cognouit mundus per sapientiam deum, placuit deo per stultitiam prædicationis saluos facere credentes. Quoniã & Iudæi signa petũt, & Græci sapientiam quærunt: nos autẽ prædicamus Christum crucifixũ: Iudæis quidem scãdalum, Gentibus autem stultitiam: Ipsis autem uocatis Iudæis, atque Græcis Christũ Dei uirtutem, & Dei sapiẽtiam. Quia quod stultum est Dei, sapientius est hominibus, & quod infirmum est Dei, fortius est hominibus. Videte enim uocationem uestram fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quæ stulta sunt mundi elegit deus, ut confundat sapientes: & infirma mundi elegit Deus, ut confundat fortia: & ignobilia mundi & contemptibilia elegit Deus, & ea quæ non sunt, ut ea quæ sunt destrueret, ut non glorietur omnis caro in conspectu eius. Ex ipso autem uos estis in Christo IESV, qui factus est nobis sapientia, & iustitia, & sanctificatio, & re-

to vs, it is the power of God. ffor it is wrytten: * I wyll destroye the wysedom of the wyse, and the vnderstandynge of the prudente shall I refuse. * Where is the wyse? where is the scribe? where is the disputer of thys worlde? hath not God made the wysedome of thys worlde foolysh? ffor because the worlde by ỹ wysedome of God dyd not knowe God, it hath pleased God to saue the beleuynge by the foolyshnesse of the preachynge. * ffor the Iewes also requyre tokens, and the Grekes seke wysedome: but we preache Christe the crucifyed: vnto the Iewes truly an offendicle, but vnto the heythen a foolyshnesse. But vnto the called Iewes and Grekes Christe the power of God, and * the wysedome of God. ffor what foolysh is of God is wyser than men: and that weake is of God, is stonger than men. ffor ye brethren loke vpon your callyng, for * not many wyse after the flesshe, not many myghtye, not many noble: but the thynges of the worlde that are foolyshe hath God chosen, that he maye confounde the wyse: and the weake thynges of ỹ worlde hath God chosen, that he maye confounde the stronge: and the vyle and despysed thynges of the worlde hath God chosen, * and those thynges that are not [worth,] that he shulde destroye those thynges that are [worth,] that all flesshe reioyce not in hys syghte. Of the same ye are in Christe Iesu, whyche is become vnto vs * wysedome, & and ryghteousnesse, and * hallowynge, and

Esay. 29. c
Esay. 33. c
Math. 12. d
Luce. 11. c
Joh. 2. c
and. 6. d
Colos. 2. a
D
Johan. 7. a
Osee. 2. c
Ephes. 1. c
& Jere. 23. b
* Joh. 7. c

and redemption, that (as it is wrytten) ✱he that reioyceth, let hym reioyce in the LORDE.

Esay.65.c Jere.9.d 2.Cori.11.a

The.ii. Chapter.

AND when I was come vnto you brethre, I came not shewynge vnto you ꝑ wytnesse of Christ in ꝑ heyght of wordes or wysedome. For I haue not iudged me to knowe oughte amonge you, saue Jesus Christ, and ꝑ same crucifyed. I also was wyth you in weakenesse, and feare and greate

1.Cori.2.a tremblynge, ✱and my word and my preachynge was not in persuadynge wordes of mans wysedome, but in declarynge of spirete and power, that your fayth be not in the wysedome of men, but in ꝑ power of God. And we speake wysedome amonge them that are perfecte: but not the wysedome of thys worlde, nor of ꝑ rulers

1.Cori.15.c of thys worlde, whych ✱go to nought but we speake the wysedome of God in mystery, whych is hyd, the whych God hathe predestinate vnto oure prayse before the worlde, the whyche

Math.11.e ✱none of the rulers of thys worlde

Joha.15.c and.16.a Actu.13.c hath knowen. ✱For yf they had knowen it, they shulde neuer haue crucifyed the LORDE of glorye. But

Esay.64.a as it is wrytten: That ✱the eye hath not sene, nor the eare hath herde, nor yet is gone vp into the harte of mã, what thynges god hath prepared vn

B to them that loue hym. But vnto vs hath God shewed it by hys spirete:

Roma.8.b ✱For the spret searcheth al thynges, euen the depenesses of God also. For who is he of men that knoweth what belonge vnto man, saue ꝑ spret of

& redemptio, ut (quemadmodũ scriptum est:) Qui gloriatur, in domino glorietur.

CAPVT II.

ET cum uenissem ad uos fratres, ueni non in sublimitate sermonis aut sapientiæ, annuncians uobis testimonium Christi. Non enim iudicaui me scire aliquid inter uos, nisi IESVM Christum, & hunc crucifixum. Et ego in infirmitate & timore & tremore multo fui apud uos, & sermo meus & prædicatio mea non in persuasibilibus humanæ sapientiæ uerbis, sed in ostensione spiritus & uirtutis, ut fides uestra non sit in sapientia hominum, sed in uirtute dei. Sapiẽtiam autem loquimur inter perfectos: sapientiam uero non huius seculi, neque principum huius seculi, qui destruuntur, sed loquimur dei sapientiam in mysterio, quæ abscondita est, quam prædestinauit deus ante secula in gloriam nostram, quam nemo principum huius seculi cognouit. Si enim cognouissent, nunquam dominum gloriæ crucifixissent. Sed sicut scriptum est: Quod oculus non uidit, nec auris audiuit, nec in cor hominis ascendit, quæ præparauit deus iis qui diligunt illum. Nobis autem reuelauit Deus per spiritum suum: spiritus enim omnia scrutatur, etiam profunda Dei. Quis enim hominũ scit quæ sunt hominis, nisi spiritus homi-

hominis, qui in ipso est? Ita & quæ dei sunt nemo cognouit, ni si spiritus dei. Nos autē non spiritum huius mundi accepimus, sed spiritum qui ex deo est, ut sciamus quæ a deo donata sunt nobis: quæ & loquimur, non in doctis humanæ sapiētiæ uerbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes, Animalis autē homo non percipit ea quæ sunt spiritus dei, stultia enim est illi, & non potest intelligere: quia spiritualiter examinatur. Spiritualis aūt iudicat omnia, & ipse a nemine iudicatur. Sicut scriptum est: Quis enim cognouit sensum Domini? aut quis instruxit eum? Nos autem sensum Christi habemus.

of man that is in hym? Euen so also what thynges belōge vnto God hath noman knowē, saue ỳ spyrete of God. But we haue not receaued ỳ spyrete of thys worlde, but the spyrete that is of God, that we maye knowe what thynges are geuen vs of God: the whych thynges also we speake, not in conuynge wordes of mans wyse dome, but in the doctrine of ỳ spyret, comparynge spirituall thynges to spirituall. The naturall mā perceaueth not those thynges that belonge to the spyrete of God, for it is foolysh nesse vnto hym, and he can not vnderstande it: for it is examined spiritually. ✶But ỳ spiritual iudgeth all thynges, and hymselfe is iudged of noman. As it is wrytten: ✶ffor who hath knowen the mynde of the LOR DE? for who hath instruct hym? But we haue the mynde of Thryste.

Pro.28.a

Sap.9.b
Esa.40.b
Rom.11.a

CAPVT III.

The.iii.Chapter.

ET ego fratres non potui uobis loqui quasi spiritualibus, sed quasi carnalibus. Tanquā paruulis in Christo lac uobis potum dedi, non escam: nondum em̄ poteratis, sed nec nunc quidem potestis: adhuc enim carnales estis. Cum enim sit inter uos zelus & contentio, nonne carnales estis, & secundum hominem ambulatis? Cū enim quis dicat: Ego quidē sum Pauli, alius autē: Ego Apollo, nonne homines estis? Quid igitur est Apollo? Quid uero Paulus? Ministri eius cui credidistis, & unicuique sicut Dn̄s dedit. Ego plantaui, Apollo rigauit, sed deus incrementum dedit, Itaque neque qui

AND I brethren coulde not speake vnto you as spirituall, but as carnall. ✶I gaue you mylke to drynke as vnto babes in Thryst, not meate: for ye coulde not yet, nother truely can ye now: for ye are yet carnall. ✶Seyng ther is amonge you enuyenge and stryfe, are ye not carnall, and walke after man? ffor whan ony man sayeth: ✶I truly am of Paule, but another: I am of Apollo, are not ye mē? What is Apollo therfore? But what is Paule? Hys ministers whome ye haue beleued, and vnto euery one as God hath geuen. I haue planted, Apollo hath watered, ✶but god hath geuen ỳ increace. Therfore, nother he

Hyeb. 5.a

Gala. 5.a

1.Cor.1.b

Johā.6.g
Actu.2.g

he that planteth is oughte, nor he ẏ watereth, but God that geueth the increace. And he that planteth, and he that watereth are one. But euery one shall receaue hys owne rewarde, accordynge to hys worke. For we are Gods helpers, ye are Gods husbādry, *ye are Gods buyldynge. Accordynge to the grace of God that is geuen me, haue I lyke a wyse buylder layde a foundacion, but another builded vpon it. But let euery one beware how he buylde vpon it. *For nomā can laye another fundamente than it that is layde, whych is Christ Jesus. But yf ony man buylde vpon thys fundamente golde, syluer, precious stones, woode hey, stubble, euery mans worke shall be manyfest: * For the daye of the LORDE shall declare it. For it shal be disclosed in fyre, and euery mans worke what it be shall * the fyre declare. Yf ony mans worke ẏ he hath buylded vpon it, do abyde, he shall receaue rewarde: Yf ony mans worke shall burne, he shal suffre harme, but he shalbe safe: neuerthelesse so as thorowe fyre. + * Knowe ye not that ye are the tēple of God, and ẏ sprete of God dwelleth in you. But yf ony do defyle the tēple of God, God shal destroye hym: For the tēple of God is holy, whyche ye be. *Let noman myscary you. Yf ony man amonge you semeth to be wyse, let hym become a foole in thys worlde, that he maye be wyse. For *the wysedome of thys worlde is foolyshnesse wyth God. For it is wrytten: *I wyl take the wyse in theyr sutteltye. And agayne

Ephes. 2. c
B
Math. 16 c
Esa. 28. c
1. Petri. 1 b and. 4. d
1. Cor. 6. c
1. Cori. 6. c
Hebre. 3. a
Prone. 3. c
C
Roma. 1. c
Job. 5 b

qui plantat est aliquid, neque qui rigat, sed qui incrementum dat deus. Qui autem plantat, & qui rigat unum sunt. Vnusquisq; autem propriam mercedem accipiet secundum suum laborem. Dei enim sumus adiutores, Dei agricultura estis, Dei ædificatio estis. Secūdū gratiā dei quæ data est mihi, ut sapiens architectus fundamentū posui, alius autem superædificat. Vnusquisque autem uideat quomodo superædificet. Fundamentum enim aliud nemo potest ponere, præter id quod positū est, quod est Christus IESVS. Si quis autem superædificat super fundamentū hoc, aurum, argentū, lapides preciosos, ligna, fœnum, stipulam, uniuscuiusq; opus manifestum erit. Dies enim dñi declarabit, quia in igne reuelabitur, & uniuscuiusq; opus quale sit, ignis probabit. Si cuius opus manserit quod superædificauit, mercedem accipiet: si cuius opus arserit, detrimentū patietur: ipse autē saluus erit, sic tamē, quasi per ignē. Nescitis quia templū dei estis, & spiritus dei habitat in uobis? Si qs aūt tēplū dei uiolauerit, disperdet illū deus. Tēplū eñi dei sanctū est, quod estis uos. Nemo se seducat. Si qs uidetur inter uos sapiēs esse, in hoc seculo stultus fiat, ut sit sapiens. Sapientia eñ huius mundi, stultitia est apud deū. Scriptū est eñ: Comprehēdam sapiētes in astutia eorum.

Et

Et iterum ? Dominus nouit cogitationes sapientium, quoniam uanæ sunt. Nemo itaque glorietur in hominibus. Omnia enim uestra sũt, siue Paulus, siue Apollo, siue Cephas, siue mundus, siue uita, siue mors, siue præsentia, siue futura. Omnia enim uestra sunt, uos autẽ Christi, Christus autem Dei.

CAPVT IIII.

Sic nos existimet homo, ut ministros Christi, & dispẽsatores mysteriorum Dei. Hic iã quæritur inter dispensatores, ut fidelis quis inueniatur. Mihi autem pro minimo est, ut a uobis iudicer, aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscius sum, sed non in hoc iustificatus sum. Qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus, qui & illuminabit abscondita tenebrarum, & manifestabit consilia cordium: & tunc laus erit unicuique a Deo. Hæc autem fratres transfiguraui in me, & Apollo propter uos, ut in nobis discatis, ne supra quam scriptum est, unus aduersus alterum infletur pro alio. Quis enim te discernit ? Quid autem habes, quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis? Iam saturati estis, iam diuites facti estis, sine nobis regnatis: & utinã regne-

gayne. * The LORDE knoweth the thoughtes of the wyse, that they are vayne. Let noman therfore reioyce in men. ffor all thynges are yours, whether it be Paule, whether it be Apollo, whether it be Cephas, whether it be the worlde, whether it be lyfe, whether it be death, whether they be thynges presente, or thynges to come. Al thynges truly are yours but ye are Christes, & Christ gods. + Psa. 93. b

The. iiii. Chapter. +

Let man so esteme vs, as * ministers of Christ, and disposers of the * secretes of God. Here is it nowe requyred amonge the disposers that ony be foũde * faythful. But I coũte it for ỳ leest thynge that I be iudged of you or of mans daye: but nother do I iudge myselfe. ffor I know myselfe gylty of nothynge, * but in that am I not iustifyed. He that iudgeth me, it is the LORDE. Judge not therfore before the tyme, vntyll ỳ LORDE come, whych also shall lyghten ỳ hyd thynges of darkenesse, and shall make manyfest the coũsels of ỳ hartes: & thã shal euery one haue prayse of God. But these thynges brethre I haue I described in me & Apollo for your sakes, that by vs ye may learne that aboue it ỳ is wrytte, one be not puft vp agaynst another for another man. ffor who sundereth the? * But what hast thou ỳ thou hast not receaued? And yf thou hast receaued it, what doest thou boaste as though ỳ haddest not receaued it? Now be ye satisfyed, nowe be ye made ryche, ye raygne wythout vs, and wolde God ye dyd

A 2. Cor. 6. a
Deut. 29. b
Jere. 23. e
Luce. 12. e
1. Petr. 4. d
Johan. 9. a
B
Jacob. 1. a

ye dyd raygne, that we also myghte raygne with you. ffor I suppose that God hath declared vs the last apostles, *as appoynted to death: because we are become a gasynge stocke vnto the worlde, and angels, and men: We fooles for Christes sake, but ye wyse in Christe: We weake, but ye stronge: Ye of reputacion, but we of no reputacion. Untyll thys houre we both honger, and thyrste, and are naked, and are buffetted, and are vnstable, and *laboure worckynge wyth oure hãdes: we are cursed, *& blesse: we are persecuted, and suffre: we are euel spoken of, and we pray: we are become as the outswyppynges of the worlde, euery mans offscourynge hetherto. ℒ I do not wryte thys that I maye shame you, but I admonyshe you as my mooste beloued chyldren. ffor thoughe ye haue ten thousande of maysters in Christe, yet not many fathers. ffor I haue *begotten you in Christe Jesu by the Gospel. I praye you therfore, be ye *followers of me, as I am of Christe. Therfore haue I sent Timothe vnto you whych is my moste beloued sõne, and faythfull in the LORDE, whyche shall put you in remẽbraunce of my wayes that are in Christ Jesu, as I teache euery where in euery congregatiõ. Some are puffe vp, as though I be not commynge vnto you. But I wyll come shortly, *yf God wyll, and wyll know not the worde of thẽ that are puft vp, but the power. ffor ỹ kyngdome of God is not in worde but in power. What wyll ye? shall I come vnto you wyth a rod, or wyth loue,

Psal. 43. c
Roma. 8. e
Actu. 18. a
and. 20. c
*Rom. 12. b
Gala. 4. a
Jacob. 1. b
1. Cori. 11. a
*Philip. 3. c
Pro. 16. d
Jere. 10. d
Jacob. 4. b

regnetis, ut & nos uobiscum regnemus. Puto enim quod Deus nos Apostolos nouissimos ostẽdit tanquam morti destinatos, quia spectaculum facti sumus mundo, & angelis, & hominibus. Nos stulti propter Christũ, uos autem prudentes in Christo: nos infirmi, uos autem fortes uos nobiles, nos autem ignobiles. Vsque in hanc horam & esurimus, & sitimus, & nudi sumus, & colaphis cædimur, & instabiles sumus, & laboramuus operantes manibus nostris, maledicimur, & benedicimus: persequutionem patimur, & sustinemus: blasphemamur, & obsecramus: tanquã purgamenta huius mundi facti sumus, omniũ peripsema usq; adhuc. Non ut confundam uos hæc scribo, sed ut filios meos chariſſimos moneo. Nam si decẽ milia pædagogorũ habeatis in Christo, sed non multos patres. Nã in Christo IESV per euangeliũ ego uos genui. Rogo ergo uos, imitatores mei estote sicut & ego Christi. Ideo misi ad uos Timotheũ, qui est filius meus chariſſimus, & fidelis in Dño, qui uos cõmonefaciet uias meas, quę sũt in Christo IESV, sicut ubiq; in oĩ ecclesia doceo. Tanq̃ nõ uẽturus sim ad uos, sic inflati sunt q̃dã. Veniã aũt ad uos cito, si dñs uoluerit, & cognoscã nõ sermonẽ eorũ qui inflati sũt, sed uirtutẽ. Non em̃ in sermone est regnũ dei, sed in uirtute. Quid uultis? In uirga ueniã ad uos, an in chari-

charitate & ſpũ manſuetudinis?

CAPVT V.

OMnino auditur inter uos fornicatio: & talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris ſui aliquis habeat. Et uos inflati eſtis, & non magis luctum habuiſtis, ut tollatur de medio ueſtrum qui hoc opus fecit. Ego quidem abſens corpore, præſens autem ſpiritu, iam iudicaui ut præſens, eum qui ſic operatus eſt, in nomine Domini noſtri IESV Chriſti, congregatis uobis & meo ſpiritu, cum uirtute Domini noſtri IESV, tradere huiuſmodi hominem ſatanæ, in interitum carnis, ut ſpiritus ſaluus ſit in die Dñi noſtri IESV Chriſti. Non eſt bona gloriatio ueſtra. Neſcitis quia modicũ fermentum totam maſſam corrumpit? Expurgate uetus fermẽtum, ut ſitis noua conſperſio, ſicut eſtis azymi. Etenim paſcha noſtrũ immolatus eſt Chriſtus. Itaque epulemur, non in fermento ueteri, neque in fermento maliciæ & nequiciæ, ſed in azymis ſynceriatis & ueritatis. Scripſi uobis in epiſtola ne commiſceamini fornicariis: nõ utiq; fornicariis huius mũdi, aut auaris, aut rapacibus, aut idolis ſeruientibus: alioquin debueratis de hoc mũdo exiſſe. Nũc aũt ſcripſi uobis, non commiſceri. Si is qui frater nominatur inter uos, eſt fornicator, aut auarus, aut idolis ſeruiẽs, aut maledicus, aut ebrioſus, aut rapax,

loue, and ſpzete of mekeneſſe.

The.v.Chapter.

IHer is wholy herde amõg you a foznication, & a ſuch foznicaciõ, as is not amõg the heythen, ſo * that one haue hys fathers wyfe. And ye be puſte vp, and haue not rather had ſo rowe, that he were taken awaye frõ the myddeſt of you that hath done ỳ dede. * I truely beynge abſent in body, but pzeſent in ſpzete haue iudged already as pzeſente, you beynge gathered and my ſpzete, wyth the power of our LORDE Jeſus Chriſt, * to betake hym that hath ſo done vnto Satanas, to the diſtruccion of the fleſhe, that the ſpzete be ſafe in ỳ day of our LORDE Jeſus Chriſt. Your retoycynge is not good. * Knowe ye not that a lytle leuen ſowzeth the whole lompe of dowe. + Pourge therfoze the olde leuen, that ye may be a newe dowe, as ye be vnleuẽded bzeade. ffoz Chriſt our * Eaſterlãbe is offered. Let vs therfoze * be mery not in the olde leuen, noz in the leuẽ of malicioufneſſe and wyckedneſſe, but in the vnleuended bzeades of ſincereneſſe and truth. + I wzote vnto you in a letter: * that ye ſhulde not medle wyth the whozemongers, truly not the whozemongers of thys wozlde oz couetous, oz extozcioners oz ſeruers of Idols, ozels ought ye to haue gone out of thys wozlde. * But now haue I wzytten vnto you, not to medle. Yf he that is called a bzother among you is a whozemonger, oz couetous, oz a wozſhipper of Idols, oz a rayler, oz a dzõkarde, oz an extoz-

A
Leuit. 18. a
Collo. 2. a
Math. 18. b
1. Tim. 1. c
B
Gala. 5. a
Eſay. 53. b
Johã. 1. c
* Exo. 12. a
Eccli. 13. a
1. Tella. 3. a

Iere. 16. a Dant. 1. b. extorcioner, * wythsuch one to take no meate. ffor what is it vnto me to iudge of them that are wythoute? Do not ye iudge of them that are wythin? ffor them that are wythout
Deut. 19. a shall God iudge. * Haue awaye the euell from amonge yourselues.

The. vi. Chapter.

A DArre ony of you haupnge a busyneſſe agaynſt another be iudged before the wycked, and not before
Math. 12. d and. 19. d the sayntes? * Know ye not that saintes shall iudge ỳ worlde? And yf the worlde shalbe iudged of you, ye are vnworthye that ye be iudged of the leest. Knowe ye not that we shall iudge the angels? How muche more worldly matters? Yf ye shall haue therfore worldlye iudgementes, the more vyler that are in the congregatiõ, these ordyne to iudge. I say it to your shame. Is ther no wyse man amõg you ỳ be able to iudge betwene hys brother? But ỳ brother stryueth wyth hys brother in iudgement, and
B that before the vnbeleupnge. Now truely is ther wholy a faute among you, that ye haue iudgementes amonge you. * Why do not ye rather
Math. 5. c suffre wronge? But ye do wronge & begyle, and that vnto the brethren. Knowe ye not that the wycked shall not possesse the kyngdome of God?
Gala. 5. c Erre not. * Nother the whoremongers, nor the worshippers of Idols, nor the aduouterous, nor the weaklynges, nor the abusers of themselues wyth mankynde, nor theues, nor the couetous, nor the dronkardes, nor the cursed speakers, nor extorcioners

rapax, cum eiusmodi nec cibum sumere. Quid enim mihi de his qui foris sunt iudicare? Nonne de iis qui intus sunt uos iudicatis? nam eos qui foris sunt, Deus iudicabit. Auferte malum ex uobis ipsis.

CAPVT VI.

AVdet aliquis uestrum habens negocium aduersus alterum, iudicari apud iniquos, & nõ apud sãctos? An nescitis quoniã sancti de hoc mũdo iudicabunt? Etsi in uobis iudicabitur mundus, indigni estis qui de minimis iudicetis. Nescitis quoniã angelos iudicabimus? Quãto magis secularia? Secularia igitur iudicia si habueritis, cõtemptibiles q̃ sunt in ecclesia, illos cõstituite ad iudicandũ. Ad uerecundiã uestram dico. Sic non est inter uos sapiẽs quisquã, qui possit iudicare inter fratrem suũ? Sed frater cum fratre iudicio contendit, & hoc apud infideles. Iam quidem omnino delictũ est in uobis, q̃ iudicia habetis inter uos. Quare non potius iniuriam accipitis? quare non magis fraudem patimini? Sed uos iniuriam facitis & fraudatis, & hoc fratribus. An nescitis quia iniqui regnum Dei non possidebunt? Nolite errare. Neque fornicarii, neque idolis seruientes, neq; adulteri, neque molles, neque masculorum concubitores, neque fures, neque auari neque ebriosi, neq; maledici, neq; rapa-

rapaces regnum Dei possidebunt. Et hæc quidem fuistis, sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine Domini nostri IESV Christi, & in spiritu Dei nostri. Omnia mihi licent, sed nō omnia expediunt. Omnia mihi licent, sed ego sub nullius redigar potestate. Esca uentri, & uenter escis: Deus autem & hunc & has destruet. Corpus autem non fornicationi, sed Domino, & Dominus corpori. Deus uero & Dominum suscitauit, & nos suscitabit per uirtutem suam. Nescitis quoniam corpora uestra membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quoniam qui adhæret meretrici, unum corpus efficitur? Erunt enim (inquit) duo in carne una. Qui autem adhæret Domino, unus spiritus est. Fugite fornicationem. Omne enim peccatum quodcunque fecerit homo extra corpus est: qui autem fornicatur, in corpus suum peccat. An nescitis quoniam membra uestra templum sunt spiritus sancti, qui in uobis est, quem habetis a Deo, & non estis uestri? Empti enim estis precio magno. Glorificate & portate Deum in corpore uestro.

the extorcioners shall possesse the kyngdome of God. And these thynges truely haue ye bene, but ye are washen, but ye are sanctifyed, but ye are iustifyed in the name of oure LORDE Jesus Christe, and in the sprete of oure God. All thynges are leaful vnto me, * but al thynges are not expedient. All thynges are leafull vnto me, but I wyll be broughte vnder nomans power. The meate vnto the belly, and the belly for meates: but God shall destroye thys and those. But the bodye not vnto fornicacion, but vnto the LORDE? and ẏ LORDE vnto the body. But * God hath both rayſed the LORDE by hys power, and shall rayse vs also. ✠ Or knowe ye not that your bodyes are members of Christe? Shall I than takynge awaye the mēbers of Christe make them the members of an harlotte? That be farre. Knowe ye not that he that cleueth vnto an harlotte, becommeth one body? For they * (sayeth he) shalbe two in one fleshe. But he that cleueth vnto the LORDE, is one sprete. Flye fornicacion. For all synne what soeuer a man doth, is wythout the bodye: but he that commytteth whoredome, synneth in hys bodye. * Or knowe ye not that youre members are the temple of the holy goost, that is in you, whome ye haue of God, and ye are not your owne? * For ye are boughte wyth a greate pryce. Glorifye and beare God in youre bodye. F

C
Eccli. 37. b
1. Cor. 10. c
Roma. 8. b
Genes. 2. b
1. Cor. 3. b
2. Cor. 6. c
1. Cor. 7. c
1. Petri. 1. c

A BUt of those thynges, wher of ye wrote vnto me: It is good vnto a man not to touch a woman. But because of fornicacion let euery one haue hys wyfe, & let euery one haue hyr husbande. And let the man render vnto the wyfe that due is, lykewyse also the wyfe vnto the man.

The woman hath not power of hyr body, but the man: and lykewyse also hath not the man power of hys body but the woman. * Wythdrawe not yourselues from ech other, wythout happely it be of consente for a tyme, that ye maye geue you to prayer: & returne agayne to the same, lest Satan tempte you for your incõtinency. ✠ But thys I saye accordynge to fauoure, not after a cõmaundemẽt. * For I wolde haue you all to be as myselfe: but euery one hath hys own gift of God, ỹ one truly thus, ỹ other so. But I saye vnto the not maryed & wedowes, it is good vnto thẽ yf they shall so abyde, as I also. * Yf so be they do not absteyne themselues, let them mary: for it is better to mary, than to burne. But vnto them that are ioyned in mariage commaunde not I, but the LORDE, * the womã not to go awaye from the man. Yf she go awaye, to abyde vnmaried, or to be reconciled vnto hyr husbande. And let not the man leaue hys wyfe. As for vnto the rest saye I, not the LORDE: Yf ony brother haue an vnfaythfull wyfe, and the same agreeth to dwell wyth hym, let hym not leaue the same.

Tob. 6. b and. 8. a Ioel. 2. c

Actu. 16. e

1. Tim. 5. b

Math. 5. b and. 19. a

DE quibus autem scripsistis mihi: Bonum est homini mulierem non tangere. Propter fornicationem autem unusquisque suam uxorem habeat, & unaquæque suum uirum habeat. Vxori uir debitum reddat, similiter autem & uxor uiro. Mulier sui corporis potestatem non habet, sed uir. Similiter autem & uir sui corporis potestatem non habet, sed mulier. Nolite fraudare inuicem, nisi forte ex consensu ad tempus, ut uacetis orationi, & iterum reuertimini in idipsum, ne tentet uos satanas propter incontinentiam uestram. Hoc autem dico secundum indulgentiam, non secundum imperium. Volo autem omnes uos esse sicut me ipsum: sed unusquisque proprium donum habet ex Deo, alius quidem sic, alius uero sic. Dico autem non nuptis & uiduis: bonum est illis, si sic permanserint, sicut & ego. Quod si non continent se, nubant: melius est enim nubere, quam uri. Illis autem qui matrimonio iuncti sunt, præcipio nõ ego, sed Dominus, uxorẽ a uiro non discedere. Quod si discesserit, manere innuptam, aut uiro suo recõciliari. Et uir uxorem non dimittat. Nam cæteris ego dico, non Dominus: Si quis frater uxorem habet infidelẽ, & hæc consentit habitare cum illo, nõ dimittat illã. Et si

And

Et si qua mulier habet uirum infidelem, & hic cõsentit habitare cum illa, non dimittat uirum: sanctificatus est enim uir infidelis per mulierem fidelem, & sanctificata est mulier infidelis per uirum fidelem, alioqui filii uestri immundi essent, nunc autem sancti sunt. Quod si infidelis discedit, discedat: non enim seruituti subiectus est frater aut soror in huiusmodi. In pace autem uocauit nos Deus. Vnde enim scis mulier, si uirum saluum facies? Aut unde scis uir, si mulierem saluam facies? nisi unicuique sicut diuisit Dominus. Vnũquemque sicut uocauit Deus, ita ambulet, & sic in omnibus ecclesiis doceo. Circuncisus aliquis uocatus est? non adducat præputium. In præputio aliquis uocatus est? non circuncidatur. Circuncisio nihil est, & præputium nihil est, sed obseruatio mandatorum Dei. Vnusquisque in qua uocatione uocatus est, in ea permaneat. Seruus uocatus es? non sit tibi curæ, sed & si potes fieri liber, magis utere. Qui em̃ in Domino uocatus est seruus, libertus est Domini. Similiter qui liber uocatus est, seruus est Christi. Precio ẽpti estis, nolite fieri serui hominũ. Vnusquisq; ergo in quo uocatus est fratres, in hoc maneat apud Deum.

De

And yf ony woman haue an vnfaithfull man, and the same consenteth to dwell wyth her, let her not leaue the man: for the vnfaythfull man is sãctifyed thorowe the faythfull womã, and the vnfaythfull woman is sanctifyed thorowe the faythfull man, or els were your chyldren vnclene, but nowe they are holy. Yf the vnfaythfull goeth awaye, let hym go awaye: for a brother or syster is not bounde in such cases. But God hath called vs in peace. * For whence knowest thou o womã, whether thou shalt saue the man? Or whence knowest thou o mã, whether thou shalte saue the woman? saue as the LORD hath distributed vnto euery man. 1. Pet. 3. a

As * God hath called euery man, so let hym walke, and so I teache in all congregacions. Is ony man called a circumcised? let hym not bryng the foreskynne vpon hym. Is ony mã called in the foreskynne? let hym not be circumcised. The circumcision is nothynge, and the foreskynne is nothynge, but the kepynge of the commaundementes of God. ✠ Let euery man in what callynge he is called continue in the same. * Arte thou called a seruaunt? care not: but and yf thou mayest be fre, vse it rather. For whoso is called a seruaũte in the LORDE, he is a fre man of ẏ LORDE. Lykewyse he that is called beynge fre, is the seruaunte of Christ. * Ye ar bought with a pryce, become not the seruauntes of men. Euery one therfore brethren where in he is called, let hym abyde in the same wyth God. ✠ But of the vir: Ephe. 4. a C 1. Timo. 6. a 1. Cor. 6. c 1. Pet. 1. c

Ff. ii. gines

gines I haue no commaundemente of the LORDE, neuertheleſſe I geue counſell, as haupnge optayned mercy of the LORDE, that I be faythfull. I ſuppoſe it to be good for the preſente neceſſite, for it is good for a man ſo to be. Arte thou bounde to a wyfe? ſeke not lowſynge. Arte thou lowſe from a wyfe? ſeke not a wyfe. But yf thou take a wyfe, thou haſte not ſynned. And yf a virgyne marry, ſhe hath not ſynned: Neuertheleſſe ſuche ſhall haue trouble of the fleſhe. But I ſauoure you.

¶ Thys I ſaye therfore brethren, * the
Pſal. 89. a
1. Petri. 3. a
tyme is ſhorte. It remayneth, that they alſo that haue wyues, be as not haupnge: and they that wepe, as not weppnge: and they that reioyce, as not reioycynge: and they that bye, as not poſſeſſynge: and they that vſe thys worlde, as thoughe they
Eſa. 40 a
1. Joh. 2. c
vſed it not: for * the faſhion of thys worlde paſſeth awaye. ‡ But I wolde haue you to be wythoute
‡ Mat. 6. c
Luce. 12. c
careſulneſſe. * He that is wythoute a wyfe, is careſull for the thynges that be the LORDES, how he maye pleaſe God. But he that is wyth a wyfe is careſull of the thynges that be of the worlde, howe he maye pleaſe hys wyfe, and is diuided. And a woman that is vnmaryed and a virgine, careth for ỹ thynges that are the LORDES, that ſhe be holy both bodye and ſpyrete. But
1. Tim. 5. a
ſhe that is maryed, careth for the ¶ thynges that be of the worlde, howe ſhe maye pleaſe hyr huſbande. Moreouer thys I ſaye to youre profyte, not

De uirginibus autem præceptum Domini non habeo, conſilium autem do tanquam miſericordiam conſequutus a Domino, ut ſim fidelis. Exiſtimo enim hoc bonum eſſe, propter inſtantem neceſſitatem, quoniam bonum eſt homini ſic eſſe. Alligatus es uxori? noli quærere ſolutionem. Solutus es ab uxore? noli quærere uxorem. Si autem acceperis uxorem, non peccaſti. Et ſi nupſerit uirgo, non peccauit: tribulationem tamen carnis habebunt huiuſmodi. Ego autem uobis parco. Hoc itaque dico fratres: tempus breue eſt. Reliquum eſt, ut & qui habent uxores, tanquam non habentes ſint: & qui flent, tãquam non flentes: & qui gaudent, tanquam non gaudentes: & qui emunt, tanquam non poſſidentes: & qui utuntur hoc mundo, tanqnam non utantur: præterit em̃ figura huius mũdi. Volo aũt uos ſine ſollicitudine eſſe. Qui ſine uxore eſt, ſollicitus eſt quæ Domini ſunt, quomodo placeat Deo. Qui autem cum uxore eſt, ſollicitus eſt quæ ſunt mundi, quomodo placeat uxori, & diuiſus eſt. Et mulier innupta & uirgo cogitat quæ Domini ſunt, ut ſit ſancta, & corpore, & ſpiritu. Quæ autẽ nupta eſt cogitat quę ſunt mũdi, quõ placeat uiro. Porro hoc ad utilitatẽ ueſtrã dico,

non

non ut laqueum uobis iniiciam: sed ad id quod honestum est, & quod facultatem præbeat sine impedimento Dominum obsecrandi. Si quis autem turpem se uideri existimat, super uirgine sua, quod sit superadulta, & ita oportet fieri: quod vult faciat, nõ peccat, si nubat. Nam qui statuit in corde suo firmus, non habens necessitatem, potestatem autem habens suę uoluntatis, & hoc iudicauit in corde suo, seruare uirginem suam, bene facit. Igitur & qui matrimonio iungit uirginem suã, bene facit: & qui non iungit, melius facit. Mulier alligata est legi, quanto tempore uir eius uiuit: quod si dormierit uir eius, libera est, cui autem vult nubat, tantũ in Domino. Beatior autem erit, si sic permanserit, secundum meum consilium. Puto autem quod & ego spiritum Dei habeam.

not that I shuld cast a snare on you, but because of it that is honeste, and that maye geue a lyberte to prayer ỹ LORDE wythout impediment. But yf ony man thynke hym to be estymed blameable for his virgin, because that she is ouergrowen, and it muste so be done: let him do what he wyll, he synneth not, yf he mary her. ffor he that beynge sure in his harte hath so purposed, hauynge no nede, but hauynge power of hys wyll, and haue determyned that in hys harte [namely] to kepe his virgin, he doth wel. Therfore both he that coupleth hys virgyne in mariage, doth well: and he that toyneth her not doth better. *The woman is bounde to the lawe as longe as hir husbãde lyueth Yf so be that hyr husbande do slepe, she is fre, let her marye whome she wyll, only in the LORDE. But she shalbe more happyer after my counsell, yf she shall continue so. I suppose that I haue the sprete of God also. Roma. 7. a

CAPVT VIII.

The.viii.Chapter.

DE iis autem quæ idolis immolantur, scimus q̃ omnes scientiam habemus. Sciẽtia inflat, charitas uero ædificat. Si quis autem se existimat scire aliquid, nondum cognouit quemadmodum oporteat eum scire. Si quis autem diligit Deum, hic cognitus est ab eo. De escis autẽ quæ idolis immolantur, scimus quia nihil est idolum in mundo, & q̃ nullus est Deus, nisi unus. Nam & si sunt qui iudicãtur dii, siue in cœlo, siue in terra (siquidẽ sunt

BVt of those thynges that are *offred vp vnto Idols ‡ we knowe ỹ we haue al knowlege. Knowlege puffeth vp, but loue edifyeth. But he ỹ thinketh him to know ought, he hath not yet knowẽ how it behoueth hym to knowe. But he that loueth God, thesame is knowen of hym. And as for the meates ỹ be offered vp vnto Idols, we know that* the Idol is no thynge in the worlde, *and ỹ ther is no God saue one. ffor thoughe ther be ỹ are estimed gods, ether in heauen, *or in earth (for ther are many A Actu.15.d ‡Rom.14.b 1.Cor.10.c Deut.4.f and.6.b Esay.44.b Psal.18.a

dii

fff.iii. gods,

gods, & many lordes,) yet haue we
Ephes.4.a but *one God the father, ‡of whom
‡Rom.11.b are all thynges, and we in hym: and
one LORD Jesus Christ, by whome
B are all thynges, and we thorowe
hym. But ther is not knowlege in
1.Cor.10.b euery one. ffor some for *ỳ cõscience
of an Idoll hetherto eate it as a
thynge offered vnto an Idoll, and
they^r consctence where as it is wea
ke, is defyled. But meate doth not
forther vs vnto God. ffor nother
shall we haue abundaunce, yf we
eate: nother shall we wante, yf we
eate not. But beware leste happely
thys youre lyberte become a stom-
blynge blocke vnto the weake. ffor
yf some man shall se hym that hath
knowlege, syt eatynge of the Idols
[meate,] shall not hys conscience
whan it is weake, be stablyshed to
eate Idols offerynges? and the wea-
ke brother for whome Christe dyed
shall perysshe by thy conscience. But
ye so synnynge agaynst the brethren
and smytynge they^r weake consctien
ces, ye synne agaynst Christ. Wher
Roma.14.c fore *yf meate offende my brother,
I wyl neuer eate flesshe, leste I offende
my brother.

The.ix.Chapter.

A M * not I fre? Am not I
Actu.9.a an Apostle? ‡haue not I
‡1.Cor.11.b sene Jesus Christe oure
LORDE? Are not ye my
worke manshippe in the LORDE? And
though I am not an Apostle vnto o-
ther, yet am I vnto you: for ye are ỳ
seale of myne Apostleship in ỳ LOR
DE. My defence by them that are
at me, is thys: Haue not we power
to

dii multi, & domini multi) nobis
tamen unus Deus pater, ex quo
omnia, & nos in illum: & unus
Dominus IESVS Christus, per
quem omnia, & nos per ipsum.
Sed non in omnibus est scien-
tia. Quidã autẽ cũ cõscientia us-
que nunc idoli, quasi idolothy-
tum manducant, & conscientia
ipsorum cum sit infirma, pollui-
tur. Esca aũt nos non cõmendat
Deo. Neq; enim si manducaueri
mus, abundabimus: neque si nõ
manducauerimus, deficiemus.
Videte aũt ne forte hæc licentia
uestra offẽdiculũ fiat infirmis. Si
enim quis uiderit eũ qui habet
scientiã, in idolo recũbentẽ, non
ne cõscientia eius cũ sit infirma,
ædificabitur ad mãducandũ ido
lothyta? Et peribit infirmus in
tua conscientia frater, propter
quẽ Christus mortuus est. Sic aũt
peccantes in fratres, & percutiẽ
tes cõscientiam eorũ infirmã, in
Christum peccatis. Quapropter
si esca scandalizat fratrẽ meum,
non manducabo carnẽ in æter-
nũ, ne fratrem meũ scãdalizem.

CAPVT IX.

NOn sum liber? Nõ sum
Apostolus? Nonne
Christum IESVM Do
minũ nostrũ uidi? Non
ne opus meũ uos estis in Domi
no? Et si aliis non sum Apostо-
lus, sed tamen uobis sum: nam si
gnaculum Apostolatus mei uos
estis in Dño. Mea defẽsio a pud
eos qui me interrogant hęc est:
Nũquid nõ habemus potestatẽ
man-

manducandi & bibendi? Nunquid non habemus potestatem mulierem sororem circunducendi, sicut & cæteri Apostoli & fratres Domini, & Cephas? Aut ego solus & Barnabas, non habemus potestatem hoc operandi? Quis militat suis stipendiis unquam? Quis plantat uineam, & de fructu eius non edit? Quis pascit gregem, & de lacte gregis non manducat? Nunquid secundum hominem hæc dico? An & lex hæc non dicit? Scriptum est enim in lege Mosi: Non alligabis os boui triturãti. Nunquid de bobus cura est Deo? An propter nos utique hoc dicit? Nam propter nos scripta sunt, quoniam debet in spe qui arat, arare: & qui triturat, in spe fructus percipiendi. Si nos uobis spiritualia seminauimus, magnũ est si carnalia uã metamus? Si alii potestatis uestræ participes sunt, quare non potius nos? Sed non usi sumus hac potestate, sed omnia sustinemus, ne quod offẽdiculũ demus euãgelio Christi. Nescitis quoniam qui in sacrario operantur, quæ de sacrario sunt, edunt: & qui altario deseruiunt, cum altario participant? Ita & Dominus ordinauit iis qui euangelium annunciant, de euangelio uiuere. Ego autem nullo horum usus sum. Non autem scripsi hæc, ut ita fiant in me. Bonum est enim mihi magis mori, quã ut gloriam meam quis

to eate and drynke? haue we not power to leade aboute a woman * syster, as also the other Apostles & brethren of the LORDE, and * Cephas? Or haue I only and Barnabas not power to do that? Who doth euer warrefare vpon hys owne wages? Who doth plãte a vyne, and eateth not of hys frute? Who fedeth a flocke and eateth not of the mylke of the flocke? Saye I these thynges after man? Sayeth not the law these thynges also? For it is wrytten in Moses lawe: * Thou shalte not mosell the mouth vnto the oxe, treadynge out the cozne. Doth God care for ỳ oxen? Doth he not verely saye it for oure sakes? For they are wrytten for our sakes, because ỳ he that eareth, muste eare vpon hope: and he ỳ treadeth out the cozne, vpon hope to optayne frute. * Yf we haue sowẽ vnto you spirituall thynges, is it a greate thynge yf we do reape your carnall thynges? Yf other are partakers of your power, why not rather we: * But we haue not vsed this power, but we suffre all thynges, leste we geue ony hynderaũce vnto the Gospell of Christ. Knowe ye not ỳ they that serue in the temple, eate of the thynges that are of the temple? and they that serue the altare, are partakers of the altare? * Euen so hath ỳ LORDE ordyned vnto them ỳ serue the Gospell, to lyue of the Gospell. * But I haue vsed none of the thynges. Neuertheles se I haue not wrytẽ these thynges that they be so done in me: for it is rather better for me to dye, than that ony man shulde

Phil. 4. a
Math. 8. b
Luc. 4. d
B
Deu. 25. a
1. Tim. 5. c
Roma. 15. d
Gala. 6. a
2. Cor. 11. a
Math. 10. a
Actu. 20. a
1. Tessa. 2. b
2. Tessa. 3. a

make my reioycynge voyde. ffor though I ſhall preach, it is no prayſe to me: for nede lyeth vpon me. Wo vnto me, yf I ſhall not preach. ffor yf I do it wyllyng, I haue rewarde: but yf [I do it] agaynſt my wyll, the diſpoſynge is commytted vnto me. What is than my rewarde? [namely] that I preachynge the Goſpell, do vtter the Goſpell frely, that I do not myſuſe my power in the Goſpell. * ffor whan I was fre from all thynges, I haue made me the ſeruaunte of all, that I myghte wynne the more. * And I am become vnto the Iewes as a Iewe, that I myghte wynne the Iewes: Vnto them that are vnder the law, as though I were vnder the lawe, (whā yet I was not vnder ẏ lawe,) that I myght wynne them that were vnder the lawe: * Vnto thē that were wythout law, as thoughe I were wythout lawe, (whā yet I was not wythout ẏ lawe of God, but was in Chriſtes lawe,) that I myghte wynne them ẏ were wythout lawe. I am become weake vnto the weak, that I myght wynne the weake. * I am become of al faſhions vnto euery one, ẏ I myght ſaue all mē. But I do al thynges becauſe of the Goſpell, that I may be partaker of it. + Knowe ye not ẏ they that runne in a courſe, they truely do all runne, but one receaueth ẏ reward? Runne ye ſo that ye maye optayne. But euery one that proueth maſtry abſtayneth from all thynges: and they truely, that they maye receaue a corruptible crowne, but we * an vncorrupted. I therfore do runne

Actu. 22. c

Actu. 16. a 18. b. 21. c and. 24. b

Gala. 2. a

1. Cor. 10. d

2. Tim. 4. b 1. Petr. 5. a

quis euacuet. Nam & ſi euangelizauero, non eſt mihi gloria: neceſſitas enim mihi incumbit. Væ enim mihi ſi non euangelizauero. Si enim uolens hoc ago, mercedem habeo: ſi autem inuitus, diſpenſatio mihi credita eſt. Quæ eſt ergo merces mea? Vt euangelium prædicans, ſine ſumptu ponam euangelium, ut non abutar poteſtate mea in euangelio. Nam cum liber eſſem ex omnibus, omnium me ſeruum feci, ut plures lucrifacerem. Et factus ſum Iudæis tanquam Iudæus, ut Iudæos lucrarer: iis qui ſub lege ſunt, quaſi ſub lege eſſem (cum ipſe non eſſem ſub lege) ut eos qui ſub lege erant, lucrifacerem: iis qui ſine lege erant, tanquam ſine lege eſſem, (cum ſine lege Dei non eſſem, ſed in lege eſſem Chriſti) ut lucrifacerem eos qui ſine lege erant. Factus ſum infirmis infirmus, ut infirmos lucrifacerem. Omnibus omnia factus ſum, ut omnes facerem ſaluos. Omnia autem facio propter euangelium, ut particeps eius efficiar. Neſcitis quod ii qui in ſtadio currunt, omnes quidem currunt, ſed unus accipit brauium? Sic currite, ut comprehendatis. Omnis autem qui in agone contendit, ab omnibus ſe abſtinet: & illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur

ſic cur-

sic curro, non quasi in incertum: sic pugno, non quasi aerem uerberans: sed castigo corpus meũ, & in seruitutem redigo, ne cum aliis prædicauerim, ipse reprobus efficiar.

CAPVT X.

NOlo enim uos ignorare fratres, quoniã patres nostri omnes sub nube fuerũt, & omnes mare transierunt, & õnes in Mose baptizati sũt in nube & in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, (bibebant autẽ de spirituali consequente eos petra, petra autem erat Christus) sed non in pluribus eorum beneplacitum est Deo, nã prostrati sunt in deserto. Hæc autem in figura facta sunt nostri, ut non simus cõcupiscentes malorum, sicut illi concupierunt. Neq; idololatræ efficiamini, sicut quidam ex ipsis, quemadmodũ scriptum est: Sedit populus manducare & bibere, & surrexerunt ludere. Neq; fornicemur, sicut quidã ex ipsis fornicati sunt, & ceciderunt una die uiginti tria milia. Neq; tentemus Christum, sicut quidam eorum tentauerũt, & a serpentibus perierũt. Neq; murmurauerit is, sicut q̃dã eorũ murmurauerũt, & perierũt ab exterminatore. Hęc aũt oia in figura cõtingebant illis, scripta sunt aũt ad correptionẽ nostrã, in quos fines seculorũ deuenerũt. Itaq; qui se existimat stare,

runne so, not as at an vncertayne thynge: I fyght so, not as beatynge the ayre: but I chastyse my body, and bryngе it in subiection, lest whan I haue preached vnto other, I myselfe become a castawaye. ✣

The.x. Chapter. ✣

BRethren, I wolde not you to be ignorãt, ✣ that oure fathers were all vnder a cloude, ✣ and they all passed thorow the see, and they all were baptysed by Moses in the cloude & in the see, and they al ✣ dyd eate one spiritual meate, & they all ✣ dyd drynke of one spirituall drynke (but they dranke of the spiritual ✣ rocke followynge thẽ, & the rocke was Christ.) ✣ But in many of them had God no pleasure, ✣ for they were ouerthrowẽ in ỹ deserte. But these thynges happened in a fygure vnto vs, that ✣ we shulde not be lustynge of euell thynges, as they also lusted. Nother become ye worshippers of Idols, as some of them, as it is wrytten: ✣ The people dyd syt downe to eate and to drynke, and rose vp to playe. Nother let vs cõmytte whoredom, ✣ as some of thẽ cõmytted whoredome, & there fell on one daye thre & twenty thousande. Nother let vs tempte Christ, ✣ as some of them tempted, and perysshed of the serpentes. Nother do ye murmure, ✣ as some of them dyd murmure, and perysshed of the destroyer. But all these happened vnto thẽ in a fygure, but they are wrytten for our warnynge, vpon whome the endes of the worlde are come. Therfor let hym ỹ supposeth him to

A Exodi.13. b
Exod.14. c
Exodi.16. c
Exod.17. b
Num.20. a
Math.16. c
Num.14. e
Exodi.32. b
Num.25. a
Psal.105. a
Num.21. a
Num.11. a
B

stande

ſtande, beware leſt he fal. Let no tẽp
tacion take holde vppon you, ſaue it
that followeth the nature of man.
1.Cor.1.a 1.Theſſa.5.c ✠But God is faythful, ‡whych ſhal
‡1.Pet.2.b not ſuffre you to be tempted aboue
it that ye be able, but ſhal euen with
the temptactõ make a waye to come
forth, that ye maye ſuffre it. ✠Wher
fore ye mooſt beloued vnto me, flye
from the worſhipppynge of Idols. I
ſpeake as vnto wyſe men, iudge ye
your ſelues what I ſaye. The cuppe
of thankeſgeuynge the whyche we
bleſſe, is it not the communicacyon
of the bloude of Chriſte? And ẏ breade
ẏ we breake, is it not the partakynge
of the body of the LORDE? ffor we
many are one breade and one body,
all we truely that take parte of one
℣ breade and of one cuppe. Beholde
Iſrael after the fleſh: Are not they
that eate the ſacrifices partakers of
1.Cor.8.a the altare? What than? ✠Wyll I ſay
that ẏ thynge offered vp vnto Idols
be ought? or that the Idoll be ought?
But what the heythen offre, they
offre it vnto deuels, & not vnto God
✠But I wyll not haue you to beco-
me partakers of deuels. Ye can not
drynke the cuppe of the LORDE, &
the cup of the deuels: ye can not be
partakers of the table of the LORDE
& of ẏ table of deuels. Or wyl we pro
uoke ẏ LORDE? Are we ſtronger thã
Eccli.37.b 1.Cor.6.c he? ✠All thynges are leaful vnto me,
but all thynges are not expedient: al
thynges are leafull vnto me, but all
1.Cor.13.a thynges edifye not. ✠Let nomã ſeke
that hys is, but ẏ is another mãs. Al
thynge that is ſolde in the ſhambles
do ye eate, not axynge, becauſe of ẏ
con

ſtare, uideat ne cadat. Tentatio
uos non apprehẽdat, niſi huma
na. Fidelis autem Deus eſt, qui
non patietur uos tentari ſupra
id quod poteſtis, ſed faciet eti-
am cum tentatione prouentum,
ut poſſitis ſuſtinere. Propter
quod chariſſimi mihi, fugite ab
idolorum cultura. Vt prudenti-
bus loquor, uoſipſi iudicate qđ
dico. Calix benedictionis cui be
nedicimus, nonne communica-
tio ſanguinis Chriſti eſt? Et pa-
nis quem frangimus, nonne par
ticipatio corporis Domini eſt?
Quoniam unus panis & unum
corpus multi ſumus, omnes qui
de uno pane, & de uno calice
participamus. Videte Iſrael ſe-
cundum carnem. Nonne qui e-
dunt hoſtias participes ſunt al-
taris? Quid ergo? Dico quod ido
lis immolatum ſit aliquid? aut
quod idolum ſit aliquid? Sed
quod quæ immolant Gentes, dę
moniis immolant, & non Deo.
Nolo autem uos ſocios fieri dæ
moniorum. Non poteſtis cali-
cem Domini bibere, & calicem
dæmoniorum: non poteſtis men
ſæ Domini participes eſſe, &
menſæ dæmoniorum. An æ-
mulamur Domnium? Nunquid
fortiores illo ſumus? Omnia
mihi licent, ſed non omnia ex-
diunt: omnia mihi licent, ſed
non omnia ædificant. Nemo
quod ſuum eſt quærat, ſed quod
alterius. Omne quod in ma-
cello uænit manducate, nihil
interrogantes propter conſcien

tiam.

tiam. Domini est terra, & plenitudo eius. Si quis uocat uos infidelium ad cœnam, & uultis ire, omne quod uobis apponitur, manducate, nihil interrogantes propter conscientiam. Si quis autem dixerit: Hoc immolatum est idolis, nolite manducare propter illum qui indicauit, & propter conscientiam: conscientiam autem dico, non tuam, sed alterius. Vt quid enim libertas mea iudicatur ab aliena conscientia? Si ego cum gratia participo, quid blasphemor pro eo ꝙ gratias ago? Siue ergo manducatis, siue bibitis, uel aliud quid facitis, omnia in gloriam Dei facite. Sine offensione estote Iudeis, & Gentibus, & ecclesiæ Dei, sicut & ego per omnia omnibus placeo, nō quærens quod mihi utile est, sed quod multis, ut salui fiant.

CAPVT XI.

IMitatores mei estote, sicut & ego Christi. Laudo aūt uos frēs, quod per omnia mei memores estis, & sicut tradidi uobis præcepta mea tenetis.

Volo autem uos scire quod omnis uiri caput Christus est, caput autem mulieris, uir: caput uero Christi, Deus. Omnis uir orans aut prophetans uelato capite, deturpat caput suum. Omnis autem mulier orans, aut prophetans nō uelato capite, deturpat caput suum: unum enim est, ac si de-

conscience. * The LORDES is the earth & hys fulnesse. Yf ony of ỳ infydels byddeth you to supper, & ye wyl go, al that is set afore you, eate of it, not aspynge, because of the conscience. But yf ony man shall saye: That is offered vp vnto Idols, eate ye it not for cause of him that hath shewed it, & because of conscience: but I speake of * the conscience, not thyne, but of the other. ffor what is my lyberte iudged of another mans conscience? * Yf I take parte with thankes, why am euel spokē of for that wherfore I geue thākes? Therfore, * whether ye eate, whether ye drynke, or do ought els, do all thynges to the glory of God. Be wythout offendicle vnto the Iewes and Gentyles, & the congregacion of God: * Euen as I also please all men in al thynges, not sekyng it that is profytable vnto me but that [is profitable] vnto many, that they maye be saued.

Psal. 32. a

D

1. Cor. 8. b

1. Tim. 4. a

Collos. 2. b

1. Cor. 9. b

The. xi. Chapter.

BE * ye my followers, as I also am of Christe. And I prayse you brethren that in all thynges ye remembre me, and kepe my commaundementes, as I haue delyuered them vnto you. But I wyll haue you to knowe that euery mans heade is Christ, and * the heade of the womā is the man: but the heade of Christe is God. Euery man prayenge or prophecyenge, the heade beynge couered, doth shame hys heade. But euery woman prayeng or prophecyeng, the heade not beynge couered, shameth hyr heade: for it is all one as though

A

1. Cor. 4. c

Ephe. 5. c

though she were shauen. For yf the woman is not couered, let hyr heer
Deut. 22. a be cut of. ✶But yf it is vncomly for
1. Cor. 14. c a womã to haue the heere cut of, or to be shauen, let her couer hyr head,
The man truely ought not to couer
Ephes. 4. c hys heade, ✶for he is the ymage and
glory of God, but the woman is the
Gen. 2. d glory of the man. ✶ For the man is not of the woman, but the womã of the man. For the man was not created for the woman, but the woman
B for the man. And therfore ought the woman to haue a couerynge vppon hyr heade, and because of the angels
Neuertheles̄e, nother is ỹ mã wyth out the woman, nor the womã without the man in the LORDE. For as the woman is of the man, euen so also the man by the woman: but all thynges of God. Judge ye your selues. Becõmeth it a woman to prayе God not beynge couered? Doth not very nature teache you, that a man truely yf he let hys heere grow, it is a shame vnto hym: but yf a woman let hyr heere growe, it is a prayse vnto her: for ỹ heeres be geuẽ her for a
1. Tim. 6. c couerynge. ✶But yf ony semeth to be contencious, we haue not suche costume, nother the congregacion of God. But thys I commaunde not praysyng, that ye come together not for better, but for worse. For fyrst I heare that as ye come together into the congregacion, that ther are diui-
Math. 18. a sions, and I beleue it partely. ✶For
1. Johã. 2. c ther must also be sectes among you, that they ỹ are proued, become ma-
C nyfest amõge you. Whã ye therfore come together, it is not now to eate the

si decaluetur. Nam si non uelatur mulier, tondeatur. Si uero turpe est mulieri tonderi aut decaluari, uelet caput suum. Vir quidem non debet uelare caput suum, qnoniam imago & gloria Dei est: mulier autem gloria uiri est. Non enim uir ex muliere est, sed mulier ex uiro. Etenim non est creatus uir propter mulierem, sed mulier propter uirum. Ideo debet mulier uelamen habere supra caput suum, & propter angelos. Verumtamen neque uir sine muliere, neque mulier sine uiro in Domino. Nam sicut mulier de uiro, ita & uir per mulierem. Omnia autem ex Deo. Vosipsi iudicate, decet mulierem non uelatam orare Deum? Nec ipsa natura docet uos, quod uir quidem si comam nutriat, ignominia est illi: mulier uero si comam nutriat, gloria est illi: quoniam capilli pro uelamine ei dati sunt. Si quis autem uidetur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei. Hoc autem præcipio non laudans, quod non in melius, sed in deterius conuenitis. Primum quidem conueniẽtibus uobis in ecclesiam, audio sciss̄uras esse inter uos, & ex parte credo. Nã oportet & hæreses esse, ut & qui probati sunt, manifesti fiant in uobis. Conuenientibus ergo uobis in unum, iam non est

Domi-

dominicam cœnam manducare. Vnuquisq; em̃ suã cœnã præsumit ad manducandum. Et alius quidem esurit, alius autẽ ebrius est. Nunquid domos non habetis ad manducandum & bibendum? Aut ecclesiam Dei cõtemnitis, & confunditis eos qui non habent? Quid dicam uobis? Laudo uos? In hoc non laudo. Ego enim accepi a Domino quod & tradidi uobis, quoniã Dominus IESVS in qua nocte tradebatur, accepit panem, & gratias agens, fregit, & dixit: Accipite, & mãducate, hoc est corpus meum quod pro uobis tradetur: hoc facite in meam commemorationem. Similiter & calicem postquam cœnauit, dicens: Hic calix nouum testamentum est in meo sãguine, hoc facite, quotiescunq; bibetis in meam commemorationem. Quotiescunq; enim manducabitis panẽ hunc, & calicem bibetis, mortem Domini annunciabitis donec ueniat. Itaq; quicunq; manducauerit panem, & biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Probet autẽ seipsum homo, & sic de pane illo edat, & de calice illo bibat. Qui enim mãducat & bibit indigne, iudiciũ sibi manducat & bibit, non diiudicans corpus Dñi. Ideo inter uos multi ifirmi & imbecilles, & dormiũt multi. Quod si nosmetipsos diiudicaremus, nõutiq; diiudicaremur. Dũ iudicamur aũt a dño corripimur, ut non

the LORDES supper: for euery one taketh his owne supper afore him to eate, and the one truely hath honger but the other is dronke. Haue ye not houses to eate and drynke in? Or despyse ye the congregacion of God, & shame thẽ that haue not? What shal I saye vnto you? In thys do I not prayse you. † For I haue receaued of the LORD that, whyche I haue also delyuered vnto you, * that ẏ LORD Jesus in what nyght he was betrayed, he toke ẏ breade, & geuyng thankes he brake it, & sayd: Take ye, and eate, thys is my body, * ẏ shalbe delyuered for you: do thys in the remembraunce of me. Lykewyse also ẏ cup after ẏ he had supped, sayeng: Thys cup is ẏ new testamẽt in my bloude thys do as oft as ye shal drynke it in my remembraunce. For as oft as ye shal eate thys breade, & drynke of the cuppe, * ye shal shewe ẏ death of the LORD, vntyll ‡ he come. Therfore whosoeuer shall eate the flesshe and drynke the bloude of the LORD vnworthely, he shalbe gylty of the body and bloude of the LORDE. * But let a man examine hymselfe, and let hym so eate of that breade, & drynke of the cuppe. For he that eateth and drynketh it vnworthely, eateth and drynketh iudgemente vnto hym selfe, makynge no difference of the bodye of the LORDE. ℞ Therfore are ther many weake and feble amonge you, and many do slepe. * Yf we dyd examine oureselues, verelye we shulde not be iudged. But whan we are iudged, we are chastened of the LORDE, that we

Math. 26. c
Marc. 14. c
Luce. 22. b
Esay. 53. a
1. Petr. 2. b
‡ Actu. 1. b
1. Cor. 11. b
Eccli. 18. g

Johan. 2. c we be not * dāned wyth thys world. Therfore my brethrē, whā ye come together to eate, tarye one for another. Yf ony mā doth honger, let him eate at home, that ye come not together vnto iudgement. But as for other thynges shall I set in order whā I shall come.

non cum hoc mundo damnemur. Itaque fratres mei cum conuenitis ad manducandum, inuicem expectate. Si quis esurit, domi manducet, ut non in iudicium conueniatis. Cætera autem cum uenero disponam.

The. xii. Chapter.

A But I wyl not haue you to be ignoraunte brethren of the spirituall thynges. ✠ Ye know that whan ye were Gentyles, ye [were] goynge to dōme Idols, after as ye were led.
Marc. 9. d Therfore do I shewe you, * that noman speakynge by the sprete of God doth defye Jesus. And noman can saye the LORDE Jesus, saue by the
Roma. 12. a holy goost. * Ther are verely diuersities of gyftes, but one sprete. And ther are diuersities of offices, but one LORDE. And ther are diuersities of operacions, * but one God,
Joh. 5 b that worketh al thynges in all. * Un
Ephes. 4. a to euery mā is declaryng of ẏ sprete geuen to profyte: vnto the one truely is geuen by the sprete ẏ vtteraūce of wysedome: and vnto another after the same sprete [is geuen] the vtteraunce of knowlege: vnto another fayth in ẏ same sprete: vnto another the grace of healynges in the same sprete: vnto another ẏ workynge of miracles: vnto another prophecy: vn
1. Joh. 4. a to another * discernynge of spretes: vnto another the diuersities of tunges: vnto another interpretacion of speches. But all these doth the one
B and same sprete worke, diuidyng vn
Roma. 12. a to euery one as he wyll. ✠ * For as the

CAPVT XII.

De spiritualibus autē nolo uos ignorare fratres. Scitis autem quoniam cum Gentes essetis, ad simulachra muta prout ducebamini euntes. Ideo notum uobis facio, quod nemo in spiritu Dei loquens, dicit anathema IESV. Et nemo potest dicere Dominus IESVS, nisi in spiritu sancto. Diuisiones uero gratiarum sunt, idem autem spiritus. Et diuisiones ministrationum sunt, idem autem Dominus. Et diuisiones operationum sunt, idem uero Deus, qui operatur omnia in omnibus. Vnicuique autem datur manifestatio spiritus, ad utilitatem: Alii quidem per spiritum datur sermo sapientiæ: alii autem sermo scientiæ, secundum eundem spiritum: alteri fides in eodem spiritu: alii gratia sanitatum in uno spiritu: alii operatio uirtutum: alii prophetia: alii discretio spirituum: alii genera linguarum: alii interpretatio sermonum. Hæc autem omnia operatur unus atque idem spiritus diuidens singulis prout uult. Sicut enim cor-

pus unum est,& membra habet multa: omnia autē membra corporis cū sint multa,unum tamen corpus sunt,ita & Christus. Etenim in uno spiritu omnes nos in unum corpus baptizati sumus,siue Iudęi,siue Gētiles, siue serui, siue liberi:& omnes in uno spiritu potati sumus.Nā & corpus nō est unum membrū,sed multa. Si dixerit pes:Quoniā nō sum manus,nō sum de corpore, nū ideo non est de corpore? Et si dixerit auris:Quoniā nō sum oculus,nō sum de corpore,nū ideo non est de corpore? Si totū corpus oculus,ubi auditus? Si totū auditus, ubi odoratus? Nunc autē posuit Deus membra, unūquodq; eorū in corpore sicut uoluit. Quod si essent oia unū membrū, ubi corpus? Nūc aūt multa qdē mēbra, unū aūt corpus. Nō potest dicere oculus manui:Opera tua non indigeo. Aut iterum caput pedibus: Non estis mihi necessarii. Sed multo magis quæ uidentur mēbra corporis infirmiora esse, necessariora sūt:& quę putamus ignobiliora mēbra esse corporis, his honorē abūdantiorē circūdamus: & quæ inhonesta sunt nostra, abundantiorē honestatē habent.Honesta aūt nostra nullius egent. Sed Deus tēperauit corpus,ei cui deerat, abūdātiorem tribuēdo honorem,ut nō sit schisma in corpore,sed in idipsū pro inuicem sollicita sint membra. Et si quid patitur unū membrū, cōpatiuntur ōniā membra:

siue

the body is one,and hath many mēbres,but all the members of the body though they ar many,yet are one body,euen so Christ also.For by one spryte are we all baptysed in one body,whether we be Jewes or Gentyls,whether we be bondmen or fre: and*haue al dronke of one spryte. For the body also is not one mēbre, but many. Yf the foote shall saye:I am not the hande, I am not of the body,is it therfore not of the body? And yf the eare shall saye:I am not of the eye,I am not of the body,is it therfore not of ỹ body? Yf all ỹ body is an eye,where is the hearynge? Yf it be al hearyng,where is smellyng? But now hath God set ỹ mēbres in the body,euery one of thē as it hath pleased hym. Yf al ỹ membres were one,where were the body? Now truely are ther many membres, but one body. The eye can not saye vnto the hande:I haue no nede of thy helpe. Or agayne the heade vnto the fete: Ye are not nedefull vnto me. But much more ỹ mēbers of ỹ body that seme to be more febler,are more necessarye:& the mēbers of ỹ body that we thynke to be more vyler, vpō thē put we more worshippe,& those partes of oures that are dishonest,haue more honesty: For oure honest partes haue nede of nothyng. But God hath tempered ỹ body,geuyng more worshippe vnto it that dyd wante, that ther be no variaunce in the body, but ỹ the mēbers be carefull for eth other. And yf one membre suffer ought,all the mēbers suffer wyth it:

Ephe.4.b

Esay.55.a
Johā.7.b

ether

ether yf one membre retoyceth, all the membres retoyce wyth it. But ye are the body of Christe, and membres of the membre. And some truly hath God ordined in the congregacion: fyrst * Apostles, secondarly prophetes, thyrdly ‡ teachers, than powers, thence forth the graces of healynge, helppynges, gouernaūces, kyndes of speches, interpretacions of sayenges. Are they all Apostles? Are they all prophetes? are they all teachers? are they al powers? haue they all the grace of healynges? Do they all speake wyth tunges? do they all interprete? But couet ye ỹ best gyftes. And yet I shewe you a more excellent waye.

Math. 10. a
Luce. 9. a
Ephes. 4. a
‡ Actu. 13. a

The. xiii. Chapter. +

IF I shall speake wyth tunges of mē and angels, but shall not haue loue, I am become as sōudyng brasse or a tynclynge bell. * And yf I shall haue prophecye, and shall knowe all mysterpes, and all knowlege, and yf I shal haue al fayth, insomuch * that I shall remoue hylles, but shall haue no charite, I am nothynge. And yf I shall distribute all my goodes for meates vnto the poore, and yf I shal geue my body, so that I shall burne, but shal haue no charite, it profyteth me nothynge. Loue is patiente, she is curteous, loue doth not enuy, she doth not wyckedly, she is not puffte vp, she is not couetous of honoure, * she seketh not the thynges that be hyr owne, she is not prouoked to anger, she thynketh not euell, she retoyceth not ouer wyckednesse, but retoyceth

Math. 7. b
Luce. 17. a
Phili. 2. b

siue gloriatur unum membrum, congaudent omnia mēbra. Vos autē estis corpus Christi, & mēbra de mēbro. Et quosdā quidē posuit deus in ecclesia: primum Apostolos, secundo prophetas, tertio doctores, deide uirtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarū, interpretationes sermonū. Nūquid oēs Apostoli? nūquid oēs prophetæ? nūqd oēs doctores? nūquid ōnes uirtutes? nūquid oēs gratiā habēt curatio nū? nūquid oēs linguis loquūtur? nūquid oēs interpretātur? Aemulamini aūt charismata meliōra. Et adhuc excellētiorē uiā uobis demonstro. CAP. XIII.

SI linguis hominum loquar & angelorū, charitatem autem nō habeam, factus sum uelut æs sonans, aut cymbalum tinniens. Et si habuero prophetiā, & nouerim mysteria omnia, & omnem sciētiam: & si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperū omnes facultates meas, & si tradidero corpus meum, ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Charitas patiens est, benigna est, charitas nō æmulatur, non agit perperā, nō inflatur, nō est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malū, non gaudet super iniquitate, cō-

gaudet

gaudet autem ueritati, omnia ſuffert, omnia credit, omnia ſperat, omnia ſuſtinet. Charitas nũquam excidit, ſiue prophetiæ euacuabuntur, ſiue linguæ ceſſabunt, ſiue ſcientia deſtruetur. Ex parte enim cognoſcimus, & ex parte prophetamus. Cum autẽ uenerit quod perfectum eſt, euacuabitur quod ex parte eſt. Cum eſſem paruulus, loquebar ut paruulus, ſapiebam ut paruulus, cogitabam ut paruulus. Quando autem factus ſum uir, euacuaui quæ erant paruuli. Videmus nũc per ſpeculum in enigmate, tunc autem facie ad faciem. Nunc cognoſco ex parte, tunc autem cognoſcam ſicut & cognitus ſum. Nũc aũt manẽt fides, ſpes, charitas, hæc tria: maior autem horum eſt charitas.

CAPVT XIIII.

SEctamini charitatem, ęmulamini ſpiritualia, magis autẽ ut prophetetis. Qui enim loquitur lingua, non hominibus loquitur, ſed Deo, nemo enim audit: ſpiritu autem loquitur myſteria. Nã qui prophetat, hoibus loqtur ad ędificationẽ, & exhortationẽ, & cõſolationẽ. Qui loquitur lingua, ſemetipſũ ædificat: qui autẽ prophetat, eccleſiam Dei ædificat. Volo autem omnes uos loqui linguis, magis aũt prophetare. Nam maior eſt qui prophetat, quã qui loquitur linguis, niſi interpretetur, ut eccleſia ædificationem accipiat. Nunc autem fratres

reioyceth wt the truth, ſhe ſuffreth al thinges, ſhe beleueth al thynges, ſhe hopeth al thynges ſhe beareth vp al thynges. Loue neuer falleth awaye, whether prophecyes ſhalbe voyded, whether ỳ tũges ſhal ceaſſe, whether knowlege ſhalbe deſtroyed. For of part we know, & of part we prophecy But whã it ỳ is perfecte ſhal come, than ſhall it that is of parte be voyded. Whan I was a chylde, I ſpake as a chylde, I vnderſtode as a chyld, I thought as a chylde. But whan I was become a man, I dyd voyde the thynges that belonged to a chylde. We ſe nowe in a glaſſe [euen] in a darke ſpeakynge, but thã face to face I knowe now of a parte, but thã ſhal I knowe, as I alſo am knowẽ. Now abide faith, hope, loue, theſe thre: but the greater of theſe is loue.

The.xiiii. Chapter.

FOllow vpon loue, couete ſpirituall thynges, but rather that ye maye prophecye. For he that ſpeaketh wyth the tunge, ſpeaketh not vnto men, but vnto God, for noman heareth it: but in the ſpyrete he ſpeaketh myſteries. For he that prophecyeth, ſpeaketh vnto men vnto edifyenge, and exhortacion, and conſolacion. He that ſpeaketh wyth the tunge, edifyeth hymſelfe: but he ỳ prophecieth, edifyeth the congregacion of God. But I wyll haue you all to ſpeake wyth tunges, but rather to prophecye. For he ỳ prophecyeth is greater than he ỳ ſpeaketh wyth tũges, wyth out he do interprete, that ỳ cõgregacion may haue edifyenge. But now

brethren, yf I shall come vnto you speakyng wyth tunges, what shall I profyte you, wout I shall speake vnto you ether by reuelaciō, or by knowlege, or by prophecy, or by doctrine?

B Moreouer, ẏ thynges geuyng soūde that be wythout lyfe whether it be a pype, or a harpe, wythout they geue a distinccion of the soundes, howe shall it be knowen that is pyped or harped? And verely yf the trompe geue an vncertayne soūde, who shall make hymself ready to the battayle? Euen so ye also, excepte ye geue a manifest soūde wyth the tunge, how shall it be knowen that is spoken? For ye shalbe speakynge in the ayre. So many kyndes namely of tunges are ther in this world, and nothyng ther is wythout a voyce. Yf I therfore shall not knowe the power of ẏ voyce, I shalbe vnto hym to whome I speake Barbarous, and he ẏ speaketh, Barbarous vnto me. Euen so ye also, because ye be couetous of the spretes, seke that ye maye be plenteous for the edifyenge of the congregacyon. And therfore, he that speaketh wyth the tunge, let hym praye that he maye also interprete. For yf I do praye with the tunge, my sprete prayeth, but my mynde is wythoute frute. How is it therfore? I shall pray wyth the sprete, & I shall praye wyth the mynde: I shall synge w̄ the spret, and I shall synge wyth the mynde.

C Moreouer yf thou shalte blesse with the sprete, how shall he ẏ supplyeth ẏ rowme of ẏ laye saye Amen vpō thy blessynge? seynge he knoweth not what ẏ doest saye. For thou in dede thankest

fratres, si uenero ad uos linguis loquens, quid uobis prodero, nisi uobis loquar aut in reuelatione, aut in scientia, aut in prophetia, aut in doctrina? Tamen quæ sine anima sunt uocem dantia, siue tibia, siue cithara, nisi distinctionem sonituū dederint, quomodo scietur id quod canitur? aut citharizatur? Etenim si incertam uocem det tuba, quis parabit se ad bellum? Ita & uos per lingam nisi manifestum sermonem dederitis, quomodo scietur id quod dicitur? Eritis enim in aera loquentes. Tam multa utputa genera linguarum sunt in hoc mundo, & nihil sine uoce est. Si ergo nesciero uirtutem uocis, ero ei cui loquor barbarus, & qui loquitur, mihi barbarus. Sic & uos quoniam æmulatores estis spirituum, ad ædificationem ecclesiæ quærite, ut abundetis. Et ideo qui loquitur lingua, oret, ut & interpretetur. Nam si orem lingua, spiritus meus orat, mens autem mea sine fructu est. Quid ergo est? Orabo spiritu, orabo & mente. Psallam spiritu, psallam & mente. Cæterum si benedixeris spiritu, qui supplet locum idiotæ, quomodo dicet amen super tuam benedictionem? quoniam quid dicas nescit. Nam tu quidē bene gratias

gratias agis, sed alter non ædificatur. Gratias ago Deo, quod omnium uestrum lingua loquor. Sic in ecclesia uolo quinq; uerba sensu meo loqui, ut & alios instruam, quam decem milia uerborum in lingua. Fratres, nolite pueri effici sensibus, sed malitia paruuli estote, sensibus autem perfecti estote. In lege enim scriptum est: Quoniam in aliis linguis, & labiis aliis loquar populo huic, & ne sic exaudient me, dicit Dominus. Itaque linguæ in signum sunt, non fidelibus, sed infidelibus. Prophetiæ autem non infidelibus, sed fidelibus. Si ergo conueniat uniuersa ecclesia in unũ, & ões linguis loquantur, intrent autẽ idiotæ aut infideles, nonne dicent quod insanitis? Si autem omnes prophetent, intret autem quis infidelis uel idiota, cõuincitur ab omnibus, diiudicatur ab omnibus: occulta enim cordis eius manifesta fiunt, & ita cadens in faciem adorabit Deum, pronuncians quod uere Deus in uobis sit. Qnid ergo est fratres? Cũ conuenitis, unusquisque uestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet, omnia ad ædificationẽ fiãt. Siue lingua quis loquitur, secundum duos, aut ut multum tres, & per partes, & unus interpretetur. Si aũt nõ fuerit interpres, taceat in ecclesia, sibi

thanke ſt wel, but the other is not edifyed. I thãke God ꝑ I ſpeake wyth the tunge of you all. Euen ſo in ꝑ cõgregacion wolde I leuer ſpeake fyue wordes wyth myne vnderſtandyng, that I maye teach other alſo, thã ten thouſande of wordes wyth the tũge. Ephe. 4. a
*Brethren, become not chyldren in your vnderſtandynges, but in wyckednesſe be chyldren, but be perfect in vnderſtãdynges. ffor it is wrytt̃ in the lawe: *that wyth other tũges, Eſay. 28. b
& wyth other lyppes wyl I ſpeake vnto this people, & they ſhal not so hear me nother, ſayeth ꝑ LORD. *Therfore are tunges for a token, not vnto the faythfull, but vnfaythfull. But prophecyes not vnto ꝑ vnfaythfull, but faythful. Yf ꝑ whole cõgregaciõ therfor come together, & they ſpeake all w̃ tunges, & ther ſhulde entre vnlearned or vnbeleuyng, ſhal they not ſaye ꝑ ye are mad? But yf they al do prophecye, & ther entre ony infydele or vnlearned, he is ouercome of all, he is iudged of all: for the hyd thynges of hys harte become manifeſte, and ſo fallynge downe vpon his face he ſhall worſhippe God, ſayeng that God of a truth is amonge you. How is it than brethren? When ye come together, euery one of you hath a pſalme, hath doctrine, hath a reuelacion, hath the tunge, hath an interpretacion: let all thynges be done to the edifyenge. Yf ony man do ſpeake with ꝑ tunge, [let it be done] by twayne, or at the mooſt thre, and by partes, and let one interprete. Yf ther be no interpreter, let hym kepe ſilence in the congregacion, D

but let hym speake to hymself & god.
As for the prophetes, let two or thre
1. Johā. 4. a speake, and * let the other iudge. Yf
so be that it is shewed by reuelacion
vnto some other syttynge, let ẏ fyrst
holde hys peace. For ye maye al pro
phecye by one, ẏ al may learne, & all
E maye be exhorted: & the spretes of the
prophetes are subiecte vnto the pro-
phetes. For God is no God of dissē
Roma. 15. d sion, * but of peace, as I teach in all
the congregacions of the sayntes.
1. Cori. 11. a * Let the wemen kepe silence in ẏ cō
1. Tim. 2. b gregacions: for it is not permytted
vnto them to speake, but to be sub-
Genes. 3. c iecte, * as the lawe also sayeth. But
yf they wyll learne ought, let them
axe at theyr husbandes at home: For
it is vncōly vnto a woman to speake
in the congregacion. Is the worde of
God come forth from you? Or is it
come vpon you only? Yf ony man se
meth to be a prophete, or spirituall,
let hym knowe what thynges I do
wryte vnto you, that they be the cō-
maūdementes of ẏ LORDE. But yf
ony man knoweth it not, he shal not
be knowen. Therfore brethrē couet
to prophecye, & forbyd not to speake
Collo. 2. a wyth tunges. But * let al thynges be
done honestly and after an order a-
monge you. The. xv. Chap. ✠

A I * do you wete brethrē ẏ gos
Gal. 2. b pel, ẏ whych I haue prea-
ched vnto you, ẏ whych ye
haue receaued, in ẏ which
also ye stāde, by ẏ which also ye be sa
ued, after what maner I haue prea-
ched it vnto you, yf ye do kepe it:
excepte ye haue beleued in vayne.
Esay. 53. a For fyrst I delyuerd vnto you it ẏ I
also receaued, ẏ * Christ dyed for our

sibi autem loquatur & Deo. Pro
phetæ autem duo aut tres di-
cant, & cæteri diiudicent. Quod
si alii reuelatum fuerit sedenti,
prior taceat. Potestis enim om-
nes per singulos prophetare, ut
omnes discant, & omnes exhor
tentur: & spiritus prophetarum
prophetis subiecti sunt. Non e-
nim est dissensionis Deus, sed
pacis, sicut & in omnibus eccle-
siis sanctorum doceo. Mulieres
in ecclesia taceant: non enim
permittitur eis loqui, sed subdi-
tas esse, sicut & lex dicit. Si quid
autem uolunt discere, domi ui-
ros suos interrogent: Turpe e-
nim est mulieri loqui in eccle-
sia. An a uobis uerbum Dei pro
cessit? aut in uos solos peruenit?
Si quis uidetur propheta esse,
aut spiritualis, cognoscat quæ
scribo uobis, quod Domini sunt
mandata. Si quis autem igno-
rat, ignorabitur. Itaque fratres
æmulamini prophetare, & loqui
linguis nolite prohibere. Om-
nia autem honeste & secundum
ordinem fiant in uobis.

CAPVT XV.

NOtum autem uobis fa
cio fratres euangeli-
um quod prædicaui
uobis, quod & acce-
pistis, in quo & statis, per quod
& saluamini, qua ratione prædi-
cauerim uobis, si tenetis, nisi
frustra credidistis. Tradidi enim
uobis in primis quod & accepi,
quod Christus mortuus est pro

peccatis nostris secundum scripturas, & quia sepultus est, & quia resurrexit tertia die secundum scripturas, & quia uisus est Cephæ & post hæc undecim. Deinde uisus est plusquam quingentis fratribus simul, ex qbus multi manent usq; adhuc, quidā autē dormierunt. Deinde uisus est Iacobo, deinde Apostolis omnibus. Nouissime autem omnium tanquā abortiuo uisus est & mihi. Ego em̄ sū minimus Apostolorū, qui non sum dignus uocari Apostolus, quoniam persecutus sum ecclesiam Dei. Gratia autē Dei sum id quod sum, & gratia eius in me uacua non fuit, sed abundantius illis omnibus laboraui: non ego, sed gratia dei mecum. Siue enim ego, siue illi, sic prædicauimus, & sic credidistis. Si aūt Christus prædicatur quod resurrexit a mortuis, quomodo quidam dicunt in uobis, quoniā resurrectio mortuorum non est? Si autem resurrectio mortuorū non est, neq; Christus resurrexit. Si autē Christus non resurrexit, inanis est prædicatio nostra, inanis & fides uestra: inuenimur autem & falsi testes Dei, quoniam testimonium diximus aduersus Deum, quod suscitauerit Christum, quem non suscitauit, si mortui non resurgunt. Nam si mortui nō resurgunt, neq; Chistus resurrexit. Quod si Christus nō resurrexit, uana est fides uestra, adhuc em̄ estis i pctis uris. Ergo & q dormierūt i Christo, perierūt.

Si in

synnes accordyng to the scriptures, and that he was buried, and * that he rose agayne the thyrde daye accordynge to the scriptures, and * that he was sene vnto Cephas, & after that vnto the eleuen. After that was he sene of more than fyue hundreth brethren together, of the whyche some do remayne yet hetherto, but some are aslepe. After that was he sene of James, and after that of all ẏ Apostles. But last of al was he sene of me also, as one borne out of tyme. * For I am the leest of the Apostles, which am not worthy to be called an apostle, * for I haue persecuted the cōgregacion of God. But by the grace of God I am that I am, and hys grace was not voyde in me, ✠ but I haue laboured more plentyfully than they all: not I, but the grace of God with me. For whether it was I, whether it were they, we haue preached thus and ye haue thus beleued. ✠ And yf Christ is preached ẏ he is rysen frō ẏ dead, how do some amōge you say, ẏ ther is no resurreccion frō ẏ dead. But yf ther is no resurrectiō frō the dead, thā is not Christ rysē nother. And yf Christ is not rysē, oure preachyng is for nought, your fayth also is voyde, & we be foūde false wytnesses of God, because we haue boren wytnesse against God, ẏ he hath raysed Christe, whome he hath not raysed, yf the deade ryse not. For yf the dead ryse not, nother dyd Christ ryse agayn. But yf Christ dyd not ryse agayn, your fayth is vayne, for ye are yet in your synnes. Therfor they also ẏ are fallē aslepe in Christ, are pe

Math. 28. b
Joh. 20 a
Luce. 24. b
Ephe. 5. b
Actu. 8. a
and. 9. a
B

Gg.iii. ryshed

Yf we are hoppnge in Chriſte onely in thys lyfe, we are the moze wzet-
C ched than all men. But nowe is Chriſte ryſen from the deade, the
Collof. 1. b *fyrſt frutes of the ſleppnge: foz by man truely is death, and by man the reſurrection of the deade. And as they dye all in Adam, euen ſo ſhall they all be made alyue in Chriſte, but euery one in hys ozder: ✝
The fyrſte frutes Chriſte, than they that are Chriſtes, whyche haue beleued on hys commynge, after that ſhalbe the ende, whan he ſhall haue geuen the kyngdome vnto God and the father, whan he ſhall haue voyded all rule, ſuperiozite, and power.
Pſal. 109. b Hebr. 1. b and. 2. b *ffoz it behoueth hym to raygne, vntyll he put all hys enemyes vnder hys fete. But laſt of all ſhal the enemye death be deſtroyed. ffoz he hath put all thynges vnder hys fete. But
Math. 11. e Luce. 10. c Johā. 3. e and. 13. a Phili. 2. a whā he ſayeth: *All thynges are put vnder hys fete, wythout doute ſaue hym, whych hath put all thynges vnder hym. But whā al thynges ſhalbe put vnder him, thā ſhal ỹ ſonne hym ſelfe alſo be ſubiect vnto hym, which hath made al thynges ſubiecte vnto
D hym, that God may be all in all. Dzels what ſhall they do ỹ be baptyſed foz ỹ deade, yf ỹ dead ryſe not at all? ffoz what intente are they baptyſed foz thē? Why ſtande we alſo in ieopardy euery houre? I dye daylye foz cauſe of your reioycynge bzethzen, the whych I haue in Chriſt Jeſu our LORDE. Yf I haue foughten wyth
1. Cor. 16. b beaſtes after the maner of man * at Epheſus, what pzofyteth it me, yf the deade do not ryſe agayne?

Let

Si in hac uita tantum in Chriſto ſperantes ſumus, miſerabiliores ſumus omnibus hominibus. Nūc auten Chriſtus reſurrexit a mortuis primitiæ dormientium: qm̄ quidem per hominem mors, & per hominē reſurrectio mortuorum. Et ſicut in Adam ōnes moriuntur, ita & in Chriſto omnes uiuificabuntur, unuſquiſq; autem in ſuo ordine: Primitię Chriſtus, deinde ii qui ſunt Chriſti, qui in aduentū eius crediderunt, deinde finis cum tradiderit regnum Deo & patri, cum euacuauerit omnem principatum, & poteſtatem, & uirtutem. Oportet autem illum regnare donec ponat inimicos eius ſub pedibus eius. Nouiſſime autē inimica deſtruetur mors. Omnia enim ſubiecit ſub pedibus eius. Cum autem dicat: Omnia ſubiecta ſunt ei, ſine dubio præter eum qui ſubiecit ei omnia. Cum autem ſubiecta fuerint illi omnia, tunc & ipſe filius ſubiectus erit ei, qui ſibi ſubiecit omnia, ut ſit Deus omnia in omnibus. Alioqui quid facient qui baptizantur pro mortuis, ſi omnino mortui non reſurgunt? Vt quid & baptizantur pro illis? Vt quid & nos periclitamur omni hora? Quotidie morior propter ueſtram gloriam fratres, quam habeo in Chriſto IESV Domino noſtro. Si ſecundum hominem ad beſtias pugnaui Epheſi, quid mihi prodeſt, ſi mortui non reſurgunt?

Man-

Manducemus & bibamus, cras enim moriemur. Nolite seduci. Corrumpunt mores bonos colloquia mala. Euigilate iuste, & nolite peccare: ignorantiam enim Dei quidam habent. Ad reuerentiam uobis loquor. Sed dicit aliquis: Quomodo resurgunt mortui? Quali autē corpore uenient? Insipiens tu, quod seminas nō uiuificatur, nisi prius moriatur. Et quid seminas? non corpus quod futurum est seminas, sed nudum granum, utputa tritici, aut alicuius cæterorum. Deus autē dat illi corpus sicut vult, & unicuiq; seminū proprium corpus. Nō oīs caro eadē caro, sed alia hominum, alia pecorum, alia uolucrum, alia pisciū. Et corpora cœlestia, & corpora terrestria: sed alia quidem cœlestium gloria, alia terrestrium. Alia claritas solis, alia claritas lunæ, & alia claritas stellarum. Stella enim a stella differt in claritate: sic & resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in infirmitate, surget in uirtute. Seminatur corpus animale, surget corpus spirituale. Si est corpus animale, est & corpus spirituale. Sicut scriptum est: Factus est primus homo Adam in animam uiuentem, nouissimus Adam in spiritum uiuificantem, Sed non prius quod spirituale est, sed quod animale, deinde quod spirituale, Primus homo de ter-

*Let vs eate and drynke, for tomorowe shal we dye. Be not deceaued. Euell cōmunicaciōs corruppe good maners. Awaken ryghtfully & synne not: for some are ignoraunt of God. I speake it for a shame vnto you. But some body wyll saye: Howe do the deade ryse agayne? And w̄ what body shall they come? Thou foole, *that whych thou sowest is not quickened, wythout it fyrst do dye. And what sowest thou? Thou sowest not the body ẏ shalbe, but a bare corne, namely of wheate or ony of ẏ other. But God geueth it a bodye as he wyl, and vnto euery one of the sedes hys owne body. +All flesh is not one maner of fleshe, but some of men, some of beastes, some of birdes, some of fyshes. And ther are heauenly bodyes, and earthy bodyes: but ther is another glory truely of the heauēly, and another of the earthy. *Ther is one clearnesse of the Sōne, another of the Moone, and another clearenesse of the starres. For one starre differreth frō another in clearnesse: and euen so ẏ resurreccion from the deade. It is sowen in corrupcion, it shal ryse in vncorrupcion. It is sowē in vylenesse, it shall ryse in glory. It is sowen in weaknesse, it shal ryse in power. It is sowen a naturall body, it shall ryse a spirituall. Yf ther is a natural body, ther is a spiritual also, as it is wrytten: *The fyrste Adam was made a lyuynge soule, the laste Adam into a quyckenynge sprete. But it that is spirituall is not fyrst, but it that is naturall, and than it that is spirituall. ⊢ The fyrst man

Esay.22.b Sapi.2.a Menāder. Joha.12.c E Math.13.e Gen.2.b

of the earth, is earthy: the seconde man of the heauen, heauenly. As ỹ earthy is, suche are the earthy also: and as the heauenly is, suche are the heauenly also. Therfore, as we haue borne the ymage of the earthy, so let vs also beare the image of the heauenly. But this I saye brethren, because flesshe and bloude can not possesse ỹ kyngdome of God: nother shall corrupcion possesse vncorrupcion. Beholde I tell you a mysterye: * We shall all slepe in dede, but we shall not all * be chaunged in a momente, in the twynclynge of an eye, at the last trompe. For the trompe shall blowe, & the deade shall ryse * vncorrupte, and we shalbe chaunged. For thys corruptible must put on vncorrupcion, and thys mortall must put on immortalite. But whã thys mortall shall haue put on immortalite, than shal the sayenge that is wrytte befall: * Death is swalowed vp in ỹ victory. Where is thy victory death? * Death where is thy stynge? But the stynge of death is synne, and the power of synne is the lawe. But thankes be vnto God, * whych hath geuen vs the victory thorowe oure LORDE Jesus Christe. Therfore my beloued brethrẽ, be stedfast & vnmouable, beynge alway rych in euery worke of the LORD, knowynge ỹ your laboure is not in vayne in the LORDE. The. xvi. Chapter.

ff
1. Cor. 4. c
Phil. 3. c
Roma. 8. a
Col. 3. a
Phili. 3. c
1. Joh. 3. a
Esay. 25. b
Osee. 13. c
Heb. 2. a
1. Johã. 5. a

A
Roma. 15. d
1. Cori. 8. a and. 9. a

But as for ỹ * gatherynges ỹ are made for ỹ sayntes, as I haue ordined in ỹ cõgregacõs of Galatia, euẽ so do ye also. Upon one Sabbat let euery

de terra, terrenus: secundus homo de cœlo, cœlestis. Qualis terrenus, tales & terreni: & qualis cœlestis, tales & cœlestes. Igitur sicut portauimus imaginẽ terreni, portemus & imaginem cœlestis. Hoc autem dico fratres, quia caro & sanguis regnũ Dei possidere non possunt, neque corruptio incorruptelã possidebit. Ecce mysterium uobis dico: Omnès quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in nouissima tuba. Canet enim tuba, & mortui resurgent incorrupti, & nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in uictoria. Vbi est mors uictoria tua? Vbi est mors stimulus tuus? Stimulus autem mortis, peccatum est: uirtus uero peccati, lex. Deo autẽ gratias, qui dedit nobis uictoriam per dominum nostrum IESVM Christum. Itaque fratres mei dilecti, stabiles estote & immobiles, abundantes in opere Domini semper, scientes quod labor uester nõ est inanis in Domino.

CAPVT XVI.

De collectis autem quę fiunt in sanctos, sicut ordinaui ecclesiis Galatiæ, ita & uos facite. Per unam sabbati unusquisque

apud

apud se seponat, recōdens quod ei bene placuerit: ut nō cum uenero, tunc collectæ fiant. Cum autē præsens fuero, quos probaueritis per epistolas, hos mittā perferre gratiā uestrā in Hierusalem. Quod si dignum fuerit ut ego eam, mecum ibunt. Veniam autem ad uos, cum Macedoniā pertrāsiero: nam Macedoniam pertransibo. Apud uos autē forsitan manebo, uel etiam hyemabo, ut uos me deducatis quocunque iero. Nolo enim uos modo in trāsitu uidere: spero enim me aliquantulum temporis manere apud uos, si Dominus permiserit. Permanebo autē Ephesi usq; ad pentecosten. Ostiū enim mihi apertum est magnum & euidens, & aduersarii multi. Si autē uenerit Timotheus, uidete ut sine timore sit apud uos: opus em̄ Domini operatur, sicut & ego. Ne quis ergo illū spernat: deducite aūt illum in pace, ut ueniat ad me: Expecto enim illū cum fratribus. De Apollo autem fratre, uobis notū facio, quoniam multum rogaui eū, ut ueniret ad uos, cū fratribus, & utiq; non fuit uoluntas eius ut nūc ueniret: ueniet aūt cū ei uacuū fuerit. Vigilate, state i fide, uiriliter agite, & cōfortamini, oīa ur̄a i charitate fiāt. Obsecro uos fr̄es, nostis domū Stephanę, & Fortunati, & Achaici, qm̄ sūt primitiæ Achaiæ, & in ministeriū sanctorum ordinauerunt seipsos, ut & uos subditi sitis eiusmodi, & oī cooperāti & la-

euery one laye asyde by hymselfe lay enge in store what doth please hym well, ẏ not whan I shall come, ẏ gatherynge be than done. But whan I shalbe present, whome ye shal alowe by letters, those shall I sende to cary your grace vnto Ierusalem. Yf so be it shalbe mete that I go, they shal go w̄ me. * But I wyll come vnto you, whan I shal haue gone thorow Macedonia: For I shall go thorow Macedonia. But I shal perchaūce abyde wyth you, or wynter also, ẏ ye maye brynge me where soeuer I shal go. I wyl not se you now in my passynge by, for I trust to tary with you a certayne seasō, yf God shal suffre it, but * I wyl tary at Ephesus vntyl Wyt sontyde: For a great & euident dore is opened vnto me, * & many aduersaryes. ‡ But yf Timotheus shal come, loke ẏ he be w̄out feare w̄ you: For he worketh ẏ worke of ẏ LORD as I also. Let nomā therfore despyse hym, but cōueye hym in peace, ẏ he maye come vnto me: For I loke for hym w̄ the brethrē. And of ẏ brother Apollo I certifye you, ẏ I besoughte him much, ẏ he wold come vnto you w̄ ẏ brethrē, & verely it was not hys wyl ẏ he shuld now come, but he shal come, whā it shalbe oportunite for him Watch ye, stāde in ẏ faith, quite you like mē, & be cōforted Let al your thynges be don in loue. But brethrē I besek you, ye know ẏ house of * Stephana, & Fortunatus & Achaicus, ẏ they are ẏ fyrst frutes of Achia, & haue ordined thēselues vnto the ministraciō of ẏ sayntes, ẏ ye also be subiect vnto such, & vnto euery one wor-

Actu. 19. a
2. Cor. 1. c
B
Actu. 20. b
1. Cor. 15. d
‡ Act. 19. c
C
1. Cor. 1. b

kynge

and labourynge wyth them. And I reioyce of the presence of Stephana and Fortunatus, and Achaicus, for it that was wantinge vnto you, that haue they supplyed: for they haue refreshed my spirete and yours. Knowe them therfore that are such. All the congregacions of Asia salute you. Aquila and Prisca grete you much in the LORDE, wyth hys housholde congregacion, wyth whome also I am lodged. All the brethren salute you. * Salute one another with a holy kysse. The salutacion of me Paule * wyth myne owne hande. Yf ony doth not loue oure LORDE Jesus Christ, the same be ‡ Anathema maranatha. The grace of our LORDE Jesus Christ be wyth you. My loue be wyth you all in Christe Jesu. Amen.

Roma. 16. b

Gala. 6. b

That is: Cursed be he vnto death.

& laboranti. Gaudeo autem in præsentia Stephanæ & Fortunati & Achaici, quoniam id quod uobis deerat ipsi suppleuerunt. Refecerunt enim & meum spiritum & uestrum. Cognoscite ergo qui eiusmodi sunt. Salutant uos omnes ecclesiæ Asiæ. Salutant uos in Domino multum Aquila & Prisca cum domestica sua ecclesia, apud quos & hospitor. Salutant uos omnes fratres. Salutate inuicem in osculo sancto. Salutatio mea manu Pauli. Si quis non amat Dominum nostrũ IESVM Christum, sit anathema maranatha. Gratia Domini nostri IESV Christi uobiscum. Charitas mea cum omnibus uobis in Christo IESV. Amen.

¶ The ende of the fyrst Epistle of Paule ỹ Apostle to the Corinthians.

¶ Finis primæ epistolæ Pauli Apostoli ad Corinthios.

The seconde Epistle of the Apostle Paule to the Corinthians.

The fyrst Chapter.

A PAule an Apostle of of Jesus Christ by ỹ wyll of God, and brother Timotheus vnto the congregacion of God, whych is at Corinthus, wyth al the sayntes that are

EPISTOla Pauli Apostoli ad Corinthios secunda.

CAPVT PRIMVM.

PAulus Apostolus IESV Christi per uoluntatem Dei, & Timotheus frater, ecclesiæ Dei quæ est Corinthi cum omnibus sanctis, qui sunt

sunt in uniuersa Achaia, gratia uobis & pax a deo patre nostro & domino IESV Christo. Benedictus deus & pater domini nostri IESV Christi, pater misericordiarum, & deus totius cõsolationis, qui consolatur nos in omni tribulatione nostra, ut possimus & ipsi consolari eos, qui in omni pressura sunt, per exhortationem qua exhortamur & ipsi a deo. Quoniam sicut abundant passiones Christi in nobis, ita & per Christum abundat & consolatio nostra. Siue autem tribulamur, pro uestra exhortatione & salute: siue consolamur pro uestra consolatione: siue exhortamur pro uestra exhortatione & salute, quæ operatur tolerãtiam earũdem passionũ, quas & nos patimur, ut spes nostra firma sit pro uobis, sciẽtes quod sicut socii passionum estis, sic eritis & consolationis. Non enim uolumus ignorare uos fratres, de tribulatione nostra quæ facta est in Asia, quoniam supra modum grauati sumus supra uirtutem, ita ut tæderet nos etiam uiuere. Sed ipsi in nobisipsis responsum mortis habuimus, ut nõ simus fidentes in nobis, sed in deo, qui suscitat mortuos, qui de tantis periculis nos eripuit & eruit, in quẽ speramus, quoniã & adhuc eripiet adiuuãtibus & uobis in oratione pro nobis, ut ex multarum personis facierũ, eius quę in nobis est donatiõis p multos gratiæ agãtur pro nobis. Nã gloria

are in all Achia, * Grace be wyth you and peace from God our father and the LORDE Jesus Christe. Gala. 1. a Ephe. 1. a

* Blessed be God, and the father of oure LORDE Jesus Christ, the father of mercyes, and the God of all consolacion, whych comforteth vs in all oure trouble, that we be able also to comforte thẽ that are in euery anguyshe, by the exhortacion, where wyth we are also exhorted of God. 1. Petri. 1. a

*ffor as the sufferynges of Christe are plenteous in vs, euen so also is our consolacion plenteous thorowe Christe. But whether we are troubled, [it is] for your exhortacion and saluacion, whether we are comforted, [it is] for your consolacion, whether we are exhorted, [it is] for your admonicion and health, the whyche doth worke the sufferaũce of ꝑ same grefes, the whych we also do suffre, that oure hope is sure for you, knowynge that as ye be partakers of the sufferynges, so shall ye also be of the comforte. Col. 1. c

ffor we wyll not haue you to be ignorannte brethren of oure trouble, *whych happened in Asia, that out of measure we were greued aboue our power, insomuche that it lothedvs also to lyue. But we had an answere of death in ourselues ꝑ we be not trustynge in ourselues, *but in God, whyche rayseth the deade, whych hath delyuered and ryd vs of so many parels, in whome we trust that he shall yet also delyuer vs, *yf you do helpe also in [youre] prayer for vs, *that by many persons thankes maye be geuen hym for vs, for the gyfte that is in vs. ffor oure B Actu. 19. c 1. Regh. 2. b Phil. 2. a 2. Cor. 4. c

prayse

prayse is thys, [namely] ꝑ wytnesse of our conscience: that we haue had our conuersacion in thys worlde in synglenesse of harte, and syncerenesse of God, and not in carnal wysdome, but in the grace of God, most plentyfully to youwarde. For we wryte none other thynges vnto you saue them that ye haue red & knowe. But I trust that ye shall know [vs] vntyll the ende, as ye haue knowen vs partely, that we are youre reioycynge, in the daye of oure LORDE Jesus Christ, * as ye are ours also.

Phyli. 2. b
1. Tessa. 2. c
‡ 1. cor. 16. a

‡ And in thys confidence wolde I fyrste haue come vnto you, that ye myght haue the seconde grace, and by you to go into Macedonia, and to come agayne to you from Macedonia, and be brought of you in Jewry. Whan I therfore was thus mynded, dyd I vse onylyghtnesse? Or the thynges ꝑ I do mynde, do I mynde them after the flesh? * that wyth me be yee and naye. But God is faythful, that our worde whych was with you is not yee and naye in hym, but is yee in hym. For Jesus Christ the sonne of God, whych hath ben preached amonge you by vs, [namely] by me, and Syluanus, & Timotheus, was not yee and nay in hym, but in hym it was yee. For as many promyses of God as are, in hym they are yee. And therfore saye we Amen vnto God by hym, vnto our prayse.

Math. 5. d
Jaco. 5. c

* But he that stablysheth vs wyth you in Christe, [it is] God, whyche hath also anoynted vs, and whyche hath * sealed vs, and hath geuen the earnest of the spyrite in oure hartes.

Roma. 8. b

Ephe. 4. c

gloria nostra hæc est, testimonium conscientiæ nostræ, quod in simplicitate cordis, & syncerítate Dei, & non in sapientia carnali, sed in gratia Dei conuersati sumus in hoc mundo, abundantius autem ad uos. Nō enim alia scribimus uobis, quam quæ legistis & cognouistis. Spero autem quod usq; in finem cognoscetis, sicut & cognouistis nos ex parte, quod gloria uestra sumus, sicut & uos nostra, in die Domini nostri IESV Christi. Et hac confidentia uolui prius uenire ad uos, ut secundam gratiam haberetis: & per uos transire in Macedoniam, & iterum a Macedonia uenire ad uos, & a uobis deduci in Iudæam. Cum ergo hoc uoluissem, nunquid leuitate usus sum? Aut quæ cogito, secundum carnem cogito? ut sit apud me, est, & non. Fidelis autem Deus, quia sermo noster qui fuit apud uos, non est in illo, est, & non, sed est in illo est. Dei enim filius IESVS Christus qui in uobis per nos prædicatus est, per me, & Syluanum, & Timotheum, non fuit in illo est, & nō, sed est in illo fuit. Quotquot enim promissiones dei, sunt in illo est. Ideo & per ipsū dicimus amen deo, ad gloriam nostram. Qui autē confirmat nos uobiscū in Christū, & qui unxit nos, Deus, qui & signauit nos, & dedit pignus spiritus in cordibus nris.

As

Ego

Ego autem teſtem Deum inuoco in animam meam, quod parcens uobis, non ueni ultra Corinthum: non quia dominamur fidei ueſtræ, ſed adiutores ſumus gaudii ueſtri. Nam fide ſtatis.

CAPVT II.

STatui autem hoc ipſum apud me, ne iterum in triſtitia uenirẽ ad uos. Si enim ego contriſto uos, & quis eſt qui me lætificet, niſi qui contriſtatur ex me? Et hoc ipſũ ſcripſi uobis, ut nõ cũ uenero triſtitiã ſup triſtitiã habeã, de quibus oportuerat me gaudere, confidens in omnibus uobis, quia meum gaudium omnium ueſtrum eſt. Nam ex multa tribulatione & anguſtia cordis ſcripſi uobis per multas lachrymas, non ut contriſtemini, ſed ut ſciatis quam charitatem habeam, habundantius in uobis. Si quis autem contriſtauit me, non me contriſtauit, ſed ex parte, ut non onerem omnes uos. Sufficit illi qui eiuſmodi eſt, obiurgatio hæc quæ fit a pluribus, ita ut e contrario magis donetis & conſolemini, ne forte abundantiori triſtitia abſorbeatur qui eiuſmodi eſt. Propter quod obſecro uos, ut confirmetis in illum charitatem. Ideo enim & ſcripſi uobis, ut cognoſcam experimentum ueſtrum, an in omnibus obedientes ſitis. Cui autem aliquid donaſtis, & ego. Nam & ego quod donaui, ſi quid donaui, propter uos in per-

+As for me, * I take God to recorde agaynſte my ſoule that fauourynge you I came nomore to Corinthus: not becauſe we are * lordes ouer your fayth, but are helpers of youre ioye. For ye ſtande in fayth. Roma.9.a. 1.Pet.5.a

The.ii. Chapter.

BUt I haue determined A thys by myſelf, leſt I ſhuld come agayne vnto you in ſorowfulneſſe. For yf I make you ſory, and who is it that cã make me glad, ſaue he that is made ſorowful by me? And thys ſame haue I wrytten vnto you, that I haue no ſorow whan I ſhal come, of them, of whome I ought to reioyce, truſtyng of you, that my ioye, is the ioye of you all. For I wrote vnto you of great trouble and angupſhe of hart, wyth many teares, not that ye be ſory, but that ye maye knowe what loue I haue, moſt plentifully to you. But yf ony man hath made me ſorowful, he hath not made me, ſorowful, but partly, that I do not charge you all. * The rebuke that is done by many, ſuffiſeth hym that is ſuche one, ſo that contrarywyſe ye do rather forgeue and be comforted: leſt he that is ſuch one be ſwalowed vp wyth ouer great heupneſſe. Wherfore, I praye you ỹ ye ſtablyſhe loue in hym. For therfore haue I wryttẽ vnto you, that I may knowe ỹ profe of you, whether ye be obedient in al thynges. For whome ye haue forgeuen oughte, to hym do I forgeue alſo. For I alſo that I haue forgeuen, yf I haue forgeuen oughte, for your ſakes [haue I forgeuen it] B 1.Cor.5.b

in

in ẏ persone of God, that we be not begyled of Satan: for we knowe his
C thoughtes. ⊢But whā he was come
Actu. 16. b to ⋆ Troada, because of the Gospel of Christ, and a dore was opened vnto me in the LORDE, I had no rest in my spret, because I dyd not fynde Titus my brother, but byddinge thē farewell, I wente forth into Macedonia. But God be thanked, whych alwaye geueth vs the victorye in
Collos. 1. c Christ Jesu, and ⋆ maketh manifeste the odoure of hys knowlege in euery place thorowe vs: for we are ẏ good sauoure of Christe, vnto them that are saued, and vnto thē that perysh:
Luce. 2. c ⋆ Unto some truely the sauoure of death vnto death, vnto some the sauoure of lyfe vnto lyfe. And who is so mete vnto these thynges? For we are not (as many) counterfaytynge the worde of God, but we speake it of syncerenesse, as of God, before God in Christ.

The. iii. Chapter.

A
2. Cori. 5. b BEgynne ⋆ we agayne to praise ourselues? Or nede we (as some) of letters of cōmendacion vnto you, or from you? Ye are oure lettre, wryttē in our hartes, the whych is knowen and redde of all men, beynge made knowen ẏ ye are the lettre of Christ mynistred by vs, and wrytten not w̄ ynke, but with the sprete of ẏ lyuyng
Exod. 34. c god: ⋆ not in tables of stone, but ‡ in
‡ Jere. 31. e the fleshy tables of the harte. + We haue such truste vnto God thorowe Christe, not that we be sufficient to thynke ought of our selues, as of vs:
Phili. 2. b ⋆ but our sufficiēcy is of God, which

in persona Christi, ut non circūueniamur a satana: non enim ignoramus cogitationes eius. Cum uenissem autem Troadem propter euangelium Christi, & ostium mihi apertum esset in Domino, non habui requiem spiritui meo, eo quod non inuenerim Titum fratrē meum, sed ualefaciens eis, profectus sum in Macedoniam. Deo autem gratias, qui semper triumphat nos in Christo IESV, & odorem notitiæ suæ manifestat per nos in omni loco: quia Christi bonus odor sumus Deo, in iis qui salui fiunt, & in iis qui pereunt: Aliis quidē odor mortis in mortem, aliis odor uitæ in uitam. Et ad hæc quis tam idoneus? Non enim sumus (sicut plurimi) adulterantes uerbum Dei, sed ex synceritate, sicut ex Deo coram Deo, in Christo loquimur.

CAPVT III.

INcipimus iterum nosmetipsos commendare? Aut nunquid egemus (sicut quidā) cōmēdaticiis epistolis ad uos, aut ex uobis? Epistola nostra uos estis scripta ī cordibus nr̄is, quę scitur & legitur ab oībus hoībus, manifestati ꝙ epistola estis Christi, ministrata a nobis, & scripta nō atramēto, sed spū dei uiui: nō in tabulis lapideis, sed in tabulis cordis carnalibus. Fiduciā aūt talē habemus ꝑ Christū ad deū, nō quod sufficiētes simus cogitare aliquid a nobis, quasi ex nobis, sed sufficiētia nr̄a ex deo est, qui

& idoneos nos fecit ministros noui testamenti, non litieræ, sed spiritus: litera enim occidit, spiritus autem uiuificat. Quod si ministratio mortis literis deformata in lapidibus fuit in gloria, ita ut non possent intendere filii Israel in faciem Mosi, propter gloriam uultus eius, quæ euacuatur: quomodo non magis ministratio spiritus erit in gloria? Nam si ministratio damnationis in gloria est: multo magis abundat ministerium iustitiæ, in gloria. Nam nec glorificatum est quod claruit in hac parte, propter excellentem gloriam. Si enim quod euacuatur per gloriã, est: multo magis quod manet in gloria est. Habentes igitur talem spem, multa fiducia utimur, non sicut Moses ponebat uelamen super faciem suam, ut non intẽderent filii Israel in faciẽ eius, quod euacuatur. Sed obtusi sunt sensus eorum. Vsque in hodiernum enim diem idipsum uelamen in lectione ueteris testamenti manet non reuelatum, (quoniam in Christo euacuatur) sed usque in hodiernum diem, cum legitur Moses, uelamen positum est super cor eorum. Cum autem conuersi fuerint ad Dominum, auferetur uelamen. Dominus autem spiritus est. Vbi autem spiritus Domini, ibi libertas. Nos uero omnes reuelata facie gloriã Domini speculantes, in eandem imaginem trãsformamur a claritate in clarita-

also hath made vs mete * ministers of the newe testamente, not of ẏ letter, but of the sprete: for ẏ lettre * kylleth, but the sprete quickeneth. But yf the ministracion of death, wryttẽ wyth the letters in ẏ stones was vnto glory, * insomuch that the chyldrẽ of Israel coulde not loke in the face of Moses, because of the glory of his visage, ẏ whych is made voyde: how shall not the * ministracion of ẏ spret be more in glory? For yf the ministracion of the damnacion is vnto glory: much more doth ẏ ministryng of ryghteousnesse excede in glory. For it that was shynynge on that behalfe was not glorifyed nother, because of the excellent glory. For yf ẏ is whych is done awaye thorow glory: much more is it that abydeth in glorye. Hauynge therfore such hope, we vse greate confidẽce, not as Moses * dyd put a couerynge vpon hys face, that the chyldrẽ of Israel shulde not loke in hys face, the whyche is done away. But theyr myndes * are made dull. For vntyll thys daye remayneth the same couerynge vntakẽ awaye in the readynge of the olde testamente: (for in Christe it is takẽ awaye.) But vntyll thys daye whan Moses is red, is the couerynge put vpon theyr harte. * But whan they shalbe turned vnto the LORDE, the couerynge shalbe taken awaye. * For the LORDE is a sprete. But where the sprete of the LORDE is, there is lybertye. But we all beholdyng the glory of the LORDE wyth open face, are chaunged into ẏ same lykenesse, from clearenesse to clearnesse

1. Cor. 4. a
2. Cor. 6. a
Deute. 5. c
and. 10. a
B
Exodi. 34. d
Actu. 10. a
C
Exod. 34. d
Esay. 6. b
Math. 13. b
Roma. 11. c
Joh. 4. c

nesse, euen as of ẏ sprete of ẏ LORD

The.iiii.Chapter.

A Therfore hauynge thys ministracion, accordynge as we haue optayned mercy, we do not faynte, but we do put awaye the secretes of dishonesty, not walkynge in suttylty, nor counterfaytyng the worde of God, but are commendynge oure selues to euery conscience of men in vtterynge the truth before God. ✠ But yf our Gospell also be hyd, it is hyd vnto them that perysh, amonge whō
Esay. 6. b the God of thys worlde ⋆hath blyn-
Joh. 12 e ded the myndes of ẏ vnfaythful, that the lyghtenynge of the Gospell of ẏ
Col. 2 b glory of Christ, ⋆whych is ẏ ymage of God, do not shyne vnto them.
For we preach not ourselues, but Jesus Christ our LORDE: but vs to be youre seruauntes thorowe Jesus
B Christ. For God ⋆that dyd cōmaūde
Gene. 1. a lyght to shyne out of darkenesse, the
2. Petri. 1. b same ⋆hath shyned in oure hartes, to the shynynge of the clearnesse of the knowlege of God, in ẏ face of Christ Jesu. But we haue thys treasure in
2. Cori. 5. a ⋆earthen vessels, that the excellēcy be of the power of God, and not of vs. We suffre trouble in all [places] but we are not put to distresse: we are enpouerysshed, but we are not destituted: we suffre persecuciō, but we are not forsaken: we are brought lowe, but we are not brought to confusion: we are thrust downe, but we
Gala. 6. b perysh not: ⋆bearynge alway about the dyenge of Jesu Christ in our body, that ẏ lyfe of Jesus be also made
Roma. 8. c manifest in our bodyes. ✠ ⋆ For we that

ritatē, tanquā a Domini spiritu.

CAPVT IIII.

I Deo habentes hanc ministrationem, iuxta quod misericordiam consecuti sumus, non deficimus, sed abdicamus occulta dedecoris, non ambulantes in astutia, neque adulterantes uerbum Dei, sed in manifestatione ueritatis commendantes nosmetipsos ad omnem conscientiam hominum, corā Deo. Quod si etiam opertum est euāgelium nostrum, in iis qui pereūt est opertum, in quibus Deus huius seculi excæcauit mentes infidelium, ut nō fulgeat illis illuminatio euangelii gloriæ Christi, qui est imago Dei. Non eñ nosmetipsos prędicamus, sed Iesum Christū Dominū nostrū, nos aūt seruos uestros per Iesum, quoniam Deus qui dixit de tenebris lucem splendescere, ipse illuxit in cordibus nostris ad illuminationē sciētiæ claritatis Dei, in facie Christi Iesu. Habemus autē thesaurū istū in uasis fictilibus, ut sublimitas sit uirtutis Dei, & nō ex nobis. In omnibus tribulationem patimur, sed non angustiamur: aporiamur, sed nō destituimur: persecutionē patimur, sed nō derelinquimur: humiliamur, sed nō confundimur: deiicimur, sed non perimus: semper mortificationem IESV Christi in corpore nostro circumferentes, ut & uita IESV manifestetur in corporibus nr̄is. Semper eñ nos qui

qui uiuimus, in mortē tradimur propter Iesum, ut & uita Iesu manifestetur in carne nostra mortali. Ergo mors in nobis operatur, uita aūt in uobis. Habentes aūt eundē spiritū fidei. Sicut scriptū est: Credidi, propter quod locutus sum: & nos credimus, propter quod & loqmur, scientes qm̄ qui suscitauit Iesū, & nos cū Iesu suscitabit, & cōstituet uobiscum. Omnia enim propter uos, ut gr̄a abundās per multos in gratiarū actiōe, abundet in gloriam Dei. Propter quod nō deficimus, sed licet is q foris est noster homo corrūpatur, tamē is qui intus est renouatur de die in diē. Id enim qd̄ i pręsēti est momētaneū & leue tribulationis nr̄æ supra modū in sublimitate ęternū gloriæ pōdus operatur in nobis, nō cōtemplātibus nobis quæ uidētur, sed quę nō uidētur. Quę em̄ uidētur, tēporalia sūt: quę aūt nō uidētur, æterna sunt.

CAP. V.

SCimus enim quoniam si terrestris domus nostra huius habitatiōis dissoluatur, ꝙ ædificationem ex Deo habemus, domū non manufactam, æternam in cœlis. Nam & in hoc ingemiscimus, habitationem nostram quę de cœlo est superindui cupientes: si tamē uestiti, & nō nudi inueniamur. Nā & q sumus in hoc tabernaculo, ingemiscimus grauati, eo quod nolumus expoliari, sed superuestiri, ut absorbeatur quod mortale est a uita. Qui autem

that lyue, are alway delyuered into death because of Jesus, ẏ the lyfe also of Jesus may be shewed in our mortal flesh. Death therfore worketh in vs, but lyfe in you. + But hauyng ẏ same sprete of fayth, as it is wryttē: C
* I haue beleued, wherfore I haue spoken: we also beleue, wherfore we speake also, knowyng ẏ he that hath raysed Jesus, shal rayse vs also w̄ Jesus, & shal set vs w̄ you. For al thynges are done for your sakes, ẏ the * abundaūt grace, may be plenteous in geuyng of thākes by many, vnto the glory of God. For ẏ which cause we do not faynte, but though our outward man do corrūpe, yet he ẏ is inward is renewed from daye to daye. * For our trouble ẏ now is, whyche is tēporall & lyghte, worketh in vs a weyght of glorye in ẏ heyght, out of measure, vnto vs not beholdynge ẏ thinges ẏ are sene, but ẏ ar not sene. For ẏ thinges ẏ are sene, are tēporal but they ẏ are not sene, are eternal F

Psal. 115. a
2. Cor. 1. b
Psal. 29. a
Rom. 8. c

The. v. Chapter.

FOr we know, that yf our * erthy house of this dwellynge be lowsed, that we haue a buyldyng of God, a house not made wyth handes, but an euerlastynge in ẏ heauens. * For therfore do we sygh, desyrynge to be clothed wyth our habitacion that is from heauen, * yf at the leest we be founde clothed & not naked. For we also that are in * thys tabernacle, we do syghe beynge laden, because that we do not desyre to be spoyled, but clothed vpon, that it that is mortall be swalowed vp of the lyfe. But

A
2. Cor. 4. b
Rom. 8. c
Apo. 3. a and. 14. a
2. Petri. 1. c

he ẏ doth ordyne vs therto, it is god:
Roma. 8. b 2. Cor. 1. c *whych hath geuē vs ẏ earnest of ẏ
sprete. Therfore are we alway bold,
& knowynge, ẏ as longe as we be in
this body, we ar absent frō ẏ LORD
(For we wāder thorow fayth, not in
syght.) But we are of good harte, &
haue a good wyl rather to be absent
frō ẏ body, & to be presēt w̄ ẏ Lorde: &
therfor do we endeuour ether beyng
B absēte or presēt to please hī. *For we
Math. 25. c Roma. 14. b al must appeare before ẏ iudgemēte
seate of Christ, ẏ euery man receaue
his own deseruinges of ẏ body as he
hath done, ether good or euel. ✝We
therfore knowyng ẏ fear of God, we
speake fayre vnto mē, but vnto God
we ar manifest. And I trust ẏ we be
manifest in your cōsciēces also. We
2. Cor. 3. a *do not agayn prayse ourselues, but
we geue you an occasion to reioyce
for vs, ẏ ye may haue [to answer] to
thē ẏ reioyce ī ẏ face, & not in ẏ hart.
For yf we are past mynde, it is vnto
god: yf we are measurable, we are it
to you. For ẏ loue of Christe doth so
cōstraine vs, thynkyng this: ẏ yf one
1. Tes. 5. b be dead for al, thā are al dead. *And
Christ dyed for al, that they also ẏ do
lyue, do not now liue vnto thēselues
but vnto him ẏ dyed for thē, & is rysē
agayn. ✝Therfore do we also hence
C forth knowe nomā after ẏ flesh. And
though we haue knowē Christ after
ẏ flesh, but now at this this tyme do
not we know him. Yf ther be therfor
ony creature in Christ, he is a newe
Esa. 43 c Apo. 21. a creature: for ẏ olde are past, *behold
al thynges are become new. But al
thynges are of god, which hath recō-
ciled vs vnto himself thorow Christ,
& hath geuē vnto vs ẏ office of recō-

autē efficit nos in hoc ipsū, deus:
qui dedit nobis pignus spiritus.
Audētes igitur semper & scien-
tes, quoniā dū sumus in hoc cor-
pore, pegrinamur a dño. (Per fi-
dē em̄ ambulamus, & nō per spe
ciē.) Audemus aūt, & bonā uolū-
tatē habemus magis peregrina-
ri a corpore, & pręsentes esse ad
dominū: Et ideo cōtendimus si-
ue absētes, siue pręsentes place-
re illi. Omnes em̄ nos manifesta
ri oportet ante tribunal Christi,
ut referat unusquisq; propria cor
poris prout gessit, siue bonū, si-
ue malū. Sciētes ergo timorē do
mini, hoībus suademus, deo aūt
manifesti sumus. Spero aūt & in
cōsciētiis uestris manifestos nos
esse. Nō iterū cōmendamus nos
uobis, sed occasionē damus uo-
bis gloriādi pro nobis, ut habea
tis ad eos qui in facie gloriātur,
& nō in corde. Siue em̄ mēte ex
cedimus, deo: siue sobrii, sumus
uobis. Charitas em̄ Christi urget
nos, æstimātes hoc: quoniā si u-
nus pro oībus mortuus est, ergo
omnes mortui sunt. Et pro oībus
mortuus est Christus, ut & qui ui
uunt, iam nō sibi uiuāt, sed ei qui
pro ipsis mortuus est, & resurre-
xit. Itaque nos ex hoc nemi-
nem nouimus secundum car-
nem. Etsi cognouimus secun-
dum carnem Christum, sed nunc
iam non nouimus. Si qua ergo
in Christo noua creatura, uete-
ra transierūt, ecce facta sunt oīa
noua. Omnia autem ex deo, qui
nos recōciliauit sibi per Christū,
& dedit nobis ministeriū recon-

ciliatiõis. Quonã quidẽ deus erat in Christo mundũ recõciliãs sibi, nõ reputans illis delicta ipsorũ, & posuit in nobis uerbũ recõciliatiõis. Pro Christo ergo legatione fũgimur, tanquã deo exhortante per nos. Obsecramus pro Christo, recõciliamini deo. Eum qui non nouerat peccatũ, pro nobis peccatũ fecit, ut nos efficeremur iustitia Dei in ipso.

CAPVT VI.

ADiuuantes aũt exhortamur, ne in uacuũ gratiam dei recipiatis. Ait em̃: Tempore accepto exaudiui te, & in die salutis adiuui te. Ecce nũc tẽpus acceptabile, ecce nunc dies salutis. Ne mini dantes ullam offensionem, ut nõ uituperetur ministeriũ nostrũ, sed in õnibus exhibeamus nosmetipsos sicut dei ministros, in multa patiẽtia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in uigiliis, in ieiuniis, in castitate, in sciẽtia, in lõganimitate, in suauitate, in spũ sctõ, i charitate nõ ficta, in uerbo ueritatis, & uirtute dei, ꝑ arma iustitię a dextris & a sinistris, ꝑ gloriã & ignobilitatẽ, ꝑ infamiã & bonã famã: ut seductores, & ueraces, sicut q̃ ignoti, & cogniti: quasi morientes, & ecce uiuimus: ut castigati, & non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem locupletãtes: tanquam nihil habentes, & õnia possidẽtes. Os nostrum patet ad

cilyng. ⋆For god was in Christ, ‡set tyng ẏ worlde atone w̃ hymselft, not imputyng to thẽ theyr synnes, & hath put in vs the worde of recõcilynge. We go therfore an embassage for Christ, as though God dyd exhorte by vs. We pray you for Christs sake, be recõciled vnto God. ⋆Hym ẏ had knowẽ no synne dyd he make ‡synne for vs, that we shulde become the ryghteousnesse of God in hym.

Col. 2 b
‡Rom. 3. c
Collo. 1. b
1. Johã. 4. b
Esay. 55. b
‡Rom. 8. a
Hebre. 9. c

The. vi. Chapter. ✠

BUt we helping exhort you ẏ ye do not receaue ẏ grace of god in vayne. For he sayeth: ⋆In a tyme acceptable haue I herd ẏ, & in a day of saluaciõ haue I holpen ẏ. Behold, now is it an acceptable tyme, now is it a daye of health. Be geuynge vnto no mã ony occasiõ of stõblyng, ẏ our office be not blamed. But in all thynges let vs behaue our selues ⋆as ministers of god, in much paciẽce, in tribulaciõs, in necessities, in anguishes in strypes, in prisõmẽtes, in vprours in laboures, in watchinges, in fastinges, in chastite, in knowlege, in lõge suffraũce, in kyndnes, in ẏ holy goost in loue vnfayned, in ẏ word of truth, in ẏ power of God: by ẏ armoure of ryghteousnesse at ẏ ryghtsyde & at ẏ leftsyde, by glory & vylenesse, by euel report & good report, as deceauers & yet true, as they ẏ be vnknowẽ & yet knowẽ, ⋆as dyenge & behold we lyue as beynge chastened, & not kylled, as sory & yet alwaye reioycynge, as hauyng nede & yet making many rych, as hauyng nothyng & possessynge al thynges. ⋆Our mouth is open vnto

A
Esay. 49. b
1. Cori. 4. a
2. Cori. 3. a
B
Esay. 26. c

you o ye Corinthians, our hart is en
larged. Ye are not in straytnesse for
our sakes, but ye are in straytnesse of
your inwarde mocion. But I say vn-
to you as vnto chyldrē hauynge lyke
reward: Set your selues at large also
C ★Draw not a yocke w̄ ẏ infidels. For
Deut. 7. a what partakyng hath ryghteousnesse
w̄ wyckednesse? Or what fellowship
Math. 8. d hath the lyght w̄ darknesse? ★What a
gremēt hath Christ wyth Belial? Or
what part hath ẏ beleuyng w̄ ẏ vnbe-
leuyng? What cōsētynge hath ẏ tēple
1. Cori. 3. b of God w̄ the Idols? ★For ye are ẏ tē
and. 6. c ple of ẏ lyuyng God, as God sayeth:
Leui. 26. b for ★I wyll dwell in thē, & wyll walke
Ezech. 37. d amōge thē, & I shalbe theyr god, & they
Esay. 52. b shalbe a people vnto me. ★Wherfore
go ye out frō ẏ myddes of thē, & be se-
parate, sayth ẏ LORD, & touch no vn
cleane thynge, & I shal receaue you, &
I shalbe a father vnto you, & ye shalbe
sōnes vnto me & doughters sayeth the
LORD almygty.

A The. vii. Chapter.

Let vs therfore ye most be-
loued hauyng these promy
ses clense vs frō al fylthy-
nesse of ẏ flesh & sprete, ful
fyllyng ẏ hallowyng in ẏ feare of god
Understāde ye vs: We haue hurt no
mā, we haue corrupte nomā, we haue
begyled nomā. I say it not to your cō
dēnacion. For we haue said afore that
ye are in oure hartes to dye & to lyue
together. I haue greate boldnesse to
you warde, I haue much reioycynge
on youre behalfe. I am fylled wyth
Actu. 16. b comforte, I am ouerflowynge wyth
ioye in all our trouble. ★For whan
we were come into Macedonia also,
oure fleshe had no reste, but we suf-

uos o Corinthii, cor nostrū dila-
tatū est. Nō angustiamini in no-
bis, angustiamini aūt in uisceri-
bus uris. Eandē aūt habentes re
munerationē tanq̄ filiis dico di-
latamini & uos. Nolite iugū du-
cere cū infidelibus. Quæ em̄ par
ticipatio iustitiæ cū iniquitate?
Aut q̄ societas luci ad tenebras?
Quæ aūt cōuētio Christo ad Be
lial? Aut quę pars fideli cū infide
li? Quis aūt consensus tēplo Dei
cum idolis? Vos estis templum
Dei uiui, sicut dicit Deus: Qm̄
inhabitabo in illis, & inambula-
bo inter eos, & ero illorū Deus,
& ipsi erunt mihi populus. Prop
ter quod exite de medio eorū,
& separamini, dicit Dominus: &
immundum ne tetigeritis, & e-
go recipiam uos, & ero uobis in
patrē, & uos eritis mihi in filios
& filias, dicit Dn̄s omnipotens.

CAPVT VII.

Has ergo habētes pro-
missiones charissimi,
mūdemus nos ab om-
ni inquinamēto carnis
& spiritus, perficientes sanctifica
tionē in timore dei. Capite nos:
Neminē læsimus, neminē corru-
pimus, neminem circūuenimus.
Non ad condemnationē uestrā
dico. Prędiximus em̄, ꝙ in cordi
bus nr̄is estis ad commoriēdū &
ad cōuiuēdū. Multa mihi fiducia
est apud uos, multa mihi gl'iatio
pro uobis, repletus sū cōsolatio-
ne, supabūdādo gaudio ī ōi tribu
latiōe nr̄a. Nā & cū uenissemus ī
macedoniā nullā reqē habuit ca
ro nr̄a, sed oēm tribulationē pas-

si sumus: foris pugnæ, intus timo res. Sed qui cõsolatur humiles, consolatus est nos Deus in aduẽ tu Titi. Non solũ aũt in aduentu eius, sed etiã in cõsolatione, qua cõsolatus est in uobis, referẽs no bis uestrũ desyderiũ, uestrum fle tum, uestrã æmulationẽ pro me, ita ut magis gauderẽ. Quoniam etsi contristaui uos in epistola, nõ me pœnitet, etsi pœniteret. Vidẽs ꝙ epistola illa (etsi ad ho ram) uos cõtristauit, nũc gaudeo, nõ quia cõtristati estis, sed quia contristati estis ad pœnitentiã. Contristati em̃ estis secundũ De um, ut in nullo detrimentũ patia mini ex nobis. Quæ em̃ secundũ Deũ tristitia est, pœnitentiam in salutẽ stabilẽ operatur, seculi aũt tristitia mortẽ operatur. Ecce e nim hoc ipsum secundũ Deũ cõ tristari uos, quantã in uobis ope ratur sollicitudinẽ? sed defensio nem, sed indignationẽ, sed timo rem, sed desyderiũ, sed ęmulatio nem, sed uindictã. In õnibus ex hibuistis uos incõtaminatos es se negocio. Igitur etsi scripsi uo bis, nõ propter eũ qui fecit iniu riã, nec propter eũ q passus est, sed ad manifestandũ sollicitudi nẽ nrãm quã habemus pro uobis corã deo: ideo quoque cõsolati sumus. In cõsolatiõe aũt nr̃a abũ dãtius magis gauisi sumus super gaudio Titi, q̃a refectus est spũs eius ab oibus uobis. Etsi quid a pud illũ de uobis gloriatus sum, nõ sum cõfusus, sed sicut omnia uobis in ueritate locuti sumus, ita &

fred all tribulacion: outwardly were fyghtynges, inwardly feares. But ẏ ⋆God ẏ comforteth the lowly, cõfor ted vs also in the cõmynge of Titus 2.Cor.1.a
And not onely in hys cõmynge, but B
also by ẏ cõsolacion, wherew̃ he was cõforted of you, shewynge vs youre desyre, your wepynge, youre zele for me, so that I reioyced the more. For though I haue made you sory in the epistle, it repẽteth me not, though it dyd repente me. But I am glad, se ynge ẏ the same letter hath made you sory, (although it be for a season) not because ye are made sory, but becau se ye ar made sory to repẽtaũce. For ye are made sory after God, ẏ in no thynge ye shulde suffre harme by vs.
⋆For ẏ sorowe ẏ is after God, wor- 1.Pet.2.c
keth stedfast repẽtaũce to saluacion, but ⋆worldly sorow worketh death. Eccli.30.c
For behold the same your sorowyng after God what carefulnes worketh it in you? [nothynge] but a defence, but displeasure, but feare, but a de syre, but a feruẽte mynde, but a pu nyshmẽt: In al thynges haue ye de clared youreselues vnblameable in thys busynesse. Therfore though I C
wrote to you, I dyd it not because of hym ẏ dyd ẏ hurt, nor because of him ẏ suffred it, but to declare ẏ careful nesse, ẏ which we haue for you befor god: therfore also are we comforted. And in our cõsolaciõ we were cõfor ted more fullyer ouer ẏ ioye of Ti tus, because ẏ his sprete was refre shed of you all. And yf I haue made ony boast of you by hym, I ame not ashamed of it, but as we haue spo ken al thynges for a truth vnto you,

euen so our reioycyng that we had towarde Titus is become truth. And hys inwarde affeccion is more plentifully towarde you, remēbryng the obedience of you all, howe that ye receaued hym wyth feare & trem blynge. I am glad that in all thynges I am bolde to youwarde.

The.viii.Chapter.

A And I do certifye you brethren the grace of God, ẏ whych is geuen in the cōgregacions of Macedonia and that the abūdaūce of theyr ioye was in much triall of tribulacion: & theyr moost extreme pouerte dyd ouerflowe into ẏ ryches of theyr synglenesse. For (I beare them recorde) they were wyllynge accordynge to theyr power, and aboue theyr power requyrynge vs wyth great instaūce for the grace and cōmunion of * the handereachynge that is done vnto ẏ sayntes. And not as we supposed, but they yelded themselues fyrst vnto ẏ LORDE, after that vnto vs by the wyll of God: insomuch ẏ we prayed Titus, that as he dyd begynne thys grace amonge you, he wolde so lyke wise make an ende. But as ye be plēteous in all thynges, in fayth, hope & worde, and knowlege, and all carefulnesse, moreouer in your loue also to vs warde, that ye wyll be ryfe in thys grace also. I saye it not as commaundynge, but by the carefulnesse of other assayeng your good nature also. * For ye knowe the liberalite of our LORDE Jesus Christe, that for youre sakes he became poore, whan he was rych, that by hys pouerte ye myght

Actu.11.e
Roma.15.d
1.Cor.16.a
2.Cor.9.a
Roma.10.b

ita & gloriatio nostra quæ fuit ad Titum ueritas facta est, & uiscera eius abundantius in uobis sunt, reminiscentis omnium uestrum obedientiam, quomodo cum timore & tremore excepistis illum. Gaudeo quod in omnibus confido in uobis.

CAPVT VIII.

NOtum autem facimus uobis fres gratiā Dei, quæ data est in ecclesiis Macedoniæ, & ꝙ in multo experimento tribulatinis abundantia gaudii ipsorum fuit, & altissima paupertas eorū abundauit in diuitias simplicitatis eorum. Quia secundum uirtutem (testimonium illis reddo) & supra uirtutem uoluntarii fuerunt cum multa exhortatione obsecrantes nos gratiam & cōmunicationem ministerii quod fit in sanctos. Et non sicut sperauimus, sed semetipsos dederunt primum Domino, deinde nobis per uoluntatem Dei: ita ut rogaremus Titum, ut quemadmodū cœpit, ita & perficiat in uobis etiam gratiam istam. Sed sicut in oībus abūdatis fide spe & sermone, & scientia, & omni sollicitudine, insuper charitate uestra in nos, ut & in hac gratia abundetis. Non quasi imperans dico, sed per aliorū sollicitudinē, etiā uestræ charitatis ingeniū bonū comprobans. Scitis enim gratiā Domini nostri IESV Christi, qm̄ propter uos egenus factus est, cū esset diues, ut illius īopia uos diui-

diuites essetis. Et consilium in hoc do. Hoc enim uobis utile est, qui non solum facere, sed & uelle cœpistis ab anno priore, nunc uero & facto perficite, ut quemadmodum promptus est animus uoluntatis, ita sit & perficiendi, ex eo quod habetis. Si enim uoluntas prompta est, secundum id quod habet, accepta est, non secundum id quod non habet. Non enim ut aliis sit remissio, uobis autem tribulatio, sed ex æqualitate. In præsenti tempore uestra abundantia illorum inopiam suppleat, ut & illorum abundantia uestræ inopiæ sit supplementum, ut fiat æqualitas. Sicut scriptum est: Qui multum, non abundauit: & qui modicum, non minorauit. Gratias aũt ago Deo, qui dedit eandem sollicitudinẽ pro uobis in corde Titi, quoniam exhortationem quidem suscepit, sed cum sollicitior esset, sua uoluntate profectus est ad uos. Misimus enim cum illo fratrem nostrum, cuius laus est in euangelio per oẽs ecclesias, non solum autem, sed & ordinatus est ab ecclesiis comes peregrinationis nostræ, in hanc gratiam quæ ministratur a nobis ad Domini gloriam, & destinatam uoluntatem nostram, deuitantes hoc, ne quis nos uituperet in hac plenitudine, quæ ministratur a nobis in Domini gloriam. Prouidemus enim bona, non solum coram Deo, sed etiam corã hominibus. Misimus autem

myght be rych. And I geue counsell here in, for that is profytable vnto you, whych a yeare ago haue not only begonne to do, but also to wyll. But nowe accomplyshe it wyth the dede also, that lyke as the wyllynge mynde is readye, that it be so lykewyse to fulfyll it, *of that whych ye haue. ‡For yf the wyl be ready, it is accepte accordyng to it that it hath, not accordyng to it that it hath not. Let your abũdaũce so supplye theyr nede, not that other be set at large, and ye do smarte, but of an equalite For thys tyme, let your abundaũce supply theyr nede, that theyr abundaunce also be a supplyenge of your nede, that ther maye be equalite, as it is wrytten: * He that [gathered] much, had not the more: and he that [gathered] lytle, dyd not wante. I geue thãkes vnto God, whych hath geuen the same carefulnesse for you in the harte of Titus: for he toke ẏ admonicion in dede, but whan he was the more carefull, he wente vnto you of hys owne wyll. And we haue sent wyth hym also our brother whose prayse is in the Gospell thorowe out all congregacions. And not only that, but he is also ordined of the congregacions a companion of our yourney to thys grace, whych is ministred by vs vnto the glory of the LORDE, and oure appoynted wyll, beynge ware of thys [namely] that nomã blame vs because of this fulnesse, whyche is ministred by vs vnto the glory of the LORD. * For we prouyde good thynges, not only before God, but also before mẽ. But

B

i. Petr. 4. b
Proner. 3 b
‡ Luce. 21. a

Exod. 16. b

C

Roma. 12 c

we haue sente wyth thē our brother also, whome we haue ofte proued in many thinges to be careful, but now muche more carefull, for cause of the greate boldnesse towarde you: whether it be for Titus whyche is my companion, and helper amonge you, or our brethrē ỹ Apostles, ỹ glorye of the congregacions of Christ. Shewe therfore vnto thē in ỹ syght of the cōgregacions ỹ declarynge of
1. Tessa. 2. c your loue, & *our reioycynge of you.

The. ix. Chapter.

A
Roma. 15. d
1. Cor. 16. a
2. Cor. 8. a
FOr to wryte vnto you of *the handreachynge that is done vnto ỹ sayntes, it is superfluous for me.
For I knowe your ready mynde, for the whych I boast by the Macedonians, [sayenge:] that Achaia was also ready sēce ỹ yeare last past: & your feruent desyre hath prouoked many.
But we haue sent the brethren, that the thyng wherof we reioyce be not made voyde on thys behalfe, ỹ (as I haue sayd) ye may be ready: lest whā the Macedonias shal come with me and fynde you not ready, we, (I wyl not saye ye) be ashamed in thys substaunce. I thought it therfore necessary to desyre the brethren, ỹ they do come vnto you before, & prepare this blyssynge ỹ it be ready, so as though it were a blessynge, not as a couetousnesse.
B
✠ But thys I saye: * he
Prou. 11. c
Gal. 6. a
that soweth sparyngly, shal also reape sparyngly: & he ỹ soweth in blessynges, shal also reape of the blessynges
Exod. 25. a
and. 35. a
euery mā as he hath purposed in his harte, not of euell wyll, or of compulsion. *For God loueth a chearefull geuer

autem cū illis & fratrem nostrū, quem probauimus in multis sepe sollicitum esse, nunc autem multo sollicitiorem cōfidentia multa in uos, siue pro Tito, qui est socius meus, & in uobis adiutor, siue fratres nostri Apostoli ecclesiarum gloriæ Christi. Ostentionem ergo quæ est charitatis uestræ & nr̄æ gloriæ pro uobis, in illos ostendite in faciem ecclesiarum.

CAPVT IX.

NAm de ministerio qd̄ fit in sanctos, ex abundanti est mihi scribere uobis. Scio enim promptum animum uestrū, pro quo de uobis glorior apud Macedones. Quoniā & Achaia parata est ab anno prēterito, & uestra æmulatio prouocauit plurimos. Mittimus autē fratres, ut ne quod gloriamur de uobis, euacuetur in hac parte, ut (quemadmodū dixi) parati sitis, ne cum uenerint Macedones mecū, & inuenerint uos imparatos, erubescamus nos, ut non dicamus uos in hac substantia. Necessariū ergo existimaui rogare fratres, ut prēueniant ad uos, & prēparent repromissam benedictionē hāc paratā esse: sic, quasi benedictionē, nō tāquā auaritiā. Hoc aūt dico: Qui parce seminat, parce & metet: & qui seminat in benedictionibus, de benedictionibus & metet. Vnusquisque prout destinauit in corde suo, non ex tristitia, aut ex necessitate. Hilarē em̄ dato-

datorem diligit Deus. Potēs est autem Deus omnē gratiam abūdare facere in uobis: ut in omnibus semper omnem sufficientiā habentes, abundetis in omne opus bonū. Sicut scriptū est: Dispersit dedit pauperibus, iustitia eius manet in seculū seculi. Qui autem administrat semē seminā ti, & panē ad manducandū præstabit, & multiplicabit semen uestrum, & augebit incremēta frugum iustitiæ uestræ: ut in omnicus locupletati, abūdetis in omnem simplicitatem, quæ operatur per nos gratiarum actionem Deo. Quoniam ministeriū huius officii nō solū supplet ea quæ desunt sanctis, sed etiā abūdat per multas gratiarū actiōes in Dño, per probationē ministerii huius, glorificātes deū in obediētia cōfessionis uestrę in euāgelio Christi, & simplicitate cōmunicatiōis uestræ in illos, & in omnes & in ipsorum obsecratione pro uobis, desyderantium uos propter eminētē gratiā dei in uobis. Gratias ago deo super inenarrabili dono eius.

CAP. X.

IPse autem ego Paulus obsecro uos per mansuetudinem, & modestiam Christi, qui in facie quidem humilis sum inter uos, absens autem confido in uobis. Rogo aūt uos, ne pręsens audeam per eam confidētiam qua existimor audere in quosdam qui arbitrantur nos tanquam secundum carnem ambulemus. In car

geuer. But God is able to make euery grace to be plenty in you, that hauynge alwaye all sufficiēcy, ye maye be plenteous in euery good worke, as it is wrytten: ⁎He hath sparsed abrode, he hath geuen vnto the poore, hys righteousnesse abydeth for euer. He ẏ geueth sede vnto ẏ sower, shall also geue breade to eate, ⁎⁎shal multiplye your sede, and shal augmente ẏ increases of ẏ frutes of your ryghteousnesse: ⁎ that in all thynges beynge made rych, ye maye be plētous in al synglenesse, the whych worketh geuynge of thākes vnto God by vs. For the seruice of thys office doth not only supplye ẏ thynges that the sayntes do wante, but is also abundaunt by geuynge of many thankes vnto the LORDE, praysynge God by the prose of thys seruyce, for the obedience of your knowlegyng of the Gospell of Christe, and the synglenesse of your distributynge vnto thē and all men, and in theyr prayer for you, longynge for you, because of the abundaunte grace of God in you. I thanke God for hys vnoutspeakeable gyfte.

Eccli. 35. a

Psal. 111. b

C

Actu. 14. a

The. x. Chapter.

AND I myself Paul beseke you thorowe the mekenesse and softenesse of Christe, whyche beynge presente amonge you am of no reputacion, but beynge absente I ame bolde towarde you. But I pray you that I beynge presente be not bolde wyth thesame boldnesse that I ame supposed to be bolde agaynst some, which thynke vs to walke as after ẏ fleshe.

A

ffor walkyng in the flesh, we do not
Ephe.6.b warre after the flesh. ffor * the weapens of our warre are not fleshlye, but myghtye before God to the destruccion of the stronge holdes, byyng ynge to nought the counsels, and all heyght auauncynge it selfe agaynst the knowlege of God, and bryngyng in bondage all vnderstandynge vnto the obedience of Christ, & beynge readye to auenge all disobedience, whan your obedience shalbe fulfylled. Loke on the thynges after the vt
B ter appearaūce. Yf ony mā trusteth of hymselfe that he is Christes, let hym thynke thys agayn by hymself, that as he is Christes, so are we also ffor though I shulde boaste myselfe
2.Cor.13.b somewhat more of my power, * the whych the LORDE hath geuen vs to your edifienge, and not destruccion, I wyl not be ashamed. But lest I shulde be supposed as to fraye you wyth letters, (ffor letters saye they are weyghty and stronge, but ỹ presence of the body is weake, and the speche vnregarded,) let suche one thynke thys: that suche as we are in worde by letters beynge absent, such [are we] also in the dede beynge present. ffor we dare not interpryse or compare vs with some which prayse themselues: but we are measurynge and comparynge ourselues by oure
C selues. But we wyll not reioyce o-
Ephes.4.a uer * measure, but accordynge to ỹ measure of the rule, wherewyth god hath appoynted vnto vs the rule to reache vnto you. ffor we stretch not oureselues, as not reachynge vnto you: for we are come vntyl you wyth the

In carne enim ambulantes, non tamen secundum carnem militamus. Nā arma militiæ nostræ nō carnalia sunt, sed potentia Deo, ad destructionē munitionū, cōsilia destruentes, & omnē altitudinem extollentē se aduersus sciētiā Dei, & in captiuitatem redigentes omnē intellectū in obsequiū Christi, & in promptu habētes ulcisci omnē inobediētiam, cum impleta fuerit uestra obedientia. Quę secundū faciem sunt, uidete. Si quis cōfidit sibi Christi se esse, hoc cogitet iterum apud se, quod sicut ipse Christi est, ita & nos. Nā & si amplius aliqd gloriatus fuero de potestate nostra quā dedit nobis Dominus in ędificationē, & nō in destructionem uestrā, nō erubescā. Vt aūt nō existimet tanq̄ terrere uos per epistolas (Quoniā quidē epistolę inquiunt, graues sunt & fortes, præsētia aūt corporis infirma, & sermo cōtēptibilis) hoc cogitet qui eiusmodi est: quia quales sumus uerbo per epistolas absentes, tales & præsentes in facto. Nō enī audemus inserere, aut comparare nos quibusdā, qui seipsos cōmendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos aūt nō immensum gloriabimur, sed secundum mensuram regulæ, qua mensus est nobis Deus mensuram pertingēdi usque ad uos. Non enim quasi nō pertingentes ad uos, superextēdimus nos. Vsq; ad uos ēm peruenimus

in euan-

in euangelio Christi. Nō in immensum gloriantes in alienis laboribus, spem autem habentes crescētis fidei uestræ in uobis magnificari, secundū regulā nostram in abundantia, etiā in illa quæ ultra uos sunt euangelizare: non in aliena regula, in iis quæ præparata sunt gloriari. Qui autem gloriatur, in Domino glorietur. Non enim qui seipsum commendat, ille probatus est, sed quem Deus commēdat.

CAPVT XI.

Vtinā sustineretis modicum quid insipientiæ meæ, sed & supportate me. Aemulor enim uos Dei æmulatione. Despōdi enim uos uni uiro uirginem castam exhibere Christo. Timeo autem ne sicut serpens Euam seduxit astutia sua, ita corrumpantur sensus uestri, & excidant a simplicitate, quæ est in Christo IESV. Nam si is qui uenit alium Christum prædicat, quem non prædicauimus: aut alium spiritum accipitis, quem non accepistis: aut aliud euangelium, quod non recepistis, recte pateremini. Existimo em̄ nihil me minus fecisse a magnis Apostolis. Nam & si imperitus sermone, sed non scientia. In omnibus autem manifestus sum uobis. Aut nunquid peccatum feci meipsum humilians, ut uos exaltemini? Quoniam gratis euangelium Dei euangelizaui uobis. Alias ecclesias expoliaui, ac-

the Gospell of Christ. We are not retoycynge out of measure in other mens labours, but haupnge hope of your increasynge fayth that it shall become great, accordynge to oure rule in ouer flowynge, [by the same we intende] also to preache vnto thē þ are beyonde you: not [myndynge] to retoyce in the labours that are prepared by another mās measure. But *he that retoyceth let hym retoyce in the LORDE. ffor not he that ‡prayseth himself is alowed, but he whome God prayseth.

*Esay. 65. c Iere. 9. d 1. Cor. 1. d ‡Pro. 27. a

The. xi. Chapter.

Wolde God ye wolde suffre a lytle of my foolyshnesse, but forbeare me also. ffor I am gelous ouer you wyth godly gelousy. ffor I haue maryed you vnto one man, to bryng a chaste virgine vnto Christ. But I feare me, lest *as the serpent dyd begyle Eua wyth hys craftynesse: euē so be your wyttes corrupte also, and fal awaye from the synglenesse, that is in Christ Jesu. *ffor yf he that cōmeth preacheth another Christ, whō we haue not preached: or yf ye receaue another spryte, whome ye haue not receaued: or another Gospell, whyche ye haue not receaued, ye myght ryght well haue suffered it. ffor I suppose me to haue done nothynge lesse than the hygh apostles. ffor though I am rude in worde, but not in knowlege. In all thynges I am manifest vnto you. Or haue I synned hūblynge myselfe, þ ye shulde be exalted? for I haue preached the Gospell *freely vnto you? I haue spoy-

*Gen. 3. a

*Gala. 1. b

*1. Cor. 9. b

led

led other congregacions, takyng wa
ges of them to do seruyce vnto you.
Actu. 20. c ✶And whā I was with you, and had
Phil. 4. c nede, I was chargeable vnto nomā:
ffor it that ✶was wantyng vnto me
dyd the brethren supplye that came
fro Macedonia: And in all thynges
I kept my selfe wythout charge, and
I wyll so kepe me. As truely as the
truth of Christ is in me, thys reioy-
cynge shall not be disanulled in me
in the regions of Achata. Wherfore?
because I do not loue you? God kno
weth. That I do, and shall do, [I do
it] that I maye cut awaye the occa-
sion of them that couet an occasion:
that where in they reioyce, they be
founde such as we also. ffor suche
false apostles are deceatful wozkers
trāffigurynge themselues into mes-
saungers of Christe. And no mar-
uayle: ffor Satanas doth trāffigure
hymselfe into an angell of lyght. It
is therfore no maruayle yf hys mini
sters be transfigured, as ministers
2. Petri. 2. a of ryghteousnesse, ✶whose ende shal
L be accordynge to theyr wozkes. A-
gayne I saye: lest ony mā thynke me
to be a foole, or els take me as a foo
le, that I also maye boast a lytle.
That whyche I speake, I speake it
not after God, but as it were in foo
lyshnesse, in thys reasonynge of boa
stynge. Because many do reioyce af
ter the flesh, I wyll reioyce also. ffor
✝ ye suffre fooles gladly, insomuche
as ye be wyse yourselues. ffor ye suf
fre yf ony man bryngе you in bon-
dage, yf ony man do deuoure you, yf
ony man do robbe you, yf ony man
do auaunce hymselfe, yf ony man
beate

ui, accipiens stipendium ad mi-
nisterium uestrum. Et cum essem
apud uos & egerem, nulli one-
rosus fui. Nam quod mihi dee-
rat, suppleuerunt fratres qui ue-
nerunt a Macedonia: & in omni
bus sine onere me uobis seruа-
ui, & seruabo. Est ueritas Christi
in me, quoniam hæc gloriatio
non infringetur in me in regio-
nibus Achaiæ. Quare? quia non
diligo uos? Deus scit. Quod au-
tem facio & faciam, ut ampu-
tem occasionem eorum, qui uo-
lunt occasionem: ut in quo glo-
riantur, tales inueniantur sicut
& nos. Nam eiusmodi pseudoa-
postoli sūt operarii subdoli, trās-
figurantes se in Apostolos Chri
sti. Et non mirum. Ipse enim sa-
tanas transfigurat se in ange-
lum lucis. Nō est ergo magnum,
si ministri eius transfigurentur
uelut ministri iustitiæ, quorum
finis erit secundum opera ipso-
rum. Iterum dico: ne quis me pu
tet insipientem esse, alioquin ue
lut insipientem accipite me, ut
& ego modicum quid glorier.
Quod loquor, non loquor secun
dum Deum, sed quasi in insipien
tia, in hac substantia gloriæ.
Quoniam multi gloriantur secū
dum carnē, & ego gloriabor. Li-
benter enim suffertis insipiētes,
cum sitis ipsi sapientes. Sustine-
tis enim, si quis uos in seruitutē
redigit, si quis deuorat, si quis
accipit, si quis extollitur, si quis
in fa-

in faciem uos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo & ego. Hebræi sunt, & ego. Israelitæ sunt, & ego. Semen Abrahæ sunt, & ego. Ministri Christi sunt, & ego. Vt minus sapiens dico: plus ego. In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Iudæis quinquies quadragenas, una minus accepi. Ter uirgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte & die in profundo maris fui, in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & ærumna, in uigiliis multis, in fame & siti, in ieiuniis multis, in frigore & nuditate: Præter illa quę extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, & ego non infirmor? Quis scandalizatur, & ego nō uror? Si gloriari oportet, quæ infirmitatis meæ sunt, gloriabor. Deus & pater Domini nostri IESV Christi, qui est benedictus in secula, scit ꝙ non mentior. Damasci præpositus gentis Aretæ regis custodiebat ciuitatem Damascenorū, ut me cōprehenderet, & per fenestrā in sporta

beate you on the face. I saye it after rebuke, as though we had ben weake on thys behalfe. * Wherein ony dare be bold, (I speake it in foolyshnesse,) I dare be bolde also. They are hebrues, I also. They are Israelites, I also. They are the sede of Abraham I also. * They are the ministers of Christ, I also. As a foole I speake it: I am more. In many trauails, in prysonmentes more abūdauntly, in strypes aboue measure, in deaths ofte. Of ỳ Iewes haue I receaued * fyue tymes forty strypes one lesse, * I haue thryse ben beaten wyth roddes, * I haue once bene stoned, ‡ I haue thryse suffred shipwracke, I haue bē nyght and daye in the depth of the see, in yournyes oft, in perils of floodes, in perils of murtherers, in perils of my kynred, in perils of the heythen, in perils in the cytie, in perils in the wylderneſſe, in perils on the see, in perils of false brethren in laboure and trauayle, in many watchynges, in honger and thyrste, in many fastynges, in colde & nakednesse: Beside those thynges that are outwarde, * my dayly combraunce, the care of all the congregacions. * Who is weake, & I be not weake? Who is offended, and I burne not? Yf I must retoyce, I wyll retoyce of the thynges ỳ are of my weaknesse. The God & father of our LORD Iesus Christ, wyych is blessed for euer * knoweth that I lye not. ‡ At Damascus, dyd the gouernoure of the people of kynge Aretas watche the cytie of the Damascenes, that he myght take me, & at a wyndow was

Actu. 22. a
Phil. 3. a
2. Cor. 4. a
Deut. 25. a
‡ Act. 16. d
Actu. 14. c
Act. 27. a
D
Actu. 20. d
1. Cor. 8. 12
Gal. 1. c
‡ Actu. 9. d

I let downe in a basket thorowe the wall, & so escaped I hys handes. ✠

The.xii.Chapter. ✠

A Yff I must boast (truely it is not nedeful) I wil come to the visions and reuelacions of the LORDE. I knowe a mā in Christ, fourtene yeares ago (whether it was in the body, whether it was wythout the body I can not tell, God knoweth it) the same to haue ben taken vp vntyll the thyrde heauen. And I know the same man (whether he was in the bodye, whether he was wythout the body I can not tell, God knoweth) that he was taken vp into the paradyse, and herde secrete wordes, whych are not leafull for man to speake. For such a thynge wyl I reioyce, but for myself nothynge but in my weakenesses. For although I wold reioyce, I shall not be foolysh, for I shall tell truthe. But I do refrayne, lest ony man estyme me aboue it ẏ he seyth in me, or heare ought of me. ✠ And leste the greatnesse of the reuelacions do exalte me, ther is geuen vnto me the stynge of my fleshe, the messaunger of Satanas, that he buffet me. For ẏ whyche I haue prayed the LORDE thryse that he shulde departe fro me, and he sayd vnto me: My grace suffiseth the: for strength is made perfect by weaknesse. I wyll therfore gladly reioyce in my sycknesses, that the power of Christe maye dwell in me. ✠

Joh.1.b

B For the whych cause I am contente in my sycknesses, in rebukes, in nedes, in persecucions, in anguyshes for Christe: For whan I ame weake,

sporta demissus sum per murū, & sic effugi manus eius.

CAPVT XII.

Si gloriari oportet (non expedit quidem) ueniam autem ad uisiones & reuelationes Domini. Scio hominem in Christo ante annos quatuordecim (siue in corpore, siue extra corpus, nescio, Deus scit) raptum huiusmodi usque ad tertium cœlmm. Et scio huiusmodi hominem (siue in corpore, siue extra corpus, nescio, Deus scit) quoniam rapptus est in paradisum, & audiuit archana uerba, quæ non licet homini loqui. Pro huiusmodi gloriabor, pro me autem nihil, nisi in infirmitatibus meis. Nam etsi uoluero gloriari, non ero insipiens: ueritatem enim dicam. Parco aūt, ne quis me existimet supra id quod uidet in me, aut audit aliquid ex me. Et ne magnitudo reuelationum extollat me, datus est mihi stimulus carnis meæ angelus satanæ, ut me colaphizet. Propter quod ter Dominum rogaui, ut discederet a me, & dixit mihi: Sufficit tibi gratia mea: nam uirtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me uirtus Christi. Propter quod placeo mihi in infirmitatibus meis, in contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo. Cum enim infirmor,

firmor, tunc potens sum. Factus sum insipiens, uos me coegistis. Ego enim a uobis debui commendari: nihil enim minus feci ab iis, qui sunt supra modum Apostoli. Tametsi nihil sum, signa tamen Apostoli facta sunt super uos in omni patientia, in signis, & prodigiis, & uirtutibus. Quid est enim quod minus habuistis præ cæteris ecclesiis, nisi quod ego ipse non grauaui uos? Donate mihi hanc iniuriam. Ecce tertio hoc paratus sum uenire ad uos, & non ero grauis uobis. Non enim quæro quæ uestra sunt, sed uos. Nec enim debent filii parentibus thesaurizare, sed parentes filiis. Ego autem libentissime impendam, & super impendar ipse pro animabus uestris, licet plus uos diligens minus diligar? Sed esto: Ego uos non grauaui, sed cum essem astutus, dolo uos cepi. Nũqd per aliquẽ eorũ quos misi ad uos circũueni uos? Rogaui Titum, & misi cũ illo fratrẽ. Nũquid Titus uos circumuenit? nonne eodem spiritu ambulauimus? nõne eisdem uestigiis? Olim putatis quod excusemus nos apud uos? Coram deo in Christo loquimur. Omnia autem charissimi propter ædificationem uestram. Timeo enim ne forte cum uenero, nõ quales uolo, inueniam uos: & ego inueniar a uobis, qualem non uultis, ne forte contentiones, æmu-

weake, than ame I stronge. I am become a foole, ye haue compelled me. ffor I ought to be praysed of you *seynge I haue done nothyng lesse, than they that are Apostles out of measure. Although I am nothynge, yet ar ꝑ tokẽs of an apostle wrought vpon you by all pacience, by tokens and wonders & powers. ffor what is it that ye haue had lesse than other congregations, saue that I myselfe haue not ben chargeable vnto you? fforgeue me thys wronge. Beholde thys thyrd tyme am I ready to come vnto you, and I shal not be greuous vnto you. *ffor I seke not the thynges that be yours, but you. Nother ought ꝑ chyldren to gather treasure vnto the elders, but the elders vnto the chyldren. And I wyll very gladly bestowe me, and wyll myselfe be bestowed for your soules, though I louynge you ouermuch, be lytle loued [agayne.] But let it be so: I haue not charged you, but for so much as I was crafty, I toke you wyth a gyle. Haue I beggyled you by ony of them that I sente vnto you? I desyred Titus, and wyth hym I sente a brother: Hath Titus beggyled you? haue we not walked in one spyrete? haue we not [gone] lyke footesteppes? Ye thynke that we do excuse vs before you? We speake before God in Christ. ffor all thynges moost be loued are done for your edifyenge. ffor I feare me lest perchaunce whã I shall come, I shall not fynde you suche as I wold: and I be founde of you such one as ye wolde not, *lest happely ther be among you stryfes, enuyes

1. Cor. 9. a

Actu. 20. c

Gala. 5. b

tnuyes, hyghmyndes, debates, backbytynges, whisperinges, swellinges vpzours, leste whan I shall come agayne, God bzynge me lowe amõge you, and I bewayle many of them, whych haue synned afoze, and haue
xi Corin. 5. a not repẽted ouer theyz *vnclennesse and whozedome, & fylthynesse, that they haue commytted.

The. xiii. Chapter.

A Deut. 19. c Mat. 18. b Johã. 8. b Heb. 10. c BEholde, thys thyrde tyme do I come vnto you. *In the mouthe of two oz thze wytnesses shal euery matter stande. ffoz I haue sayd befoze, and I tell you befoze as pzesent, and nowe absente vnto them that haue synned befoze, and vnto all the rest, that yf I shall come agayne, I shall not spare. Do ye seke the pzofe of
Math. 10. c hym, *which speaketh in me, [namely] Chziste: whyche is not weake amonge you, but is myghtye amonge you: ffoz though he is crucifyed thorowe weaknesse, yet lyueth he by ỳ power of God. ffoz we also are weake in hym, but we lyue wt hym
B by the power of god in you. *Proue
ii. Corin. xi. D ye youre selues whether ye are in fayth, make search of your selues. Knowe not ye your selues ỳ Chziste Jesus is in you? wythout happely ye be castawayes. But I trust that ye do knowe it, foz we are not castawayes. And we pzaye God, that ye do no euell, not that we do seme alowable, but that ye do it that good is, but that we be castawayes. ffoz we can do nothyng agaynst ỳ truth, but wyth the truth. ffoz we reioyce ỳ we are weake, but ye are stronge.

Thys

æmulationes, animositates, dissentiões, detractiões, susurrationes, inflationes, seditiões sint inter uos. Ne iterũ cũ uenero, humiliet me deus apud uos, & lugeã multos ex iis, qui ante peccauerũt, & nõ egerũt pœnitẽtiã sup immũditia, & fornicatione, & impudicitia quam gesserunt.

CAPVT XIII.

ECce tertio hoc venio ad uos: In ore duorũ uel trium testium stabit omne uerbũ. Prædixi enim & prædico ut præsens uobis, & nũc absens, iis qui ante peccauerũt, & cęteris oĩbus, quoniã si uenero iterũ, nõ parcã. An experimentũ quęritis eius qui in me loquitur Christus, qui in uobis nõ infirmatur, sed potens est in uobis? Nam etsi crucifixus est, ex infirmitate, sed uiuit ex uirtute dei. Nã & nos infirmi sumus in illo, sed uiuimus cũ eo ex uirtute dei in uobis. Vosmetipsos tentate, si estis in fide, ipsi uos probate. An nõ cognoscitis uosmetipsos, quia Christus Iesus in uobis est? nisi forte reprobi estis. Spero autẽ quod cognoscitis, quia nos non sumus reprobi. Oramus autem Deum, ut nihil mali faciatis, non ut nos probati appareamus, sed ut uos quod bonum est faciatis, nos autem ut reprobi simus. Non enim possumus aliquid aduersus ueritatem, sed pro ueritate. Gaudemus enim quoniam nos infirmi sumus, uos autem potentes estis.

Hoc

Hoc & oramus, uestram consummationem. Ideo enim hæc absens scribo, ut non præsens durius agam, secūdum potestatem quam Dominus dedit mihi, in ędificationem, & non in destructionem. De cætero autem fratres gaudete, perfecti estote, exhortamini, idipsum sapite, pacē habete, & Deus pacis & dilectionis erit uobiscum. Salutate inuicem in osculo sancto. Salutant uos omnes sancti. Gratia Domini nostri IESV Christi, & charitas Dei, & communicatio sancti spiritus sit cum omnibus uobis. AMEN.

¶ Finis secundæ epistolæ Pauli Apostoli ad Corinthios.

Thys also we wish, [namely,] your perfectnesse. And therfore do I wryt these thynges beynge absente, that I beynge presente, do not vse myselfe hardlye, accordynge to the power, ẏ ★ the LORDE hath geuen me, to edifyenge, and not to destruccion. 2. Cor. 10. b

Farthermore brethren, reioyce, be perfecte, exhorte yourselues, be of one mynde, haue peace, and ẏ God of peace and loue shalbe wyth you. C

★ Salute ech other w̄ an holy kysse. All ẏ sayntes salute you. The grace of our LORDE Jesus Christe, & the loue of God, and ẏ fellowship of the holy goost be wyth you all. Amen. Roma. 16. b

¶ The ende of ẏ secōde Epistle of Paule ẏ Apostle to the Corinthians.

EPISTOla Pauli Apostoli ad Galatas.

CAPVT PRIMVM.

PAulus Apostolus nō ab hoibus, neque per hominē, sed per IESVM Christum, & Deū patrē, q suscitauit eum a mortuis, & qui mecū sunt omnes fratres, ecclesiis Galatię. Gratia uobis & pax a Deo patre nostro, & Domino nostro IESV Christo, qui dedit semetipsum pro peccatis nostris, ut eriperet nos de

The Epistle of the Apostle Paule to the Galathians.

The fyrst Chapter.

PAule an Apostle not of mē, nor by mā, but by Jesus Christe, and God ẏ father, whych hath raysed him from the deade, and all the brethren that are wyth me, vnto the congregacions of Galatia: ★ Grace be wyth you and peace from God oure father, and oure LORDE Jesus Christe, whych hath geuen him selfe for oure synnes, that he shulde A 2. Cor. 1. a Ephe. 1. a 1. Pet. 1. a

Ji. i. drawe

drawe vs out of thys presente euell
worlde, accordyng to the wyll of god
and our father, vnto whom be glory
for euer and euer. Amen. I maruayl
that ye be so soone turned frō hym,
whych hath called you vnto ẏ grace
of Christ, vnto another Gospell: the
whych is nothyng els, saue that ther
Actu. 15. a be some that trouble you, and * wyll
B turne the Gospell of Christ. But
though we, or an angell from heauē
preach [ought] vnto you, saue it that
we haue preached vnto you, the same
1. Cor. 15. a be cursed. * As we haue sayd before,
so saye I agayne: Yf ony mā preache
[ought] vnto you, besyde it that ye
haue receaued, the same be cursed.
But do I now speak fayre vnto mē,
or vnto God? Do I seke to please
Johā. 5. d men? * Yf I dyd yet please men, I
and. 12. f
Jacob. 4. a were not the seruaunte of Christe.
‡ 1. Tes. 2 b ✠ ‡ For I certifye you brethren of
the Gospell, that is preached of me,
that it is not after mā: for I dyd not
receaue it nor learned it of man, but
by the reuelacion of Jesus Christe.
For ye haue herde of my conuersa-
cion somtyme in the Jewyship, that
Actu. 8. a * I dyd persecute the congregacion
9. a. 22. a of God out of measure, and droue
them out: and how I preuayled in ẏ
Jewyshyppe aboue many of my fel-
Phil. 3. a lowes in my nacyō, * beynge a more
feruente louer of the tradicions of
C my fathers. But whan it hadde
pleased hym that hadde sundered me
Actu. 9. b fro my mothers wombe, * and hadde
and. 22. b called me by hys grace, that he
myght declare hys sonne by me, that
I shulde preache hym amonge the
Gentyles, strayght waye dyd I not
graunte

nos de præsenti seculo nequam,
secundum uolūtatem Dei & pa-
tris nostri, cui est gloria in secula
seculorū. Amen. Miror quod sic
tam cito transferimini, ab eo qui
uos uocauit in gratiam Christi,
in aliud euangelium: quod non
est aliud, nisi sunt aliqui, qui uos
conturbant, & uolunt conuerte-
re euangelium Christi. Sed licet
nos, aut angelus de cœlo euan-
gelizet uobis præterquam quod
euangelizauimus uobis, anathe
ma sit. Sicut prediximus, & nunc
iterum dico: Si quis uobis euan-
gelizauerit, præter id quod acce
pistis, anathema sit. Modo enim
hominibus suadeo, an Deo? An
quæro hominibus placere? Si ad
huc hominibus placerem, Chri-
sti seruus non essem. Notum e-
nim uobis facio fratres euange-
lium, quod euangelizatum est a
me, quia non est secundum ho-
minem: neq; enim ego ab homi
ne accepi illud, neq; didici, sed
per reuelationē IESV Christi.
Audistis enim conuersationem
meam aliquando in Iudaismo,
quoniam supra modū perseque-
bar ecclesiam Dei, & expugna-
bam illā: & proficiebā in Iudais-
mo supra multos coætaneos me
os in genere meo, abundantius
æmulator existens paternarum
mearum traditionum. Cum au-
tē placuit ei qui me segregauit
ex utero matris meæ, & uocauit
per gratiam suam, ut reuelaret fi
lium suū in me, ut euāgelizarem
illum in Gentibus, continuo nō
acquie-

acquieui carni & sanguini: neq; ueni Hierosolymam ad antecessores meos Apostolos, sed abii in Arabiam, & iterum reuersus sum Damascum. Deinde post annos tres ueni Hierosolymam uidere Petrum, & mãsi apud eum diebus quindecim. Alium autem Apostolorum uidi neminem, nisi Iacobum fratrẽ Domini. Quæ autem scribo uobis, ecce coram Deo, quia non mentior. Deinde ueni in partes Syriæ & Ciliciæ. Eram autem ignotus facie ecclesiis Iudææ quæ erant in Christo. Tantum autem auditum habebant, quoniam qui persequebatur nos aliquando, nunc euangelizat fidem, quam aliquando expugnabat, & in me clarificabant Deum.

CAPVT II.

Deinde post annos quatuordecim iterum ascẽdi Hierosolymam cum Barnaba, assumpto & Tito. Ascendi autem secundum reuelationem, & contuli cum illis euangelium quod prædico in Gentibus: seorsum autem iis qui uidebantur aliquid esse, ne forte in uanũ currerẽ aut cucurrissem. Sed neq; Titus, qui mecum erat, cum esset Gentilis compulsus est circuncidi. Sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram, quam habemus in Christo IESV, ut nos in seruitutem redigerent. Quibus neq; ad horam

graunt vnto * flesh & bloude, nother dyd I come to Jerusalem, vnto my predecessours ẏ Apostles, but I wẽt into Arabia, and am come agayne to Damascus. Afterward, after thre yeare, dyd I come to Jerusalem to se Peter, and I abode w̃ hym fyftene dayes. I haue sene none other of the Apostles, saue Jams ẏ brother of our LORDE. The thinges that I wryte vnto you, beholde, * God knoweth, for I lye not. After that dyd I come in the partes of Syria and Cilicia: but of the face I was vnknowen of the congregacion of Jewry, whyche were in Christe. Neuerthelesse they had herde, that he that dyd somtyme persecute vs, doth nowe preach the fayth, the whyche he destroyed somtyme: & in me they praysed God. ✝

Math. 16. c

1. Cori. 11. b

The. ii. Chapter. ✝

After that fourtene yeare, * I went vp to Jerusalem agayne, wyth Barnabas, Titus also beynge taken wyth me. But I wente vp by reuelacion, and I dyd compare wyth thẽ the Gospell that I do preach among the Heythen: but specially them that semed to be oughte, leste I shulde runne or had runne in vayne. * Neuerthelesse nother Titus, whyche was wyth me, where as he was a Heythen, was compelled to be circumcised. But because of certayne false brethren preuelye broughte in, whych came in secretly, to spye oute our lyberte, the whyche we haue in Christe Jesu, that they myght bryng vs into bondage: vnto whome we gaue no rowme, no not for ẏ space

A

Actu. 15. a

Actu. 16. a

1. Cori. 9. c

of an houre, that the truth of ỹ Gospell do remayne wyth you. But as for thẽ that dyd seme to be somwhat what they haue ben somtyme, it maketh not matter to me: ✶ For God doth not accepte the persone of a mã For they ỹ semed to be ought auayled me nothyng. But contrarywyse whan they had sene that the Gospel of the heythenshippe was cõmytted vnto me, as vnto Peter also of circũcisiõ, (for he that wrought by Peter in the Gospell of circũcisiõ, wrought by me also amonge the heythẽ.) and whan James, and Cephas, & Jhon, whyche semed to be stayes dyd perceaue the grace that was geuen me, ✶they gaue the ryghthãdes of fellowshippe vnto me and Barnabas: that we amonge the heythen, but they amonge the circumcision, onely that we shulde be myndefull of ỹ poore: ✶the whyche thynge also I was carefull to do. But whan Peter came to Antioche, I wythstode hym in the face: for he was blameable. For afore ỹ some dyd come from James, he dyd eate wyth the heythen. But whan they were come, he wythdrew and separated hymselfe, fearyng thẽ that were of the circumcision. And vnto hys dissemblynge dyd the reste of the Jewes consente, insomuche that Barnabas also was drawen of them into the same simulacion. But whã I had sene ỹ they dyd not walke ryghtly, after ỹ truth of ỹ Gospell, I sayd vnto Cephas before all: Yf thou whã thou art a Jewe, doest lyue heithenyshly, & not Jewtyshly, how doest ỹ cõpel ỹ heythẽ to lyue as ỹ Jewes do?

Act.10.b Roma.2.b Ephes.6.a

Act.9.b

Act.15.c 2.Cor.9.a

horam cessimus subiectioni, ut ueritas euangelii permaneat apud uos. Ab iis autem qui uidebantur esse aliquid, quales aliquando fuerint, nihil mea interest: Deus enim personam hominis non accipit. Mihi enim qui uidebantur esse aliquid nihil contulerunt. Sed contra cum uidissent quod creditũ est mihi euangelium præputii, sicut & Petro circuncisionis, (qui enim operatus est Petro in Apostolatum circuncisionis, operatus est & mihi inter Gentes.) & cum cognouissent gratiam quæ data est mihi, Iacobus & Cephas, & Ioannes qui uidebantur columnæ esse, dextras dederunt mihi & Barnabæ societatis: ut nos in Gentes, ipsi autem in circũcisionem, tantum ut pauperum memores essemus: quod etiam sollicitus fui hoc ipsum facere. Cum autem uenisset Petrus Antiochiam, in faciem ei restiti, quia reprehensibilis erat. Prius enim quam uenirent quidam a Iacobo, cum Gentibus edebat. Cum aũt uenissent, subtrahebat & segregabat se, timens eos qui ex circũcisione erant. Et simulationi eius cõsenserunt cęteri Iudęi, ita ut Barnabas duceretur ab illis in illam simulationem. Sed cum uidissem quod nõ recte ambularent ad ueritatem Euangelii, dixi Cephæ coram omnibus: Si tu cum Iudæus sis, Gentiliter uiuis, & non Iudaice, quomõ Gẽtes cogis Iudaizare?

Nos

Nos natura Iudæi, & non ex Gẽtibus peccatores (scientes autem quod non iustificatur homo ex operibus legis nisi per fidem IESV Christi) & nos in Christo IESV credimus, ut iustificemur ex fide Christi, & non ex operibus legis. Propter quod ex operibus legis nõ iustificabitur omnis caro. Quod si quærentes iustificari in Christo, inuẽti sumus & ipsi peccatores, nunquid Christus peccati minister est? Absit. Si enim quæ destruxi, iterũ hæc ædifico, prẹuaricatorem me constituo. Ego enim per legem legi mortuus sum, ut Deo uiuã. Christo confixus sum cruci. Viuo autem iam non ego, uiuit uero in me Christus. Quod autẽ nunc uiuo in carne, in fide uiuo filii dei, qui dilexit me, & tradidit semet ipsum pro me. Non abiicio gratiam Dei. Si enim per legem iustitia, ergo gratis Christus mortuus est.

CAPVT III.

O Insensati Galatæ, quis uos fascinauit non obedire ueritati? ante quorum oculos Christus IESVS proscriptus est, & in uobis crucifixus. Hoc solũ a uobis uolo discere: Ex operibus legis spiritũ accepistis, an ex auditu fidei? Sic stulti estis, ut cũ spiritu cœperitis, nunc carne cõsummamini? Tãta passi estis sine causa? Si tamẽ sine causa. Qui ergo tribuit uobis spiritũ, & operatur uirtutes in uobis, ex operibus legis,

*We Jewes by nature, and not synners of the Heythen (‡ knowynge ẏ a man is not iustified by the workes of the lawe, saue by the fayth by Jesus Christ,) we also beleue on Jesus Christ, that we may be iustified by ẏ fayth of Christ, & not of ẏ dedes by ẏ lawe: because that by ẏ dedes of the lawe shall not all flesh be iustifyed. Yf we sekyng to be made ryghteous in Christ, be founde synners also, is Christ ẏ minister of synne? That be farre. For yf I buyld agayne ẏ thinges ẏ I haue destroyed, I make myselfe a trespasser. *For by ẏ law am I dead vnto ẏ lawe, ẏ I may lyue to God. Wyth Christ am I crucifyed. But now do not I lyue, but Christe lyueth in me. But that I lyue nowe in the fleshe, I lyue in the fayth of ẏ sonne of God, * whych hath loued, me, & hath geuen hymselfe for me. I cast not awaye the grace of God. *for yf ryghteousnesse be by ẏ lawe, than dyed Christ for nought.

C Philt. 3. a ‡Rom. 5. b Rom. 7. c Ephe. 5. a Gal. 5. a b

The. iii. Chapter.

O Ye wytlesse Galathians, *who hath bewitched you not obey the truth? before whose eyes Christ Jesus was despysed, and amonge you crucifyed. This only wolde I learne of you: Haue ye receaued the sprete by the workes of the lawe, or by the hearynge of the fayth? Are ye so vnwyse that whã ye haue begon by ẏ sprete, ye do nowe ende by ẏ flesh? Haue ye suffred so great thynges in vayne? yf it be els in vayne. He therfor ẏ gaue you ẏ sprete, and worketh miracles amõg you, [doth he it] by ẏ dedes of

A Gala. 5. a

the lawe, or by the hearynge of the
Genes.15.b fayth? As it is wrytten: * Abraham
Roma.4.a dyd beleue God, and it was counted
Jacob.2.c vnto hym vnto ryghteousnesse. Knowe
therfore that they that are of fayth,
they are Abrahams chyldren. But ỳ
scripture knowynge afore that God
iustifyeth the heythen by fayth, she
Gene.12.a tolde Abraham: that * In the shal all
and.22.c nacions be blessed. They therfore
that are of fayth, shalbe blessed with
faythful Abraham. For they that are
of the workes of the lawe, are vnder
Deute.27.c the curse. For it is wrytten: * Cursed be euery one that shall not abyde
in all thynges that are wrytten in ỳ
boke of the lawe, that he do them.
But that noman is iustifyed before
God by the lawe, it is manifest:
Abacuc.2.a for * the ryghteous lyueth by fayth.
Roma.1.b And the law is not of fayth, ‡ but he
and.10.a that shall do thē, shall lyue in them.
‡Leui.18.a * Christ hath redimed vs frō ỳ curse
*Rom.8.a of the lawe, beynge become a curse
Deut.21.b for vs, (for it is wrytten: * Cursed is
euery one that hangeth on tre,) that
amonge the heythen the blessynge
of Abraham shulde be in Christ Iesu, that we maye receaue ỳ promyse
of the spryte by fayth. Brethren, (I
Heb.9.c speake after mā) * the testament on
ly of a man, beynge confirmed doth
noman despyse or doth adde thervnto. + Vnto Abraham and hys sede
were the promyses graunted. He
sayeth not: And in sedes, as in many
sedes, but as in one: And thy sede
which is Christ. But thys testamēt
Exodi.12. I say beynge confirmed by God,
Judith.5.b hath not the lawe, * which was ge-
Actu.7.a uen foure hūdreth and thyrty yeare
after

legis, an ex auditu fidei? Sicut
scriptum est: Abraham credidit
Deo, & reputatum est illi ad iu-
stitiam. Cognoscite ergo quia
qui ex fide sunt, ii sunt filii Abra-
hæ. Prouidens autem scriptura
quia ex fide iustificat Gentes
Deus, pronunciauit Abrahæ:
Quia benedicentur in te omnes
Gentes. Igitur qui ex fide sunt,
benedicentur cum fideli Abra-
ham. Quicunque enim ex operi
bus legis sunt, sub maledicto
sunt. Scriptum est enim: Ma-
ledictus omnis qui non perman
serit in omnibus quæ scripta
sunt in libro legis, ut faciat ea.
Quod autem in lege nemo iu-
stificatur apud Deum, manife-
stum est: quia iustus ex fide uiuit.
Lex autem non est ex fide, sed
qui fecerit ea, uiuet in illis. Chri
stus nos redemit de maledicto
legis, factus pro nobis maledi-
ctum (quia scriptum est: Maledi-
ctus omnis qui pendet in ligno)
ut in Gentibus benedictio Abra
hæ fieret in Christo IESV, ut
pollicitationem spiritus accipia
mus per fidem. Fratres (secun-
dum hominem dico,) tantum ho
minis confirmatum testamen-
tum nemo spernit, aut superor-
dinat. Abrahæ dictæ sunt pro-
missiones, & semini eius. Non
dicit: Et seminibus, quasi in mul
tis, sed quasi in uno, & semini
tuo, qui est Christus. Hoc au-
tem dico, testamentum con-
firmatum a Deo, quæ post qua-
dringentos et triginta annos
facta

facta est lex non irritum facit, ad euacuandam promissionem. Nam si ex lege hæreditas, iam non ex promissione. Abrahæ autem per repromissionem donauit Deus. Quid igitur lex? Propter transgressionem posita est, donec ueniret semen cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem unius non est: Deus autem unus est. Lex ergo aduersus promissa Dei? Absit. Si enim data esset lex quæ posset uiuificare, uere ex lege esset iustitia. Sed concluſit scriptura omnia sub peccato, ut promissio ex fide IESV Christi daretur credentibus. Prius autem quam ueniret fides, sub lege custodiebamur conclusi in eam fidem, quæ reuelanda erat. Itaque lex pædagogus noster fuit in Christo, ut ex fide iustificemur. At ubi uenit fides, iam non sumus sub pædagogo. Omnes enim filii Dei estis per fidem, quæ est in Christo IESV. Quicunque enim in Christo IESV baptizati estis, Christū induistis. Nō est Iudæus neq; Græcus: non est seruus neque liber: non est masculus neque fœmina. Omnes enim uos unum estis in Christo IESV. Si auten uos Christi, ergo semen Abrahę estis, secūdum promissionem hæredes.

after made of none effecte, to make the promyse voyde. * For yf the enheritaunce be by the lawe, than is it not now of promyse. But vnto Abraham hath God geuen it by promyse. Where to than doth the lawe serue? *It was ordyned because of transgression, vntyl the sede shulde come, vnto whome he had promysed it, beynge ordined by angels in the hande of the mediator. But the mediator is not of one, but God is one. Is ꝑ law than agaynst the promyses of God? That be farre. For yf ther had bene geuen a lawe that coulde haue quickened, the ryghteousnesse shuld truely be of the lawe. *But scripture closed all thynges vnder the lawe, that the promyse of the faythe of Jesus Christ shuld be geuen vnto the faithfull. ✠ But afore that the fayth dyd come, we were kepte shut vnder the lawe, in thesame fayth, whyche was to be disclosed. Therfore was ꝑ law our scoolemayster vnto Christ, that we be iustified by fayth. But whan the fayth dyd come, we are not now vnder the scoolemayster. *For ye be all the chyldren of God by the fayth, whych is in Christ Jesu. *For who so of you are baptysed in Christe, ye haue put on Christ. Ther is no Jew nother Greke: ther is no bondmen, nother fre: ther is no mā nor womā. For ye are all *one in Christ Jesu. ‡But yf ye are Christes, thā are ye the sede of Abraham, [and] accordynge to the promyse, enheritours.

Rom. 4.c

Rom. 5.c 7.b.8.c

D

Rom. 3 b

Johā. 1.a

Rom. 6 a and. 13.b Col. 2 b

Joh. 17.c ‡ Ephe. 1 b Hebre. 2.c

CAPVT IIII.

The. iiii. Chapter. ✠

I. iiii. But

A But I saye: As longe as ẏ heyre is a chylde, he differ reth nothynge from a seruaunte, though he be lorde of all: but he is vnder tutors and go uernours, vntyll the tyme appoynted of the father. Euen so we also, whan we were chyldrẽ, we were seruynge vnder the tradicions of the worlde. But whã ⋆ the fulnesse of ẏ tyme was come, God sente hys sõne borne of a woman, ‡ put vnder the lawe, that he shulde redime them ẏ were vnder the lawe, that we might receaue the adopcion of the chyldrẽ. ⋆ And because ye be the chyldren of God, God sent the sprete of his sõne in youre hartes, cryenge: Abba, father. Therfore is he not nowe a seruaunte, but a sonne. Yf he be a sonne an heyre also thorow God. But thã truely not knowyng God, ye serued them, ⋆ that of nature are no Goddes. But now that ye haue knowen God, yee that ye are knowẽ of God, ⋆ how do ye turne agayne to ẏ weak and beggerlye tradicions, vnto the B whych ye wyll serue agayne? Ye obserue the dayes and monethes, and tymes, and yeares. I feare me, lest I haue laboured in vayne amõge you. Be ye as I brethren I praye you, for I am also as you. Ye haue hurte me nothyng. But ye know that a whyle ago I dyd preach vnto you the Gospel thorow the weaknesse of ẏ flesh, & your temptaciõ in my fleshe haue ye not despysed, nother haue ye refused it: but lyke ⋆ an angell of God dyd ye receaue me, [yee] as Christe Iesu. Where is therfore your happynesse?

Gene. 49. b
Dani. 9. d
‡ Mat. 5. b
Roma. 8. b
1. Cor. 8. a
Collo. 2. c
Mala. 2. a

Dico autem: Quanto tempore hæres paruulus est, nihil differt a seruo cum sit dominus omnium, sed sub tutoribus & actoribus est usque ad præfinitũ tempus a patre. Ita & nos, cum essemus paruuli, sub elementis mundi eramus seruientes. At ubi uenit plenitudo temporis, misit Deus filium suum factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii Dei, misit Deus spiritum filii sui in corda uestra clamantem: Abba, pater. Itaq; iam non est seruus, sed filius. Quod si filius, & hæres per Deum. Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, seruiebatis. Nunc autem cum cognoueritis Deum, imo cogniti sitis a Deo, quomodo conuertimini iterum ad infirma & egena elementa, quibus denuo seruire uultis? Dies obseruatis, & menses, & tempora, & annos. Timeo ne forte sine causa laborauerim in uobis. Estote sicut ego, quia & ego sicut uos. Fratres, obsecro uos. Nihil me lęsistis. Scitis autem, quia per infirmitatem carnis euangelizaui uobis iampridem, & tentationem uestram in carne mea non spreuistis, neque respuistis: sed sicut angelum Dei accepistis me, sicut Christum IESVM. Vbi est ergo beatitudo uestra?

Testi-

Teſtimonium enim perhibeo uobis, quia ſi fieri potuiſſet, oculos ueſtros eruiſſetis, & dediſſetis mihi. Ergo inimicus uobis factus ſum, uerum dicens uobis? Aemulantur uos non bene, ſed excludere uos uolunt, ut illos æmulemini. Bonum autem æmulemini, in bono ſemper, & non tantum cum præſens ſum apud uos. Filioli mei, quos iterum parturio, donec formetur Chriſtus in uobis. Vellem autem eſſe apud uos modo, & mutare uocem meam, quoniam confundor in uobis. Dicite mihi qui ſub lege uultis eſſe, legem nō legiſtis? Scriptum eſt enim: Quoniam Abraham duos filios habuit, unum de ancilla, & unum de libera. Sed qui de ancilla, ſecundum carnem natus eſt: qui autem de libera, per repromiſſionem: quæ ſunt per allegoriam dicta. Hæc enim ſunt duo teſtamēta: Vnum quidem in monte Sina, in ſeruitutem generans, quæ eſt Agar. Sina enim eſt mons in Arabia, qui cōiunctus eſt ei, qui nunc eſt Hieruſalem, & ſeruit cum filiis ſuis. Illa autem quæ ſurſum eſt Hieruſalem, libera eſt, quæ eſt mater noſtra. Scriptum eſt enim: Lætare ſterilis, quæ non paris: erumpe & clama, quæ non parturis: quia multi filii deſertæ, magis quam eius quæ habet uirum. Nos autē fratres ſecundum Iſaac promiſſionis filii ſumus. Sed quemadmodum tunc is qui ſecundum carnem natus fuerat, perſe-

neſſe? ffor I beare you recorde, that yf it had ben poſſible, ye had put out your eyen and had geuen them vnto me. Am I therfor become an enemy vnto you, tellynge you the truth? They are gelous ouer you amyſſe, but they wyl ſhut you out, that ye be gelous ouer them. But couet ye alwaye the good thynge feruently in goodneſſe, and not only whan I am preſente wyth you. My lytle chyldrē of whome * I trauayle ‡ in byrth agayne, vntyll Chriſt be faſhioned in you. I wolde be wyth you now alſo, and chaunge my voyce: for I ame aſhamed of you. Tell me ye that wyll be vnder the lawe, haue ye not red the lawe? † ffor ther is wrytten: that Abraham had two chyldrē, * the one of a hādemayden, ‡ the one of her that was fre. * But he ỳ was borne of the hādemaydē, was borne after ỳ fleſh: but he that was borne of the frewoman, was after the promiſe: ỳ which thynges are ſpoken by an allegory. ffor theſe are two teſtamētes: The one truely on monte Sina, engendrynge vnto bondage, ỳ whych is Agar. ffor Sina is a mountayne in Arabia, whych is ioyned vnto it, that now is Ieruſalē, & is in bondage wyth hyr chyldren. * But that Ieruſalem that is on hygh, is fre, whych is our mother. ffor it is wrytte: * Be glad thou barē, whych beareſt not: breake forth and crye, which bringeſt forth: ffor the deſolate hath many mo chyldren, than ſhe that hath a huſbande. As for vs brethren, we are ỳ chyldrē of promyſe after Iſaac. * But as thā he that was borne after ỳ fleſh, dyd perſue

Ioh̄. 16. c
‡ 1. Cor. 4. c
C
Gene. 16. d
‡ Gene. 21. a
Rom. 9. a
Apo. 21. a
Eſay. 54. a
Gene. 27. g

persue hym that was borne after the
sprete: euen so now also. But what
Gene. 21. b sayeth scripture? ⋆ Cast out ẏ hande
mayden and hyr sonne: for the sonne
of the handemaydē shal not be heyre
wyth the sonne of the frewoman.
Therfore brethrē are we not ẏ chyl
dren of the handemayden, but of the
frewoman, wyth the whych fredome
Christ hath made vs fre. ⊢

The. v. Chapter.

A STande faste, and be not
Esa. 9. a holden agayne wyth ⋆ the
yocke of bōdage. Beholde
Actu. 15. a I Paule tell you, that ⋆ yf
ye be circumcysed, Christ shall pro-
fyte you nothynge. And agayne I te
stifye vnto euery man circumcisyng
hymselfe, that he is detter to kepe ẏ
whole lawe. Ye are voyded from
Christ, whych are made ryghteous
by the lawe, ye are fallē from grace.
For in sprete by fayth we wayte for
Gal. 6. b the hope of ryghteousnesse. ⋆ For in
Christ Jesu doth nother circumcisiō
auayle oughte, nor the foreskynne,
1. Cor. 13. a but fayth, whyche ⋆ worketh by cha-
‡ Gal. 3. a rite. Ye ranne well, ‡ who hath let
you to obey the truth? Agre vnto
noman. Thys persuasion is not of
1. Cor. 5. a hym, which doth calle you. ⋆ A lytle
leuen sowreth the whole lompe of
B dowe. ⊣ I trust in the LORDE of
you, that ye shall mynde none other
thynge: but he that troubleth you,
Jere. 23 shall beare hys ⋆ iudgement, what so
Ezech. 3 euer he be. But yf I brethren do yet
preach the circūcision, why do I yet
suffre persecuciō? Thā is ẏ sklaūder
of ẏ crosse voyded. Wolde God also
they were cut away, whych trouble
you

persequebatur eum, qui secun-
dum spiritum: ita & nunc. Sed
quid dicit scriptura? Eiice ancil-
lam & filium eius: non enim hæ-
res erit filius ancillæ cum filio li-
beræ. Itaque fratres, non sumus
ancillæ filii, sed liberę, qua liber-
tate Christus nos liberauit.

CAPVT V.

STate, & nolite iterum
iugo seruitutis conti-
neri. Ecce ego Pau-
lus dico uobis, quoni-
am si circuncidamini, Christus
uobis nihil proderit. Testificor
autem rursus omni homini cir-
cuncidenti se, quoniam debitor
est uniuersæ legis faciendæ. Eua
cuati estis a Christo qui in lege
iustificamini, a gratia excidistis.
Nos enim spiritu, ex fide spem
iustitiæ expectamus. Nam in
Christo IESV, neque circunci-
sio aliquid ualet, neque præpu-
tium, sed fides quæ per charita-
tem operatur. Currebatis bene,
quis uos impediuit ueritati non
obedire? Nemini consenseritis.
Persuasio hæc non est ex eo qui
uocat uos. Modicum fermen-
tum totam massam corrumpit.
Ego confido de uobis in Domi-
no, quod nihil aliud sapietis: qui
autem conturbat uos portabit
iudicium, quicunq; est ille. Ego
aūt fratres, si circūcisionē adhuc
prædico, quid adhuc persecutio-
nem patior? Ergo euacuatū est
scandalum crucis. Vtinam &
abscindantur qui uos conturbāt.
Vos

Vos enim in libertatem uocati estis fratres, tantum ne libertatem in occasionenem detis carnis: sed per charitatem spiritus, seruite inuicem. Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut teipsum. Quod si inuicem mordetis & comeditis, uidete ne ab inuicem consumamini. Dico autem in Christo: Spiritu ambulate, & desyderia carnis non perficietis. Caro enim concupiscit aduersus spiritum, spiritus aduersus carnem. Hæc enim sibi inuicem aduersantur, ut non quęcunque uultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem opera carnis, quæ sunt: fornicatio, immundicia, impudicitia, luxuria, idolorum seruitus, ueneficia, inimicitiæ, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, inuidiæ, homicidia, ebrietates, comessationes, & his similia, quæ prædico uobis sicut prædixi: quoniam qui talia agunt, regnum Dei non consequentur. Fructus autem spiritus est: charitas, gaudium, pax, patiētia, benignitas, bonitas, lōganimitas, mansuetudo, fides, modestia, cōtinētia, castitas. Aduersus huiusmodi nō est lex. Qui aūt sunt Christi, carnem suā crucifixerunt cū uiciis & cōcupiscentiis. Si spū uiuimus, spiritu & ambulemus. Non efficiamur inanis glorię cupidi, inuicē prouocantes, inuicem inuidentes.

For ye brethren are called vnto a lyberte, only geue not your ⁎ liberte into an occasion of ẏ flesh: but serue ech other by the loue of the sprete. For all the lawe is fulfylled in one worde: ⁎ Thou shalt loue thy negh boure as thyselfe. Yf ye byte & eate one another, take hede ẏ ye be not cōsumed of eche other. ✠ ✠ I saye in Christ: Walke in sprete, and ye shall not fulfyll ⁎ the lustes of the flesh. For ẏ flesh lusteth agaynst ẏ sprete, & the sprete agaynst the flesh. These are contrary to ech other, ẏ the thynges that ye wyll, ye do not thesame. Yf so be ye are led by the sprete, ye are not vnder the lawe. ⁎ The dedes of the flesh are manifest, whych are: fornicacion, vnclennesse, vnchastite, lechery, worshippe of Idols, wytchcrafte, ⁎ debates, stryfes, hatredes, wrathes, chydynges, dissensions, sectes, enuyenges, manslaughters, drōkennesses, bankettynges, and suche lyke, the whych I tell you afore, as I haue sayd before: ⁎ that they that do suche, shall not optayne ẏ kyngdome of heauē. ‡ But the frute of ẏ sprete is: loue, ioye, peace, pacience, gentlynesse, goodnesse, lōgesufferynge, softnesse, fayth, mekenesse, temperaūce, chastite. ⁎ Agaynst suche is not the lawe. ‡ But they that are Christes, haue crucifyed theyr flesh wyth the vices and concupiscences. ✠ ✠ Yf we lyue in the sprete, let vs also walke in the sprete. Let vs not become desyrous of vayne glorye, prouokynge one another, enuyenge ech other.

Rom. 14. a
1. Corin. 8 a
Leuit. 19. e
Math. 19. c
and. 22. d
Rom. 13. b
C
1. Pet. 2. b
1. Tim. 5. c
2. Cori. 12. c
1. Cori. 6. b
Ephes. 5. a
Apo. 22. c
‡ Ephe. 5. b
1. Tim. 1. b
‡ Ro. 13. b
1. Pet. 2. b

CAPVT VI. The. vi. Chapter.

Fratres Bre-

A BRethren, yf a mā shal be o
uertaken in ony faute, ye
that are spiritual, instruct
such one wyth a soft spret,
consyderynge thyselfe that thou be
Joh. 13. b not tempted also. ⋆Beare ye ẏ bur-
Rom. 15. a thens one of another, and so shall ye
fulfyll the lawe of Christe. For yf
ony man thynketh hymselfe oughte,
whan he is nothynge, he deceaueth
hymselfe. But let euery man proue
hys owne worke, & so shal he reioyce
only in hymselfe, and not in another
Rom. 14. b ⋆for euery man shal beare his owne
‡Rom. 15. d burthen. ⊢‡ But let hym that is in-
1. Cori. 9. b structe wyth the worde, ministre of
al hys goodes vnto hym that doth in
structe hym. Erre not, God is not
Luce. 16. d mocked. ⋆For the thynges that a mā
shall sowe, thesame shall he reape al
so. For he that soweth in hys fleshe,
of hys flesh shal he also reape corrup
cion: but he that soweth in the sprete
of the sprete also shall he reape euer-
2. Tes. 3. b lastynge lyfe. ⋆And doynge good, let
vs not faynte: for at hys tyme shall
B we reape not ceassynge. Whyle we
haue tyme therfore let vs do good
1. Tim. 5. a vnto all men, ⋆but moost of all vnto
the householdes of fayth. Beholde
wyth what letters I haue wrytten
1. Cori. 16. c vnto you ⋆wyth myne owne hande.
For they that wyll please in ẏ flesh,
they constrayne you to be circumci-
sed: only, that they suffre not the per
secucion of the crosse of Christe. For
nother they ẏ be circūcised do kepe
the lawe: but they wyll haue you to
be circūcised, that they may reioyce
in your flesh. But farre be it fro me
to reioyce, saue in the crosse of oure

LORDE

FRatres, etsi præoccu-
patus fuerit homo in
aliquo delicto, uos qui
spirituales estis, huius
modi instruite in spiritu lenita-
tis, consyderans teipsum, ne &
tu tenteris. Alter alterius onera
portate, & sic adimplebitis le-
gem Christi. Nam si quis existi-
mat se aliquid esse, cum nihil sit,
ipse se seducit. Opus autem su-
um probet unusquisque, & sic in
semetipso tantum gloriam ha-
bebit, & non in altero. Vnusquis-
que enim onus suum portabit.
Communicet autem is qui cate-
chizatur uerbo, ei qui se catechi
zat in omnibus bonis. Nolite er
rare, Deus non irridetur. Quę e-
nim seminauerit homo, hæc &
metet. Quoniam qui seminat in
carne sua, de carne & metet cor
ruptionem: qui autem seminat
in spiritu, de spiritu metet uitam
æternam. Bonum autem facien-
tes, non deficiamus: tempore e-
nim suo metemus non deficien-
tes. Ergo dum tēpus habemus,
operemur bonum ad omnes,
maxime autem ad domesticos
fidei. Videte qualibus literis
scripsi uobis mea manu. Quicun
que enim uolunt placere in car-
ne, hi cogunt uos circuncidi:
tātum, ut crucis Christi perse-
sequutionem non patiantur.
Neque enim qui circunciduntur
legem custodiunt, sed uo-
lunt uos circuncidi, ut in car-
ne uestra glorientur. Mihi au-
tem absit gloriari, nisi in cruce

Domi-

Dñi nostri IESV Christi, per quē mihi mundus crucifixus est, & ego mundo. In Christo eñ IESV, neq; circūcisio aliqd ualet, neq; præputiū: sed noua creatura. Et quicunq; hanc regulā secuti fuerint, pax super illos & misericordia, & super Israel Dei. De cætero nemo mihi molestus sit: ego enim stigmata Domini IESV in corpore meo porto. Gratia Domini nostri IESV Christi, cum spiritu uestro fratres.

AMEN.

Finis epistolæ pauli Apostoli ad Galatas.

LORDE Jesus Christ, by ỹ whyche the worlde is crucified vnto me, and I vnto the world. * For in Christ Jesu doth nother the circūcision auaile ought, nor the vncircumcision: but the new creature. * And whosoeuer do followe thys rule, peace be vnto them and mercy, and vpō the Israel of God. From henceforth let nomā trouble me, * for I beare the markes of the LORDE Jesus in my body. The grace of oure LORDE Jesus Christ be with your spirete brethren.

Gal. 5. a
Psal. 124. a
2. Cor. 4. b

AMEN.

¶ The ende of the Epistle of Paule the Apostle to the Galathians.

EPISTOla Pauli Apostoli ad Ephesios.

CAPVT PRIMVM.

PAulus Apostolus IESV Christi per uoluntatē Dei, omnibus sanctis qui sunt Ephesi, & fidelibus omnibus in Christo IESV. Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Benedictus Deus & pater Domini nostri IESV Christi, qui benedixit nos in omni benedictione spirituali in cœlestibus in Christo, sicut elegit nos in ipso ante mundi constitutionē: ut essemus sancti & immaculati in conspectu eius in charitate, qui prædestinauit nos in adoptionē filio-

The Epistle of Paule the Apostle to the Ephesians.

The fyrst Chapter.

A PAule an Apostle of Jesus Christe by the wyl of god, Unto all ỹ sayntes which are at Ephesus, and to all faythfull in Christe Jesu: * Grace be vnto you and peace frō God our father and the LORD Jesus Christ. * Blessed be God & the father of our LORDE Jesus Christ, whyche hath blessed vs in euery spiritual blessing in heauēly thynges in Christ, * as he hath chosē vs in hym before the makynge of ỹ world, ỹ we shuld be holy and vnspotted in hys syght in loue & Which hath predestinate vs into the adopcion

1. Cor. 4. a
Gala. 1. a
1. Pet. 1. a
Joh. 15. b
2. Tim. 1. b

of chyldren through Jesus Christ in hymselfe, accordynge to the purpose of hys wyll, vnto the prayse of ỹ glory of hys grace: In ỹ whych he hath made vs accepted in hys * beloued sonne, ‡ in whome we haue redemption throughe hys bloude for the remission of synnes, accordynge to the ryches of hys grace, whych hath ben exceadynge plenteous in vs in all wysedome and prudence: * That he myght declare vnto vs the mystery of hys wyll accordynge to hys good pleasure: Whych he purposed in him selfe, in the dispensacion of * the fulnesse of tymes to set vp all thynges in Christ: thynges that be in heauen and that be in earth, euē in hymselfe in whō also we lykewyse are called by lot, * predestinate accordynge to the purpose of hym, whych worketh all thynges after the counsell of hys owne wyll, that we maye be vnto the prayse of hys glory: Euen we whych afore haue hoped in Christ, In whom you also beleued, whan ye had herde the worde of truth, ỹ Gospell of your saluacion, In whom also ye beleuynge * are sealed wyth the holy spyrete of promyse, whych is the earneste of oure inheritaunce for the redemption of purchacynge vnto ỹ prayse of hys glory. * Wherfore I also hearynge your fayth whych is in Christ Jesu, and loue vnto all sayntes, ceasse not geuynge thankes for you, makynge mēcyon of you in my prayers, that the God of glory (* the father of our LORDE Jesu Christ) maye geue vnto you the spyrete of wysedome ‡ reuelacion for ỹ knowlege

Math. 3. b and. 17. a
‡ Coll. 1. b
Heb. 1. a
Coll. 1. c
Gala. 4. a
Roma. 8. a
Rom. 8. b
2. Cor. 1. c and. 5. a
Phyli. 1. b
Coll. 1. a
2. Tess. 1. b
Joh. 6. c

filiorum per IESVM Christum in ipsum, secundum propositū uoluntatis suæ in laudem gloriæ gratiæ suæ, in qua gratificauit nos in dilecto filio suo: in quo habemus redemptionē per sanguinem eius, in remissionem peccatorum secundum diuitias gratiæ eius, quæ superabundauit in nobis in omni sapientia & prudentia, ut notum faceret nobis sacramētum uoluntatis suæ, secundum beneplacitum eius, quod proposuit in eo in dispensatione plenitudinis temporum, instaurare omnia in Christo, quę in cœlis, & quę in terra sunt in ipso. In quo etiam & nos sorte uocati sumus, prædestinati secundum propositum eius, qui operatur omnia secundum consilium uoluntatis suæ, ut simus in laudem gloriæ eius, nos qui ante sperauimus in Christo, in quo & uos, cum audissetis uerbum ueritatis, euangelium salutis uestræ, in quo & credentes signati estis spiritu promissionis sancto, qui est pignus hæreditatis nostræ, in redemptionem acquisitionis, in laudem gloriæ ipsius. Propterea & ego audiens fidem uestram, quæ est in Christo IESV, & dilectionem in omnes sanctos, non cesso gratias agens pro uobis memoriam uestri faciens in orationibus meis, ut Deus (Domini nostri IESV Christi pater) gloriæ, det uobis spiritum sapiētiæ & reuelationis in agnitionem

nē eius illuminatos oculos cordis ueſtri, ut ſciatis quæ ſit ſpes uocationis eius, & quæ diuitiæ gloriæ hæreditatis eius in ſanctis, & quæ ſit ſupereminens magnitudo uirtutis eius in nos, qui credidimus ſecundum operationem potētiæ uirtutis eius quam operatus eſt in Chriſto IESV, ſuſcitans illum a mortuis, & conſtituens ad dexteram ſuam in cœleſtibus, ſupra omnem principatum, & poteſtatem, & uirtutem, & dominationem, & omne nomen quod nominatur non ſolum in hoc ſeculo, ſed etiam in futuro. Et omnia ſubiecit ſub pedibus eius, & ipſum dedit caput ſuper omnem eccleſiam, quæ eſt corpus ipſius, & plenitudo eius, qui omnia in ōnibus adimplet.

lege of hym, the eyes of youre harte beynge lyghtened, ỳ ye may knowe whych is the hope of hys callynge, & what be the ryches of the glorye of hys inheritaunce in the sayntes, and whych is the exceadynge greatneſſe of his power toward vs: which haue beleued accordynge to the worckyng of the myght of hys power, which he hath wrought in Chriſte Jeſu, rayſynge hym vp from the deade, & ✱ ſetynge hym at hys ryghthande in heauenly thynges, aboue all ✱ rule and power and myght, and dominion, & euery name that is named not only in thys worlde, but alſo in ỳ worlde to come. ✱ And all thynges hath he ſubdued vnder hys fete, & made hym ✱ heade ouer all the congregacion, whych is hys body, and the fulneſſe of hym, that fylleth all in all.

Pſal.109.a
Dani.10.b
Pſal 8.b
Ephe.4.b and.5.c Col.1 b

CAPVT II.

The.ii.Chapter.

ET uos conuiuificauit cum eſſetis mortui delictis & peccatis ueſtris, in quibus aliquādo ambulaſtis, ſecundum ſeculum mundi huius, ſecūdum principem poteſtatis aeris huius, ſpiritus qui nunc operatur in filios diffidentiæ, in quibus & nos aliquando cōuerſati ſumus, in deſyderiis carnis noſtræ, facientes uoluntatem carnis & cogitationum, & eramus natura filii iræ, ſicut & cæteri. Deus autem qui diues eſt in miſericordia, propter nimiam charitatem ſuam, qua dilexit nos, & cum eſſemus mortui peccatis, cōuiuificauit nos in Chriſto, cuius grā eſtis ſaluati,

AND ✱ you hath he quyckened, whan ye were deade thorowe your treſpaſſes and ſynnes, in the whych ye walked ſomtyme accordynge to ỳ courſe of thys worlde, after ỳ prince of power of this ayre, the ſpyrete that now worketh into the chyldrē of vnbeleefe: ✱ In ỳ whych alſo we all haue led our cōuerſacion ſomtyme in the luſtes of our fleſh, doynge the wyll of the fleſh & of the thoughtes: And by nature were we the chyldren of wrath, euen aſwell as other. But God whych is rych in mercy, for his exceadynge loues ſake, wherwyth he hath loued vs whan we were deade alſo thorow ſynnes, hath quyckened vs in Chriſt, ✱ by whoſe grace ye are ſaued

A Colloſ. 1. b and. 2. b
Coll. 3 a
Eſa. 25. b Actu. 15. b

ſaued and hath rayſed vs vp wyth hym and made vs to ſyt with him in heauenly thynges in Chriſt Jeſu:
That in tymes to come he myghte ſhewe the abundaunte ryches of his grace in goodneſſe vpõ vs in Chriſt Jeſu. ffor by grace are ye ſaued thorowe fayth, and that not of your ſelues: ffor it is the gyft of God, not of workes, leſt ony man ſhuld reioyce.
B ffor we are hys workemãſhip, created
Titũ.2.b in Chriſt Jeſu * in good workes, whych God hath prepared, that we ſhulde walke in them. Wherfore be ye myndefull, that ſomtyme ye were heythen in ỹ fleſh, you whych were called vncircumciſion from it that
Phil.3.a is called * circumciſion made wyth
Colo.2.b hande in the fleſhe: You whyche in that tyme wente aſtraye wythoute Chriſte, ſeparated from the conuerſacion of Iſraell, and ſtraungers of
Rom.15.b the Teſtamẽtes, not haupnge * hope of the promyſe, and wythoute God in thys worlde: But now in Chriſte Jeſu ye that ſomtyme went aſtraye afarre of, are nowe made nye in the
Eſay.9.b bloud of Chriſt. ffor he is our * peace
Col.1.b whych hath made both one, and broken downe the myd wall of ỹ ſtoppe euen the enimities in hys fleſh, put tynge awaye by iudgementes ỹ law of the commaundementes: That in hymſelfe he myght make two in one newe man, makynge peace: that in one bodye he myghte reconcile both vnto God thorowe the croſſe, kyllynge the enemities in hymſelfe.
Eſay.57.c And he commynge * hath preached
Luce.2.b peace vnto you whyche were afarre of, and peace vnto them that were nye.

ſaluati, & conreſuſcitauit, & conſedere fecit in cœleſtibus, in in Chriſto IESV, ut oſtenderet in ſeculis ſuperuenientibus abũdantes diuitias gratiæ ſuæ, in bonitate ſuper nos in Chriſto IESV. Gratia enim eſtis ſaluati per fidem, & hoc non ex uobis. Dei enim donũ eſt, non ex operibus, ut ne quis glorietur: Ipſius enim ſumus factura, creati in Chriſto IESV in operibus bonis, quæ præparauit Deus, ut in illis ambulemus. Propter quod memores eſtote, quod aliquando uos qui Gentes eratis in carne, qui dicebamini præputium ab ea quæ dicitur circunciſio in carne manufacta, qui eratis in illo tempore ſine Chriſto, alienati a conuerſatione Iſrael, & hoſpites teſtamentorum, promiſſionis ſpem non habentes, & ſine Deo in hoc mũdo: Nunc autem in Chriſto IESV uos qui aliquando eratis longe, facti eſtis prope in ſanguine Chriſti. Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem maceriæ ſoluens inimicitias in carne ſua, legem mandatorum decretis euacuans, ut duos condat in ſemetipſo, in uno nouo homine, faciens pacem, ut reconciliet ambos in uno corpore Deo, per crucem interficiens inimicitas in ſemetipſo. Et ueniens euãgelizauit pacem uobis. qui lõge fuiſtis, & pacem iis qui prope.

prope. Quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. Ergo iam non estis hospites & aduenæ, sed estis ciues sanctorum & domestici Dei, superædificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo IESV, in quo omnis ædificatio constructa, crescit in templũ sanctũ in Domino, in quo & uos coædificamini in habitaculum Dei in spiritu sancto.

CAPVT III.

HIus rei gratia ego Paulus uinctus Christi IESV pro uobis Gentibus. Si tamen audistis dispensationem gratiæ Dei, quæ data est mihi in uobis, quoniam secundum reuelationem notum mihi factum est sacramentum, sicut supra scripsi in breui, prout potestis legentes intelligere prudẽtiam meam in ministerio Christi, quod aliis generationibus non est agnitum filiis hominum, sicut nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu esse Gentes cohæredes, & concorporales, & comparticipes promissionis in Christo IESV per euangelium, cuius factus sum ego minister secundum donum gratiæ Dei, quæ data est mihi secundũ operationem uirtutis eius. Mihi enim omnium sanctorũ minimo data est gratia hæc: in Gentibus euãgelizare inuestigabiles diuitias Christi, & illuminare omnes, quæ sit dispen-

nye. ffor by hym haue we both an intraũce in one spyrete vnto the father.

+ * Therfor are ye not now gestes and straungers, but ye are cytesens of the sayntes and of the householde of God, buylded vpon * the foundacion of the Apostles and Prophetes, * Jesus Christe beynge that hye corner stone, in whom euery buyldyng beynge made, groweth in to an holy temple in the LORDE, in whom ye also are buylded together into an habitacion of God in the holy gooste. + Johan. 15. b. 1. Corin. 3. b. 1. Petr. 2. a.

The. iii. Chapter.

FOr thys thynges sake I Paule am * a presoner of Jesu Christ for you heythen: Yfso be yet that ye haue herde the office of the grace of God, * whyche is geuen vnto me amonge you: ffor accordynge to + reuelacion was the mysterye declared vnto me, as I wrote afore in fewe wordes: lyke as you readynge may vnderstande my prudence in ỹ mistery of Christe: Whyche [mistery] in other generacions hath not ben knowen vnto the chyldren of men, as it is now opened vnto hys holy Apostles & prophetes in ỹ holy gooste, how ỹ the heythẽ are lyke heyres, & of the same bodye, & lyke partakers of hys promise in Christ Jesu thorow ỹ gospell: whereof I am made a minister accordynge to the gyfte of ỹ grace of God whych is geuẽ vnto me, after ỹ worckynge of hys power. ffor vnto me * the leest of all sayntes is this grace geuẽ: to preach amõge ỹ heythen the vnsearcheable ryches of Christ, & to make al mẽ se, what is ỹ

A Actu. 22. b.

Actu. 13. a. and. 22. b. + Gala. 1. b.

B 1. Cor. 15. a.

Coll. 2. c cōmission of * the mystery hyd (sence the worlde beganne) in God, whych created all thynges: that vnto the rulers and powers in heauenly thynges myght be knowen by the congregacion, the manyfolde wysedome of God, accordynge to the eternal purpose, which he hath shewed in Christ Jesu our LORDE: In whome we haue trust and intraunce in boldenesse thorowe the fayth of hym.

Phili. 1. b 1. Tes. 3. a ‡ Coll. 1. c ✠ * Wherfore I desyre that ye faynt not in my troubles ‡ for you, whych is youre glorye. For thys thynges sake do I bowe my knees vnto the father of our LORDE Jesus Christ of whome al fatherhode hath the name in the heauens and in the earth, that accordynge to the ryches of hys glorye he maye geue vnto you power to be strengthed by hys sprete in the inwarde man, that Christ maye dwell thorow fayth in your hartes: That you beynge rooted and groūded in loue, may comprehende wyth all sayntes, what is the bredth, and length and heyght, and depth: To knowe also the exceadynge loue of the knowlege of Christe, that ye maye be fylled into all fulnesse of God. To hym whyche is able to do all thynges more abundauntly than we desyre or vnderstande, according to the power that worketh in vs, to hym be glorye in the congregacion and in Christe Jesu into all generacions of the worlde of worldes. ✠

AMEN.

The. iiii. Chapter. ✠

dispensatio sacramenti absconditi (in seculis) in Deo, qui omnia creauit, ut innotescat principatibus & potestatibus in cœlestibus per ecclesiam, multiformis sapientia Dei, secundum præfinitionem seculorum, quam fecit in Christo IESV Domino nostro. In quo habemus fiduciam & accessum in confidentia per fidem eius. Propter quod peto, ne deficiatis in tribulationibus meis pro uobis, quæ est gloria uestra. Huius rei gratia flecto genua mea ad patrem Domini nostri IESV Christi, ex quo omnis paternitas in cœlis & in terra nominatur, ut det uobis secundum diuitias gloriæ suæ uirtutem corroborari per spiritum eius in interiori homine, Christum habitare per fidem in cordibus uestris, in charitate radicati & fundati, ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, & longitudo, & sublimitas, & profundum, scire etiam supereminentem scientiæ charitatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum uirtutem quæ operatur in nobis, ipsi gloria in ecclesia et in Christo IESV, in omnes generationes seculi seculorum. Amen.

CAPVT IIII.

Obse-

OBsecro itaque uos ego uinctus in Domino, ut digne ambuletis uocatione qua uocati estis cum omni humilitate & mansuetudine, cum patientia, supportantes inuicem in charitate, solliciti seruare unitatē spiritus: in uinculo pacis. Vnum corpus, & unus spiritus: sicut uocati estis in una spe uocationis uestræ. Vnus Dominus, una fides, unum baptisma: Vnus Deus, & pater omnium, qui super omnes, & per omnia in omnibus nobis. Vnicuique autem nostrum data est gratia secundum mensuram donationis Christi. Propter quod dicit: Ascendens in altum, captiuam duxit captiuitatem, dedit dona hominibus. Quod autem ascendit, quid est, nisi quia & descendit primum in inferiores partes terræ? Qui descendit, ipse est & qui ascendit super ōnes cœlos, ut impleret oia. Et ipse dedit quosdā quidē Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem Pastores & Doctores ad consummationem sanctorum in opus ministerii, in ædificationem corporis Christi, donec occurramus omnes in unitatē fidei, & agnitionis filii Dei, in uirum perfectum, in mensuram ætatis plenitudinis Christi, ut iam non simus paruuli fluctuantes, & circumferamur omni uento doctrinę in nequitia hominū, in astu-

ITherfore a presoner in ÿ LORD, beseke you, *that ye walke worthely of the callynge where wyth ye are called, wt all humblenesse & mekenesse, with pacience, forbearyng one another in loue, beynge carefull to kepe the vnite of the sprete in ÿ bōde of peace. One body and one sprete, as ye be called in one hope of youre callynge. One LORDE, one fayth, one baptyme: One God and father of all, whyche is aboue all, and thorowe al, and in vs all. ⊢ ✠ * But vnto euery one of vs is geuen grace * accordynge to the measure of the gyfte of Christ. Wherfore he sayeth: *He goynge vp on hye, ledde awaye captiuite captiue: He gaue giftes vnto men. That he wente vp, what is it, but that he also came downe fyrst into ÿ lower partes of ÿ earth? *He that came downe, thesame is he that also went vp aboue all the heauens, that he myght fulfyll all thynges. *And he made some truly Apostles, some prophetes, some Euangelistes, some Shepeherdes and Teachers for the perfourmaunce of the sayntes in to the worke of the ministracion for the edifyenge of the body of Christ, tyll we al come into the vnite of fayth and knowlege of the sonne of God: into a perfecte man: into the measure of the age of ÿ fulnesse of Christ. ⊢ * That we shulde not nowe be chyldren, ‡wauerynge, & caryed aboute wyth euery wynde of doctrine in the wyckednes of mē in sutylte, to the deceatfulnes of er-

A
Gene. 17. a
1. Cori. 7. b
Phil. 1. d
Coll. 1. a
1. Tes. 4. a
Roma. 12. a
1. Cori. 12. a
Joh. 3. e
Psal. 67. c
Esay. 45. a
Johā. 3. b
1. Cor. 12. c
1. Cori. 14. c
‡Col. 2. a

B roure. But we perfourmynge the truth, let vs by all thynges growe in hym, * which is ẏ heabe, euē Christ, of whome all the bodye beynge coupled and knyt together thorowe out euery ioynt of * subministracion accordynge to the operacion into the measure of euery mēbre maketh increace of the bodye to the edifyenge of it selfe in loue. ✠ This I saye therfore and testifye in the LORDE, that ye walke not nowe * as the Hey then also do walke in the vanite of theyr owne mynde, hauynge an vnderstandynge blynded through darknesse, beynge farre from the waye of God thorow the ignoraunce that is in them because of the blyndnesse of theyr harte: who fallynge into dispayre, haue geuen ouer themselues to vnclennesse, in the workynge of all fylthynesse vnto gredynesse. But ye haue not so learned Christe, yf so be yet that ye haue herde hym, and be instructe in hym, as the truthe is in Jesu. * Put ye of after the olde conuersacion the olde man, whyche is corrupte accordyng to the lustes of erroure: ✠✠ But be ye renewed in the sprete of your mynde, and put on a newe man, whyche is shapen after God in ryghteousnesse and holynesse of truth. * Wherfore puttynge awaye lyenge, speake ye the truth euery man wyth hys neghboure, because we are membres one of another. * Be ye angrye, & synne not. Let not the Sōne go downe vpō your wrath. Geue not ye place to ẏ deuel. He ẏ dyd steale, let hym nowe not steal: but rather * let hym labour in

Ephe. 1. c and. 5. c
Roma. 12. a
1. Cori. 12. b
Roma. 1. c
1. Petr. 4. a
C
Rom. 6. a
Coll. 3. a
Zach. 8. c
1. Pet. 2. a
Psal. 4. a
2. Tess. 3. a

in astutia ad circumuentionem erroris. Veritatē aūt faciētes in charitate, crescamus in illo per omnia, qui est caput, Christus: ex quo totum corpus compactum, & connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in ædificationem sui in charitate. Hoc igitur dico & testificor in Domino, ut iam non ambuletis, sicut & Gentes ambulant in uanitate sensus sui, tenebris obscuratum habentes intellectum, alienati a uita Dei per ignorantiam, quæ est in illis propter cæcitatem cordis ipsorum: qui desperātes, semetipsos tradiderunt impudicitiæ, in operationem immundiciæ omnis in auaritiam. Vos autem non ita didicistis Christū, si tamen illum audistis, & in ipso edocti, estis sicut est ueritas in IESV. Deponite uos secundum pristinā cōuersationē ueterē hominem, qui corrumpitur secundū desyderia erroris. Renouamini autē spiritu mentis uestræ, & induite nouū hominē qui secundū Deū creatus est in iustitia, & sanctitate ueritatis. Propter quod deponentes mendacium, loquimini ueritatem unusquisque cū proximo suo, qm̄ sumus inuicem mēbra. Irascimini, & nolite peccare. Sol nō occidat super iracū diam uestrā. Nolite locum dare diabolo. Qui furabatur, iam non furetur: magis autem laboret, ope-

operando manibus ſuis quod bonum eſt, ut habeat unde tribuat neceſſitatem patienti. Omnis ſermo malus ex ore ueſtro non procedat: ſed ſi quis bonus eſt ad ædificationem fidei, ut det gratiam audientibus. Et nolite contriſtare ſpiritum ſanctum Dei, in quo ſignati eſtis in die redemptionis. Omnis amaritudo, & ira, & indignatio, & clamor, & blaſphemia tollatur a uobis cũ omni malitia. Eſtote autem inuicem benigni, miſericordes, donantes inuicem, ſicut & Deus in Chriſto donauit uobis.

CAPVT V.

ESTote ergo imitatores Dei, ſicut filii chariſſimi, & ambulate in dilectione, ſicut & Chriſtus dilexit nos, & tradidit ſemetipſum pro nobis oblationem & hoſtiã Deo in odorẽ ſuauitatis. Fornicatio aũt & oĩs immũditia, aut auaritia nec nominetur in uobis, ſicut decet ſctõs: aut turpitudo, aut ſtultiloquium, aut ſcurrilitas, quæ ad rem non pertinent, ſed magis gratiarum actio. Hoc enim ſcitote intelligentes, quod omnis fornicator, aut immundus, aut auarus, quod eſt idolorum ſeruitus, non habet hæreditatem in regno Chriſti & Dei. Nemo uos ſeducat inanibus uerbis: propter hæc enim uenit ira Dei in filios diffi-

in worckynge wyth hys handes that whych is good, that he maye haue whereof to geue vnto hym that ſuffreth nede. † ✶ Let not euery euell communicacion procede out of youre mouth, but yf ony be good to the edifyenge of fayth, that it maye geue grace vnto the hearers. And greue not ye the holy ſpyrete of God, where in ye are ✶ ſealed agaynſt the daye of redempcion. Let all bytterneſſe, & wrath, and indignacion, and cõplaynynge, and blaſphemye be remoued awaye from you wyth all malyce. ✶ But be curteous one to another, mercyfull, † forgeuyng one another, lyke as God alſo hath forgeuen you in Chriſt.

Math. 12. b
Epho. 5. a
2. Cor. 1. c
Col. 3. b
† Mat. 6. b

The. v. Chapter. †

BE ye therfore ✶ the followers of God, as moſt deare chyldren: & walke in loue, lyke as Chriſt alſo hath loued vs, and ✶ geue ouer hymſelfe for vs an oblacion & ſacrifyce vnto God into an odoure of ſwetneſſe. As for fornicacion and all vnclenneſſe or couetouſneſſe, ✶ let it not be named among you, as it becõmeth ſaynctes: or ✶ fylthyneſſe, or foolyſh talkynge, or teſtynge which thynges pertayne not to the matter, but rather geuing of thankes. ✶ ffor vnderſtandyng be ye ſure of thys, þ euery fornicatour, or vnclene perſon, or couetous perſõ whych is a ſeruice of Idols hath not inheritaũce in þ kyngdom of Chriſt, and of God. ✶ Let noman deceaue you wyth vayne wordes. ffor because of theſe thynges commeth the wrath of God vppon the chyldren

A
Mat. 5. c
Joh. 13. b
Gala. 1. a
Ephe. 5. c
Exod. 23. b
Eccli. 23. c
1. Cor. 6. b
Col. 3. a
Coll. 2. a

of vnbelefe. Be not ye therfore partakers of thē: For ye were somtyme
1.Tessa.5.a darkenesse, ⋆but nowe lyghte in the
LORDE. Walke ye as the chyldren
B of lyght (⋆for the frute of lyght is in
Gala.5.c all goodnesse, and ryghteousnesse, & truth) ⊢prouynge what is welpleasyng vnto God: And haue not ye fellowshippe wyth the vnfrutefull workes of darknesse, but rather reproue them. For it is shame also to speake what thynges are done of them in secrete. ⋆But al thynges are manifest
Johā.3.c that are rebuked of the lyght. For euery thynge ẏ is manifest, is lyghte.
Esay.60.a Wherfore he sayeth: ⋆Up thou that
Rom.13.b slepest, and aryse from the deade, &
Coll.4.a Christ shall geue the lyght. ⊢⋆Take hede therfore brethrē howe ye walke circūspectly, not as the vnwyse, but as ẏ wyse, redeminge ẏ tyme, for the dayes are euel. Wherfore be not ye vnwyse, but vnderstandyng what is
Roma.12.a ⋆the wyl of God. And ‡be not ye drō
1.Tess.4.a ken w̄ wyne wherein is voluptuous
‡Eccli.31.c nesse, but be ye ⋆fylled wyth the holy
⋆Actu.2.b goost, ‡talkynge vnto your selues in
‡Col.3.b psalmes, hymnes, & spiritual songes,
Psal.97.a ⋆syngynge & playenge in youre har-
‡1.Tess.5.c tes vnto the LORD, ‡geuynge thankes alway vnto God & the father for al thynges in ẏ name of our LORD Jesu Christ: submyttyng yourselues one to another in ẏ feare of Christ.
C ⋆Let ẏ wemē be in subiectiō to theyr
Coll.5.c husbādes as to ẏ LORD: ‡for ẏ hus-
1.Petri.3.a bande is the heade of the womā, as
‡1.Cor.11.a Christ is ẏ head of ẏ cōgregaciō. HE is ẏ sauiour of his body. But lyke as the congregacyon is subiecte vnto Christ, so let ẏ wemē be also to theyr husbā-

diffidentiæ. Nolite ergo fieri participes eorum. Eratis enim aliquando tenebræ, nunc autem lux in Domino. Vt filii lucis ambulate (Fructus enim lucis est in omni bonitate, & iustitia, & ueritate.) probantes quid sit beneplacitum Deo: & nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. Quæ enim in occulto fiunt ab ipsis, turpe est & dicere. Omnia autem quæ arguuntur, a lumine, manifestantur. Omne enim quod manifestatur, lumen est. Propter quod dicit: Surge qui dormis, & exurge a mortuis, & illuminabit te Christus. Videte itaque fratres quomodo caute ambuletis, non quasi insipientes, sed ut sapientes, redimentes tempus, quoniā dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes quæ sit uoluntas Dei. Et nolite inebriari uino, in quo est luxuria, sed impleamini spiritu sancto, loquentes uobismetipsis in psalmis, hymnis, & canticis spiritualibus, cantantes & psallentes in cordibus uestris Domino, gratias agentes semper pro omnibus in nomine Domini nostri IESV Christi Deo & patri, subiecti inuicem in timore Christi. Mulieres uiris suis subditæ sint, sicut domino, quoniam uir caput est mulieris, sicut Christus caput est ecclesiæ: ipse saluator corporis eius. Sed sicut ecclesia subiecta est Christo, ita et mulieres uiris

uiris suis in omnibus. Viri diligite uxores uestras, sicut & Christus dilexit ecclesiam, & seipsum tradidit pro ea, ut illam sanctificaret, mundans eam lauacro aquæ in uerbo uitæ, ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam, aut rugam, aut aliquid huiusmodi, sed ut sit sancta & immaculata. Ita & uiri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit, sed nutrit & fouet eã, sicut & Christus ecclesiam: quia membra sumus corporis eius, de carne eius & de ossibus eius. Propter hoc relinquet homo patrem & matrem suam, & adhærebit uxori suę, & erũt duo in carne una. Sacramentum hoc magnũ est: ego autẽ dico in Christo & in ecclesia. Verũtamẽ & uos singuli unus quisq; uxorẽ suã sicut seipsum diligat: uxor aũt timeat uirũ suum.

husbandes in all thynges. Ye men, loue your wyues, as Christe also loued the cõgregacion, and *gaue hym selfe for it, that he myght sãctifye it, *clensynge it wyth the foũtayne of water in the worde of lyfe: that he myght make it vnto hymselfe a glorious cõgregacion not haupnge blemysh or wrynkle, or ony such thyng, but that it myght be holy and vndefyled. Euen so ought mẽ also to loue theyr wyues as theyr owne bodyes. He that loueth hys wyfe, loueth hymselfe: ffor nomã hath hated his owne flesh at ony tyme, but doth norysshe and cherysh it, euen as Christe doth also the congregacion: ffor we be membres of hys body, of hys flesshe & of hys bones. *ffor thys cause shal a man leaue hys father and mother, & cleue vnto hys wyfe, and they shalbe two in one flesh. Thys is a greate mystery. But I say in Christ and in the cõgregacion. Neuertheles̃e you also let euery one loue hys wyfe as hymselfe: but let the wyfe feare hir husbande.

Ephes. 5. a
Gala. 1. a
Titum. 3. a
1. Petri. 3. c
Gene. 2. d
Matth. 19. a
Marci. 10. a

CAPVT VI.

The. vi. Chapter.

FIlii, obedite parentibus uestris in Domino: hoc enim iustum est. Honora patrem tuum, & matrem tuam, (quod est mandatum primum in promissione,) ut bene sit tibi, & sis longæuus super terram. Et uos patres nolite ad iracundiam prouocare filios uestros, sed educate illos in disciplina & correptione Domini. Serui obedite dñis carnalibus, cũ timore & tremore, in simpli-

YE *chyldren, obeye youre fathers and mothers in ỳ LORDE: for that is right *honour thy father & thy mother, (wyche is the fyrst cõmaũdemente in the promyse,) that thou mayest prospere and lyue longe vpõ earth. And ye fathers prouoke not your chyldrẽ vnto wrath, but *brynge them vp in the nurture and informacion of the LORDE. ‡ Ye seruauntes, obey your bodely mysters wyth feare and tremblynge in the

A
Coll. 3. c
Exodi. 20. b
Exodi. 12. b
Deute. 4. b
6. d. 11. c
Psal. 77. a
‡ Col. 3. e
Titum. 2. b
1. Pet. 2. c

symplenesse of your harte, as vnto Christ: Not seruynge vnto the eye, as pleasynge men, but as the seruañtes of Christ, doynge ẏ wyll of God from the mynde wyth good wyl, doynge seruyce as vnto the LORDE and not vnto men: knowynge that euery mã what good thynge so euer he doth, shal receaue the same of the LORDE, whether he be bonde or fre. * And you maysters, do ye euen thesame vnto them, puttynge away threatenynges: knowynge that both theyr LORDE and yours is in heauen, * and ther is no acceptynge of personnes wyth God. ✝ Fynally brethren, be ye stronge in the LORDE, and in the power of hys strength.

Eccli. 33. d
Coll. 3. c
Actu. 10. d
Roma. 2. b
Collos. 3. c
1. Pet. 5. b

B

Put ye on the armour of God, that ye maye stande agaynst the assaultes of the deuell. For we wrestle not against flesh and bloude, but against rulers & powers, agaynst the gouernours of ẏ world of these darknesses against the spiritual thynges of wickednesse in heauẽly thynges. Wherfore take ye ẏ armoure of God, that ye maye resyst in the euell daye, and stõde perfect in all thynges. * Stõde ye therfore beynge gyrded aboute your loynes in truth, and hauynge on the brestplate of ryghteousnesse, and youre fete shod into the preparynge of the Gospell of peace: In all thynges takynge the shylde of fayth, where wyth ye may quenche all the fyry dartes of the moost wicked. Take ye also the helmete of saluaciou and * the swearde of the sprete, whych is the worde of God. ✝ * Prayenge by all maner of prayer and

Exod. 28. a
Deut. 23. b
Psal. 131. a
Esay. 11. a
Sap. 5. c
2. Cor. 10. a
Heb. 4. c

C

Luce. 18. a
1. Tess. 5. c

simplicitate cordis uri sicut Christo nõ ad oculũ seruientes, quasi hominibus placentes, sed ut serui Christi, facientes uoluntatem Dei ex animo cum bona uoluntate, seruientes sicut Domino, & non hominibus: scientes quoniam unusquisque quodcunque fecerit bonum, hoc recipiet a Domino, siue seruus, siue liber. Et uos Domini eadem facite illis, remittentes minas, sciẽtes quod & illorum & uester Dominus est in cœlis, & personarum acceptio non est apud eum. De cætero fratres confortamini in Domino, & in potentia uirtutis eius. Induite uos armaturam Dei, ut possitis stare aduersus insidias diaboli: quoniam non est nobis colluctatio aduersus carnem & sanguinem, sed aduersus principes & potestates, aduersus mundi rectores tenebrarum harum, contra spiritualia nequiciæ in cœlestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, & in omnibus perfecti state. State ergo succincti lumbos uestros in ueritate, & induti loricam iustitie, & calciati pedes in præparationem euangelii pacis. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere. Et galeam salutis assumite, & gladiũ spiritus, quod est uerbum Dei. Per omnem orationem & obsecra-

crationem, orantes omni tempore in spiritu: & in ipso uigilantes in omni instantia, & obsecratione pro omnibus sanctis, & pro me, ut detur mihi sermo in apertione oris mei cum fiducia, notum facere mysterium euangelii, pro quo legatione fungor in cathena ista, ita ut in ipso audeam, prout oportet me loqui. Vt autem & uos sciatis quæ circa me sunt, quid agam, omnia uobis nota faciet Tychicus, charissimus frater & fidelis minister in Domino, quem misi ad uos in hoc ipsum, ut cognoscatis quæ circa nos sunt, ut consoletur corda uestra. Pax fratribus, & charitas cũ fide a deo patre nostro, & domino IESV Christo. Gratia cum omnibus qui diligunt dominum nostrum IESVM Christum in incorruptione. Amen.

Finis epistolæ pauli Apostoli ad Ephesios.

and supplicacion alwaye in ỳ spyrete, and watchynge in the same in al instaunce and supplicacion for al sayntes and for me, ✶that the worde may be geuen me in the openynge of my mouth with boldnesse, to declare the mysterye of the Gospell, for ỳ whych I am a messaunger in thys cheyne, so ✶that in it I may be bold to speake as I ought. But ỳ ye also may know the thynges that are aboute me, what I do, Tichicus ỳ moost deare brother and faythful minister in the LORDE, shall shew you all: Whom I haue sente vnto you for the same purpose, that ye maye knowe ỳ thynges that are aboute vs, and that he maye comforte your hartes. Peace be vnto the brethren and loue wyth fayth from God our father and the LORDE Jesus Christ. Grace be wyth all them that loue our LORDE Jesus Christ syncerely. Amen.

Colo. 4. a
2. Tess. 3. a
Actu. 4. c

The ende of the Epistle of Paule the Apostle to the Ephesians.

EPISTOla Pauli Apostoli ad Philippenses.

CAPVT PRIMVM.

PAulus & Timotheus serui IESV Christi omnibus sanctis in Christo IESV, qui sunt Philippis, cum episcopis & diaconibus, gratia uobis & pax a Deo

The Epistle of Paule the Apostle to the Philippians.

The fyrst Chapter.

PAule and Timothe the seruaũtes of Jesus Christ vnto all the sayntes in Christe Jesu that are at ✶Philippis, wyth the byshops ‡ministers, ✶grace be vnto you ‡ peace from

A

Actu. 16. b
‡Actu. 6. a
✶2. Cor. 1. a

God oure father, and the LORDE Deo patre nostro, & Domino
Coll.1.a Jesus Christ. + I * thanke my God IESV Christo. Gratias ago Deo
1.Tes.1.a in euery remembraunce of you, ma- meo in omni memoria uestri,
kynge alwaye in all my prayers in- semper in cunctis orationibus
staunte prayer for you wyth ioye cõ meis pro omnibus uobis, cum
cernynge youre fellowshippe in the gaudio deprecationem faciens
Gospell of Christ, from the fyrst day super communicatione uestra
Joha.6.b hetherto: trustynge of that one, that in euãgelio Christi, a prima die
he that hath begonne in you * ỹ good usque nunc, cõfidens hoc ipsum,
worke, shall fulende it vntyll the day quia qui cœpit in uobis opus bo
of Christe Jesu, as it is due vnto me num, perficiet usq; in diem Chri-
to thynke that of you all, because I sti IESV, sicut est mihi iustũ hoc
haue you all partakers of my ioye in sentire pro omnibus uobis, eo ꝙ
my harte, and in my bandes, and in habeam uos in corde, & in uin-
my defence and confirmacion of the culis meis, & in defensione &
B Gospell. For God is my * recorde confirmatione Euangelii socios
1.Tes.2.a how I do longe for you all euen frõ gaudii mei omnes uos esse. Te-
Ephe.1.c the harte roote in Jesu Christ. * And stis enim mihi est Deus quomodo
Col.1.a thys I praye, that your loue maye in cupiã ões uos in uisceribus I E
2.Tes.1.b creace more and more in all know- SV Christi. Et hoc oro, ut chari-
lege, and in al vnderstandynge, that tas uestra magis ac magis abun
ye maye alowe the best, that ye may det in omni scientia, & in omni
be pure and without offence against sensu, ut probetis potiora, ut si-
the daye of Christ, fylled wyth ỹ frut tis synceri, & sine offensa in diẽ
of ryghteousnesse thorowe Jesus Christi, repleti fructu iustitię per
Ephe.3.b Christ vnto the glorye and prayse of IESVM Christũ in gloriã & lau-
God. * But I wolde haue you to dem Dei. Scire autem uolo uos
wyte brethren, that the thynges that fratres, quia quæ circa me sunt,
are aboute me were more for ỹ pro- magis ad profectũ uenerũt euã-
fyte of the Gospell, insomuche that gelii, ita ut uincula mea manife
my bandes were made manifeste in sta fierent in Christo in omni
Christ in euery iudgement house, & pretorio, & in cæteris omnibus:
in all other [places:] so that many of ut plures e fratribus in Domino
the brethren haupnge the more trust confidentes in uinculis meis, a-
in the LORDE by my bandes, they bundantius auderent sine timo-
were bolde more plentyfully wyth- re uerbum Dei loqui. Quidam
out feare to speake ỹ worde of God. quidem & propter inuidiam, &
Some truely, both for enuy & stryfe: contẽtionem: quidam autem &
but some preache Christe for good propter bonam uoluntatẽ Chri-
wyll: but some of loue, knowynge ỹ stũ prædicãt: Quidã ex charita-
I ame layde here for the defence of te, sciẽtes quoniã in defensionẽ
the euan-

Euangelii positus sum: quidam autem ex cõtentione Christum annunciant, non syncere, existimantes pressuram se suscitare uinculis meis. Quid enim? Dum omni modo siue per occasionẽ, siue per ueritatem Christus annunciatur: & in hoc gaudeo, sed & gaudebo. Scio enim quia hoc mihi proueniet ad salutem, per uestram orationem & submini-strationem spiritus IESV Chri sti secundum expectationem & spem meam, quia in nullo con-fundar, sed in omni fiducia sicut semper, & nunc magnificabitur Christus in corpore meo, siue per uitam, siue per mortem. Mi-hi enim uiuere Christus est, & mori lucrum. Quod si uiuere in carne hic mihi fructus operis est, & quid eligam ignoro. Coar ctor autem e duobus: desyderiũ habens dissolui & esse cũ Chri-sto, multo magis melius: perma-nere autem in carne necessari-um propter uos. Et hoc confi-dens, scio quia manebo & per-manebo omnibus uobis, ad pro fectum uestrũ, & gaudium fidei, ut gratulatio uŕa abũdet in Chri sto IESV in me, per meũ aduetũ iterum ad uos. Tantum digne in euangelio Christi cõuersamini, ut siue cũ uenero, & uidero uos: siue absens audiã de uobis, quia statis in uno spũ, unanimes colla borantes fidei euãgelii, & in nul lo terreamini ab aduersariis: quę est illis causa perditionis, uobis autẽ salutis, & hoc a Deo. Quia uobis

the Gospell: but some shew Christe of contencion not syncerely, suppo-synge them to rayse persecutiõ vnto my bõdes. What thã? whan by euery meane Christ is preached, ether tho row occasiõ, or ỳ truth: e in that I re toyce but I shall also retoyce. ffor I know that ỳ shal befal vnto me to sal uacion, * by your prayer, and the mi- 2.Cor.1.b nistractiõ of ỳ spyrete of Jesus Christ, accordynge to my waytynge for and hope, that I shalbe ashamed in no-thynge, but wyth all boldnesse, as al way so shal now also Christ be mag-nifyed in my body, ether thorow lyfe or death. ffor Christ is lyfe vnto me and death auaũtage. Yf to lyue here in the flesh, is the frute of my labour what I shall chose also I can not tel. But I am in distresse with two thin ges, * haupynge a desyre to be lowsed, 2.Cor.5.b and to be wyth Christ, the whych is much more better: but to abyde in ỳ flesh is necessary for your sakes. And D trustynge thys I knowe that I shall remayne and continue wyth you all vnto the ende, to your profite and re toycynge of fayth, that youre retoy-cynge maye be plenteous in Christ by me, by my commynge agayne vn to you. Neuertheles walke * worthy Ephel 4.a of the Gospell of Christe, that whe- Coll.1.a ther I shall come, and shall se you: or 1.Tess.4.a beynge absente I shall heare of you that ye stande stedfast in one spyrete, labourynge together onemynded in the fayth of the Gospell, and that in nothynge ye be afrayde of the aduer saryes: the which is vnto them an oc casion of perdicion, but vnto you of saluaciõ, and that of God. ffor vnto

you

pou it is geue for Christes sake, not onely that ye shulde beleue in hym, but that ye also suffre for hym, hauynge lyke fyghte, as ye sawe in me also, and now heare of me.

The. ii. Chapter.

A Yff ther be therfore ony cõsolacion in Christ, yf ther be ony comforte of loue, yf ther be ony fellowshyp of ỳ spyrete, yf ther be ony entier mo-
Roma. 12. c cion of pytie, fulfyll my toye, * that ye do mynde one thynge, hauynge one loue, of one mynde, meanynge one thynge: let nothynge [be done]
2. Cor. 3. a thorow * stryfe nor vayne glory, but in humblyneſſe, eſtymynge ech the superiores of other, euery one conſyderynge not the thynges ỳ be theyrs
1. Pet. 2. c but the thynges of other. ✣ * Let that mynde be in you, ỳ whych was also in Christ Jesu, the whych whan he was in ỳ shape of god, he thought it no robbery to be equal with God,
Psal. 8. b * but he made hymselfe of no reputacion, takynge vpon hym the shape
Hebr. 5. a of a seruaunte, * was made in ỳ lyke neſſe of men, and in apparell he was founde as a man: he dyd humble himselfe, & became obedient vntyl death,
Math. 28. c euen the death of the crosse. * ffor ỳ
Heb. 2. b whyche cause God dyd also exalte hym, and gaue hym a name, ỳ which
Esay. 54. c is aboue euery name, * that in ỳ name of Jesus euery kne be bowed, of
Dani. 7. c
Rom. 14. b thynges in heauen, of thynges in earth, and of thynges vnder ỳ earth, & that euery tũge do knowlege, that the LORDE Jesus Christ is in ỳ glo
B ry of God the father. ✣ Therfore my moſt beloued, as ye haue alway obeyed

uobis donatum est pro Christo, non solum ut in eum credatis, sed etiam ut pro illo patiamini, idem certamen habentes, quale & uidistis in me, & nunc auditis de me.

CAPVT II.

SI qua ergo consolatio in Christo, si quod solatium charitatis, si qua societas spiritus, si qua uiscera miseratiõis, implete gaudium meum, ut idem sapiatis, eandem charitatem habentes, unanimes, idipsum sentientes: nihil per cõtentionem, neque per inanem gloriam, sed in humilitate, superiores sibi inuicem arbitrantes, non quæ sua sunt singuli consyderantes, sed ea quæ aliorum. Hoc enim sentite in uobis, quod & in Christo IESV, qui cum in forma Dei esset, non rapinam arbitratus est se esse æqualem Deo, sed semetipsum exinaniuit, formã serui accipiẽs, in similitudinem hominũ factus, & habitu inuentus ut homo: humiliauit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod & Deus exaltauit illum, & donauit illi nomen quod est super omne nomen, ut in nomine IESV omne genu flectatur, cœlestium, terrestrium, & infernorum, et omnis lingua confiteatur, quia Dominus IESVS Christus in gloria est dei patris. Itaque charissimi mei, sicut semper obe-

obediſtis, non in preſentia mea tãtũ, ſed multo magis nũc in abſentia mea, cũ metu & tremore uſram ſalutẽ operamini. Deus eſt eñ qui operatur in uobis, & uelle & perficere pro bona uoluntate. Omnia aũt facite ſine murmurationibus & hæſitationibus, ut ſitis ſine querela & ſimplices filii dei, ſine reprehẽſione in medio nationis prauæ atq; peruerſæ, inter quos lucetis ſicut luminaria in mũdo, uerbũ uitę cõtinẽtes ad gloriã meã in die Chriſti, quia non in uacuũ cucurri, neq; in uacuũ laboraui. Sed etſi immolor ſupra ſacrificiũ & obſequium fidei ueſtrę, gaudeo, & cõgratulor oibus uobis: Idipſum autẽ & uos gaudete, & cõgratulamini mihi. Spero aũt in dño IESV Timotheũ me cito mittere ad uos, ut & ego bono aio ſim, cognitis quę circa uos ſũt. Neminẽ eñ habeo tã unanimẽ, q̃ ſyncera affectiõe pro uobis ſollicitus ſit. Oẽs eñ quę ſua ſunt quærũt, nõ quæ IESV Chriſti. Experimentũ autẽ eius cognoſcite, quia ſicut patri filius, mecum ſeruiuit in euangelio. Hunc igitur ſpero me mittere ad uos, mox ut uidero quæ circa me ſunt. Confido autẽ in Domino, quoniam & ipſe ueniã ad uos cito. Neceſſariũ autẽ exiſtimaui Epaphroditum fratrem & cooperatorem & commilitonẽ meum, ueſtrum autem Apoſtolum & miniſtrum neceſſitatis meæ, mittere ad uos: quoniam quidẽ omnes uos deſyderabat, & mœſtus

obeyed, * not only in my preſẽce, but muche more now in myne abſence, worke your health w̃ feare and trembling. * For it is God that worketh in you both to wyll and to perfourme, after ẏ good wyll. But * do ye all thynges wythout grudgynges & doutynges, ẏ ye be wout cõplaynt & ſymple chyldrẽ of God, * wout rebuke in the myddeſt of ẏ euell & peruerſe generacion: * amõge ẏ whych ye ſhyne as lyghtes in ẏ worlde, holdynge faſt the word of lyfe vnto my * reioycyng in ẏ daye of Chriſte, becauſe I haue not runne in vayne, nother haue I laboured in vayne. * But although I am offered vp vpon ẏ ſacrifice & wyllynge ſeruyce of your fayth, * I ame glad, and reioyce wyth you all: Be ye glad alſo of theſame, & reioyce w̃ me. I truſt in the LORDE Jeſus * to ſende Timotheus ſhortly vnto you, ‡ that I alſo may be of good cõfort, knowynge the thynges ẏ are aboute you. For I haue noman ſo onemynded, whych be carefull for you wyth ſyncere affection. * For they al ſeke the thynges that be theyrs, not that be Jeſus Chriſtes. But ye knowe the profe of hym, for as a chylde vnto the father, ſo dyd he ſerue wyth me in the Goſpel. Theſame therfore do I truſte to ſende vnto you as ſoone as I ſhall ſe to the thynges that are aboute me. * But I truſt in the LORDE, that I myſelfe alſo ſhall come ſhortly vnto you. Neuertheleſſe I thoughte it expediente to ſende the brother Epaphroditus, my fellowe worke man and fellowſouldyer, but youre Apoſtle, and the

Actu. 16. b
Deut. 8. d
Ezech. 36. b
2. Cor. 3. a
Hebr. 13. d
‡ 1. Pet. 4. b
1. Pet. 2. b
Math. 5. b
2. Cor. 1. c
1. Theſſ. 2. c
Col. 1. c
Roma. 12. b
Actu. 16. a
‡ 1. Theſſ. 3. b
1. Cor. 13. a
Philip. 2. d

ſeruaunt

seruaunt of my nede: for he longed for you all, and was sory because ye had herd hym to haue ben sycke. For he was sycke vntyll death, but God hath had mercy vpon hym: and not only vpon hym, but also of me, lest I shulde haue sorowe vpon sorowe. I haue sente hym therfore the more spedely, that whā ye haue sene hym, ye maye be ioyfull agayne, and that I be wythout heuynesse. Receaue hym therfore in the LORDE wyth all gladnesse, * and haue such in honoure: for he wente to euen vntyll death because of the worke of Christ geuyng ouer hys lyfe, that he myght fulfil it that was wantyng vnto you towarde my wyllynge seruyce.

Mat. 10. a
Rom. 15. b
1. Tes. 5. c

The. iii. Chapter.

FOreouer my brethren, reioyce in the LORDE. To wryte one thynge vnto you it is truely no grefe vnto me, but necessary vnto you.

Esa. 56. c
Phili. 1. b
‡Rom. 2. c
Coll. 2. b
‡Johā. 4. c
Rom. 1. a

* Beware of dogges, beware of euel workmen, beware of diuision. ‡ For we are the circumcision, euen we whych serue God * in the spyrete, and reioyce in Christ Jesu, and not haupnge cōfidence in the flesh: though I also haue confidence in the flesh.

2. Cor. 11. a

* Yf ony other man semeth to haue cōfidence in the flesh, I haue it more beynge circumcised the eyght daye, of the nacio of Israel, of the tribe of Beniamin, an Hebrue of the Hebrues, after the lawe, * a Pharise: after the feruētnes, ‡ I was persecutyng the congregacion of God: accordynge to the ryghteousnesse whyche is in the lawe, I haue walked wythout

Actu. 23. a
26. a. 28. c
‡Actu. 9. c
Gala. 1. b

moestus erat propterea quod audieratis illum infirmatum. Nam & infirmatus est usque ad mortem, sed Deus misertus est eius: non solum autem eius, uerum etiam & mei, ne tristitiam super tristitiam haberem. Festinantius ergo misi illum, ut uiso illo, iterum gaudeatis, & ego sine tristitia sim. Excipite itaque illum cum omni gaudio in Domino, & eiusmodi cum honore habetote: quoniam propter opus Christi, usque ad mortem accessit, tradens animam suam, ut impleret id quod ex uobis deerat erga meum obsequium.

CAPVT III.

DE cætero fratres mei, gaudete in Domino. Eadem uobis scribere mihi quidem non pigrum, uobis autem necessarium. Videte canes, uidete malos operarios, uidete concisionem. Nos enim sumus circuncisio, qui spiritu seruimus Deo, & gloriamur in Christo IESV, & non in carne fiduciam habentes: quanquam & ego habeam confidentiam in carne. Si quis alius uidetur confidere in carne, ego magis, circuncisus octauo die, ex genere Israel, de tribu Beniamin, Hebræus ex Hebræis, secundum legem, pharisæus: secundum æmulationem, persequens Ecclesiam Dei: secundum iustitiam quæ in lege est, cōuersatus

sine

ſine querela. Sed quæ mihi fuerunt lucra, hæc arbitratus ſum propter Chriſtum detrimenta. Veruntamen exiſtimo omnia detrimentum eſſe propter eminentem ſcientiam IESV Chriſti Domini mei, propter quem omnia detrimentum feci, & arbitror ut ſtercora, ut Chriſtum lucrifaciam, ut & inueniar in illo non habens meam iuſtitiam, quæ ex lege eſt, ſed illam quæ ex fide eſt Chriſti IESV. Quæ ex Deo eſt iuſtitia, in fide ad cognoſcendũ illum, & uirtutem reſurrectionis eius, & ſocietatem paſſionis illius, cõfiguratus morti eius, ſi quo modo occurrã ad reſurrectionem quæ eſt ex mortuis. Non quod iam acceperim, aut iam perfectus ſim: ſequor aũt ſi quomodo comprehendam in quo & comprehẽſus ſum a Chriſto IESV. Fratres, ego me non arbitror comprehendiſſe. Vnum autem: quæ quidem retro ſunt obliuiſcens, ad ea uero quæ ſunt priora extendens meipſum, ad deſtinatum perſequor, ad brauium ſupernæ uocationis Dei in Chriſto IESV. Quicunque ergo perfecti ſumus, hoc ſentiamus: & ſi quid aliter ſapitis, & hoc uobis Deus reuelabit. Veruntamen ad id quod peruenimus, ut idem ſapiamus, & in eadem permaneamus regula. Imitatores mei eſtote fratres, & obſeruate eos qui ita ambulant, ſicut habetis formam noſtram. Multi enim ambulãt, quos ſæpe dice-

out blame. ✶ But the thynges that were auauntage vnto me, the ſame haue I counted loſſe for Chriſtes ſake. Neuertheleſſe I counte all thinges to be loſſe, becauſe of the excea-
dyng ✶knowlege of Jeſus Chriſt my LORDE, for whoſe ſake I haue coũted all thynges loſſe, and counte thẽ as doũge that I may wynne Chriſt, & that I be foũde in hym not hauyng my ryghteouſneſſe, whiche is of the law, but the ſame that is of the fayth of Chriſte Jeſu. The whych ryghteouſneſſe of God, is in fayth, to knowe hym, and the power of hys reſurrection, and the fellowſhippe of hys paſſion, ✶ beynge lyke faſhioned wyth hys death, yf by ony meanes I maye attayne vnto the reſurreccion that is from the deade. Not that I haue attayned vnto it already, or ỳ I be now perfecte: but I followe vpõ yf by ony meane I may cõprehende, wherein I am cõprehẽded of Chriſt Jeſu. Brethren I ſuppoſe me not to haue gotten holde. But one thynge [I do:] forgettynge the thynges truely that are behynde, but ſtretchyng myſelfe to ỳ thynges afore, I preaſſe to ỳ appoynted marke, to ỳ rewarde of the hygh callyng of god in Chriſt Jeſu. Let vs therfore as many as are perfecte, be thus mynded: and yf ye be otherwyſe mynded, God ſhall open thys vnto you alſo. Neuertheleſſe, wherevnto we are come, ỳ we be one mynded & that we continue in one rule. ✝ ✶ Be ye my followers brethren, and marke thẽ that walke ſo, as ye haue our enſample. For many do walke the whyche I haue ofte tolde

Math. 13. c

Johan. 17. a
Col. 2. a
B

Rom. 6. a

C

1. Cor. 4. c
and. 10. d

tolde you (but now I also tell it you wepynge)[to be]the enemyes of the crosse of Christ, whose ende is death
Rom. 16. b * whose God is the belly, and theyr glorye in shame, whyche do mynde
Col. 3. a earthly thynges. * But our conuersacion is in heauen, from whence also we do wayte for the saueoure the
1. Cor. 15. f LORDE Jesus Christ, * whych shal restore oure vyle bodye, beynge lyke fashioned vnto hys cleare body: accordynge to the workynge, of hys power, by the whych also he maye be able to subdue all thynges vnto hym selfe. ⊢

The. iiii. Chapter.

A Wherfore my most beloued brethren and moost lõged for, my ioye & my crowne, stande ye so stil in ẏ LORDE ye moost beloued. I praye Euodias, & I beseke Syntiche to mynde one thynge in the LORDE. And I
1. Cor. 9. a praye the Germayne my * yockefellowe, helpe those womẽ whych haue laboured wyth me in the Gospell, wyth Clement and myne other hel-
Luce. 10. b pers, * whose names are in the boke
Apo. 17. b of lyfe. ✠ ‡ Reioyce ye in ẏ LORDE
‡ 1. Tess. 5. c alwaye, agayne I saye, reioyce. Let your softenesse be knowen vnto all men, for the LORDE is nye. Be no thynge carefull, but in euery prayer and suplicacion, let youre requestes be knowen vnto God wyth thankes
Joh. 14. c geuynge. And * the peace of God
Roma. 5. a whyche passeth all vnderstandynge kepe your hartes and your vnderstã
B dynges in Christ Jesu. ⊢ Moreouer brethren, what soeuer thynges are true, what soeuer thynges ar honest what

dicebam uobis, (nunc autem & flens dico) inimicos crucis Christi, quorum finis interitus, quorum Deus uenter est, & gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conuersatio in cœlis est, unde etiam saluatorem expectamus Dominum nostrum IESVM Christum qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ: secundum operationem uirtutis suæ, qua etiam possit subiicere sibi omnia.

CAPVT IIII.

ITaq; fratres mei charissimi, & desyderatissimi, gaudium meum, & corona mea, sic state in Domino charissimi. Euodiam rogo, & Syntychen deprecor, id ipsum sapere in Domino. Etiam rogo & te Germane compar, ad iuua illas quę mecum laborauerunt in euangelio cum Clemente, & cæteris adiutoribus meis, quorum nomina sunt in libro uitæ. Gaudete in Domino semper, iterum dico, gaudete. Modestia uestra nota sit omnibus hominibus. Dominus enim prope est. Nihil solliciti sitis, sed in omni oratione, & obsecratione, cum gratiarum actione petitiones uestræ innotescant apud Deum. Et pax Dei quæ exuperat omnem sensum, custodiat corda uestra & intelligẽtias uras in Christo IESV. De cętero fratres, quęcunq; sunt uera, quæcũq; pudica, quæcunq;

quæcunque iusta, quęcunque sancta, quæcunque amabilia, quæcunque bonę famę, si qua uirtus, si qua laus disciplinæ, hæc cogitate. Quæ & didicistis, & accepistis, & audistis, & uidistis in me, hæc agite, & Deus pacis erit uobiscum. Gauisus sum autem in Domino uehementer, quoniam tandem aliquando refloruistis pro me sentire, sicut & sentiebatis: occupati autem eratis. Non quasi propter penuriam dico: ego enim didici in quibus sum, sufficiens esse. Scio & humiliari, scio & abundare. Vbique & in omnibus institutus sum, & satiari, & esurire, & abūdare, & penuriam pati. Omnia possum in eo qui me confortat. Verumtamen bene fecistis communicantes tribulationi meæ. Scitis autem & uos Philippenses, quod in principio Euangelii, quando profectus sum a Macedonia, nulla mihi ecclesia communicauit in ratione dati & accepti, nisi uos soli: quia & Thessalonicam semel & bis in usum mihi misistis. Non quia quæro datum, sed requiro fructum abundantem in ratione uestra. Habeo autem omnia & abundo. Repletus sum, acceptis ab Epaphrodito quæ misistis in odorē suauitatis, hostiā acceptā, placētē Deo. Deus autem meus impleat omne desyderiū uestrū, secūdum diuitias suas in gloria in Christo IESV.

Deo

whatsouer thynges are iust, whatsoeuer thynges are holy, whatsoeuer thynges are louynge, whatsoeuer thynges are of good reporte, yf ther be ony vertue, yf ther be ony prayse of learnynge, of these thynges be myndefull. The thynges ẏ ye haue both learned and receaued, & haue herde, and haue sene in me, do thesa me, and the God * of peace shalbe wꝫ you. But I reioyce greatlye in the LORDE, that at the last ye are floryshynge agayne to regarde me, as ye regarded me: but ye were occuppyed. I saye it not as because of nede: for I haue learned in what cases ẏ I am, * to be contente. I can both be lowe, & I can be full. I am taught euery where and in all thynges, to be satisfyed, and to be hongry, and to be ouerflowynge, and to suffre scarcenesse: I can do all thynges in him that comforteth me. Neuerthelesse ye haue done well bearynge parte wyth my tribulaciō. But ye Philippians knowe also that in the begynnynge of the Gospel, whan I wente fro Macedonia, no congregacion bare parte wyth me in the waye of gyfte and receate, saue ye alone: for ye sente once or twyse vnto Thessalonica also to my behofe. Not that I seke the gyfte, but I requyre a plentyfull frute in your rekenyng. For I haue all, & am full. I was fylled, whā I had receaued of Epaphroditus ẏ ye sente vnto a sauoure of swetnesse, and * an acceptable offerynge, pleasynge vnto God. My God accōplysh euery request of yours, accordyng to his ryches in glory in Christ

Esay. 9.b.

1. Tim. 6.b.

C

Romere. 8.

Hebr. 13.c.

Ll.i. Jesu

Unto God and our father be prayse for euer and euer. Amen. Salute euery sayncte in Christ Jesu. The brethren that are wyth me salute you. All the sayntes salute you, but specially they that are of Cesars householde. The grace of our LORDE Jesus Christe be wyth youre sprete. AMEN.

Deo autem & patri nostro gloria in secula seculorum Amen. Salutate omnẽ sanctum in Christo IESV. Salutant uos qui mecum sunt fratres. Salutãt uos omnes sancti maxime autẽ qui de Cæsaris domo sunt. Gratia domini nostri IESV Christi cum spiritu uestro. AMEN.

¶ The ende of the Epistle of Paule the Apostle to the Philippians.

¶ Finis epistolæ Pauli Apostoli ad Philippenses.

The Epistle of the Apostle Paule to the Colossians.

The fyrst Chapter.

EPISTOla Pauli Apostoli ad Colossenses.

CAPVT PRIMVM

PAule an Apostle of Jesus Christe by the wyll of God, and brother Timothe, vnto those sayntes & fayth full brethrẽ in Christ Jesu that are at Colossa: * Grace be vnto you and peace from God oure father. * We geue thankes vnto god and the father of oure LORDE Jesus Christe, prayeng alwaye for you (hearynge your fayth in Christe Jesu, and the loue that ye haue towardes all sayntes,) because of the hope that is layde vp for you in the heauens: the whych ye haue herde in ỹ worde of truthe of the Gospell, the which is come vnto you, as it is also in ỹ whole worlde: & bryngeth frute and

Gal. 1. a. Ephes. 1. a. Phil. 1. a. & Coll. 1. a.

Marc. 4. a.

PAulus Apostolus IESV Christi per uolũtatẽ Dei & Timotheus frater, his qui sunt Colossis sanctis & fidelibus fratribus in Christo IESV: gratia uobis & pax a Deo patre nostro. Gratias agimus Deo & patri Domini nostri IESV Christi, semper pro uobis orantes (audientes fidem uestrã in Christo IESV, & dilectionem quam habetis in sanctos omnes) propter spem quæ reposita est uobis in cœlis: quam audistis in uerbo ueritatis Euangelii, quod peruenit ad uos, sicut in uniuerso mundo est: & fructificat, & cresci

creſcit, ſicut & in uobis, ex ea die qua audiſtis & cognouiſtis gratiam Dei in ueritate: ſicut didiciſtis ab Epaphra chariſſimo conſeruo noſtro, qui eſt fidelis pro uobis miniſter IESV Chriſti, qui etiam manifeſtauit nobis dilectionem ueſtram in ſpiritu. Ideo & nos ex qua die audiuimus, non ceſſamus pro uobis orantes & poſtulantes, ut impleamini agnitione uoluntatis eius, in omni ſapientia & intellectu ſpirituali: ut ambuletis digne, Deo per omnia placentes, in omni opere bono fructificantes, & creſcentes in ſcientia Dei: in omni uirtute confortati ſecundum potentiam claritatis eius, in omni patientia & longanimitate: cum gaudio gratias agentes Deo & patri, qui dignos nos fecit in partem ſortis ſanctorum in lumine, qui eripuit nos de poteſtate tenebrarum, & tranſtulit in regnum filii dilectionis ſuæ, in quo habemus redemptionē, & remiſſionem peccatorum, qui eſt imago Dei inuiſibilis, primogenitus omnis creaturæ: quoniam in ipſo condita ſunt uniuerſa in cœlis & in terra, uiſibilia & inuiſibilia, ſiue throni, ſiue dominationes, ſiue principatus, ſiue poteſtates: omnia per ipſum & in ipſo creata ſunt, & ipſe eſt ante omnes & omnia in ipſo conſtant. Et ipſe eſt caput corporis Eccleſiæ qui eſt principiū, primogenitus ex mortuis, ut

and groweth, as it doth alſo amonge you, ſence that daye ỳ ye haue herde and knowen the grace of God in the truth: as ye haue learned it of *Epaphras oure mooſt beloued fellowſeruaūt, whych is a miniſter of Chriſt Jeſu for you, which alſo hath ſhewed vnto vs youre loue in the ſpirete. Coll. 4.b

✣ * Therfore we alſo, ſence the day that we herde of it, ceaſſe not prayenge for you and axyng that ye may be fylled wyth the knowlege of *hys wyll, in all ſpirituall wyſedome and vnderſtandyng: that ye may *walke worthely, pleaſynge God in al thynges, *bryngynge forth frute in euery good worke, and growynge in the knowlege of God: beyng ſtrengthed in all power, accordynge to ỳ myght of hys loue in all pacience and longſufferynge: geuynge thankes vnto God the father wyth ioye, whyche hath made vs worthy of the parte of the enheritaunce of ſaynctes in the lyghte, ‖whych hath drawen vs out of the power of darkeneſſe, and hath tranſlated vs into the kyngdome of hys beloued ſōne, * by whō we haue redemption ǂ remiſſion of ſynnes, *which is ỳ ymage of ǂthe inuiſible God, ỳ fyrſtborne of euery creature * for by hym are all thynges made both in heauen ǂ in earth, the viſible thynges and inuiſible, whether they be trones, or dominions, or rules or powers: all thynges are created by hym ǂ in hym, ǂ he is before all, ǂ all thynges abyde in hym. *And he is ỳ heade of ỳ body [namely] the cōgregacion, *whych is the begynnynge, ǂ the fyrſt begotten frō the deade, ỳ

Coll. 4.b
Epheſ. 1.c.
Philem. 1.b.
2. Theſ. 1.b.
2. Theſ. 4.a.
Philip. 1.d.
Joh. 15.b.
Epheſ. 1.a.
2. Cor. 4.a.
Heb. 1.a.
ǂ. 1. Tim. 3.c.
* Pſal. 32.a
Heb. 1.a.
Epheſ. 1.c. and. 4.b.
* Apoc. 1.a.
ǂ. 1. Co. 15.c

Coll. 2.b

Rom. 3. c. 1. Cor. 5. c

Rom. 5. a. Ephes. 2. a Coll. 2. b.

Ephes. 5. c ‡ Mat. 16. c 1. Cor. 3. b.

Psal. 18. a.

2. Cor. 1. a. ‡ Ephe. 3. b Phil. 2. a. 2. Tim. 2. a.

3. Cor. 4. a

Ephes. 3. b.

Math. 11. e. Joh. 6. e. 2. Cor. 2. c. Ephe. 1. b.

he be hauinge the primacy in al thinges: ffor it hath pleased all * fulnesse of the Godheade to dwell in hym, & * to reconcyle all thynges by him vnto hymselfe, settynge at one by the bloude of his crosse the thynges that are ether in earth or in heauē. * And you whan ye were somtyme made straunge and enemyes, your wytte beynge geuen to euell workes, but now hath he reconciled you in the body of hys flesshe by death, that he myght make you holy and vnspotted and * vnblameable in hys syght: Yf ye do abyde ‡ grounded and stedfast in fayth, and vnmoueable from the hope of the Gospell, the whyche ye haue herde, that is preached * among euery creature that is vnder heauē, whose minister am I Paul become, whych * do now reioyce in my sufferynges for you ‡ and fulfyll the thynges that are wantynge of the passions of Christe in my flesh for his bodyes sake, whych is the congregaciō * whose minister I am become, accordynge to the dispensacion of God, whych is geuen me amōge you, that I do fulfyll the worde of God, * the mystery that was hyd from euerlastynge and vnto the generacions: but is now * made manifest vnto his sayntes, vnto whome God wolde make knowen the ryches of the glory of thys secrete amonge the heythen, the whyche thynge is Christe amonge you, the hope of glorye, whome we shewe, rebukynge euery man, and teachynge euery man in all wysedome, that we may make euery mā perfecte in Christ Jesus: wherein

sit in omnibus ipse primatum tenens, quia in ipso complacuit omnem plenitudinem diuinitatis inhabitare, & per eum reconciliare omnia in ipsum, pacificans per sanguinem crucis eius, siue quæ in terris, siue quæ in cœlis sunt. Et uos cum essetis aliquando alienati & inimici sensu, in operibus malis, nunc autem reconciliauit in corpore carnis eius per mortem, ut exhiberet uos sanctos & immaculatos, & irreprehensibiles coram ipso: si tamen permanetis in fide fundati, & stabiles, & immobiles a spe Euangelii, quod audistis, quod prædicatum est in uniuersa creatura quæ sub cœlo est, cuius factus sum ego Paulus minister, qui nunc gaudeo in passionibus pro uobis, & adimpleo ea quæ desunt passionum Christi in carne mea pro corpore eius, quod est ecclesia, cuius factus sum ego minister, secundum dispensationem Dei, quæ data est mihi in uobis, ut impleam uerbum Dei, mysterium quod absconditum fuit a seculis in generationibus, nunc autem manifestum est sanctis eius, quibus uoluit Deus notas facere diuitias gloriæ sacramenti huius in Gentibus, quod est Christus in uobis, spes gloriæ, quem nos annunciamus, corripiētes omnē hominē, & docentes omnē hominē in omni sapiētia, ut exhibeamus omnē hominē perfectū in Christo IESV, in quo

in quo & laboro, certando secũdum operationẽ eius, quam operatur in me in uirtute.

CAPVT II.

VOlo enim uos scire qualem sollicitudinẽ habeam pro uobis, & pro iis qui sunt Laodiciæ, & quicunque non uiderunt faciem meam in carne, ut consolentur corda ipsorum instructi in charitate, & in omnes diuitias plenitudinis intellectus in agnitionem mysterii Dei patris, & Christi IESV, in quo sunt omnes thesauri sapientiæ & scientiæ absconditi. Hoc autem dico, ut nemo uos decipiat in sublimitate sermonum. Nam etsi corpore absens sum, sed spiritu uobiscum sum, gaudens & uidens ordinem uestrum, & firmamentum eius quæ in Christo est fidei uestræ. Sicut ergo accepistis IESVM Christum Dominum, in ipso ambulate, & radicati & superdificati in ipso: & confirmati in fide sicut & didicistis, abundantes in illo in gratiarum actione. Videte ne quis uos decipiat per philosophiam & inanem fallaciam, secundum traditionem hominũ, secundum elementa mundi, & non secũdum Christum. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est caput omnis principatus & potestatis, in quo & circuncisi estis circuncisione nõ manufacta in expoliatiõe corporis carnis, sed i circũcisiõe Christi,

wherein also I laboure, stryuyng accordynge to hys worckynge, whyche he worcketh in me by power.

The.ii.Chapter.

A

IWold haue you to knowe what carefulnesse I haue for you, and for them that are at Laodicia, & who so euer haue not sene my face in ẏ flesh that their hartes may be comforted beynge instructe in loue, and in al ẏ ryches of the fulnesse of vnderstandynge, * vnto the knowlege of the mystery of God and the father, and Christe Jesu, * in whome are hyd al the treasures of wysedome & knowlege. But * thys I saye that noman deceaue you in ẏ heyght of wordes. * For though I am absent from you in body, but yet am I presente wyth you in spyrete reioycynge and seynge your order, and the stedfastnesse of that fayth of yours, whyche is in Christ Jesu. * As ye haue therfore receaued ẏ LORD Jesus Christ, walk in hym, beynge bothe rooted & buylded in hym: and beyng stablyshed in fayth as ye haue also learned, so be ye plenteous in geuynge of thankes ✠ * Take hede lest ony mã deceaue you by philosophy & vayne deceate, accordynge to the tradicion of men, accordynge to the ordinaũces of the worlde, and not after Christe. * For in hym dwelleth all ‡ fulnesse of the Godheade bodely, and ye are fylled in hym, whych is the heade of al rule and power, in whome also ye are circumcised * wyth a circumcision not made wyth handes in robbynge of ẏ body of flesh, but in ẏ circũcision

B

Ioh.17.a

1.Cor.1.a.

Ephes.5.a.

1.Cor.5.a

Gal.3.d.

Rom.16.b

2.Cor.5.c

‡Ioh.1.b.

Rom.2.c

Philip.3.a

Roma.6.a of Christ, *beynge buryed wyth him in baptyme, in the whych ye are rysen also by the fayth of Gods workynge, whyche raysed hym from the
Roma.5.a Ephe.2.a Col.1.b deade. *You also whā ye were deade in synnes and in the foreskynne of your fleshe, hath he quyckened wyth hym, forgeuynge you all synnes; ‡ puttynge out the handewryttynge ẏ was agaynst vs of ẏ decre, ẏ whyche was contrary vnto vs: thesame also hath he taken out of ẏ way, fastynge
Gene.3.c Luce.11.c Joh.12.d it vpon the crosse, * and spoylynge rules and powers, he hath broughte them forth boldely, triumphynge of thē in hymselfe. Let noman therfore
C iudge you in *meate or drynke, or in
Leuit.11.a Rom.14.a a parte of ‡ the holydaye, or of ẏ new
‡Leui.23.a moone, or of the sabbats, *the which
*Heb.8.a 9.b.10.a are the shadow of thynges to come,
‡mat.24.a but the body is Christes. ‡ Let nomā miscarye you wyllynge in humblynesse and *deuociō of angels, ẏ thyn
Math.22.c ges that he hath not sene, walkynge in vayne, beynge pufte vp in ẏ meanynge of hys flesh, and not holdyng of the heade, of whome the whole body beynge norysshed fastened together by knottes and ioyntes dothe growe to the greatnesse of God. *Yf
Gala.4.a ye therfore are deade wyth Christe from the ordinaūces of the worlde, what do ye yet vse decrees as lyuynge in the worlde? Touche ye not, nother tayst ye, nother handle ye, whyche thynges do all hurte wyth the very vse, after the commaundementes and doctrines of
1.Tim.4.b. men: * whyche in dede haue a shyne of wysedome in supersticion and

Christi, consepulti ei in baptismo, in quo & resurrexistis per fidem operationis Dei, qui suscitauit illum a mortuis. Et uos cum mortui essetis in delictis & præputio carnis uestræ, conuiuificauit cum illo, donans uobis omnia delicta, delens quod aduersus nos erat chirographum decreti, quod erat contrarium nobis: & ipsū tulit de medio, affigens illud cruci, & expolians principatus & potestates, traduxit confidenter, palam triumphans illos in seimetpso. Nemo ergo uos iudicet in cibo, aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbatorum, quæ sunt umbra futurorum, corpus autem Christi. Nemo uos seducat, uolens in humilitate & religione angelorum, quæ non uidit ambulans frustra, inflatus sensu carnis suæ, & non tenens caput, ex quo totum corpus per nexus & coniunctiones subministratum & constructum crescit in augmentum Dei. Si ergo mortui estis cum Christo ab elementis mundi, quid adhuc tanquam uiuentes in mundo decernitis? Ne tetigeritis, neque gustaueritis, neque contrectaueritis, quæ sunt omnia in interitu ipso usu, secundum præcepta & doctrinas hominum, quæ sunt rationem quidem habentia sapientiæ in superstitone & hu-

& humilitate, & non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

CAPVT III.

IGitur si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens. Quæ sursum sunt sapite, non quæ super terram. Mortui enim estis, & uita uestra abscondita est cum Christo in Deo. Cum autem Christus apparuerit uita uestra, tunc & uos apparebitis cum ipso in gloria. Mortificate ergo membra uestra, quæ sunt super terram, fornicationem, immundiciam, libidinem, concupiscentiam malam, & auaritiam, quæ est simulachrorum seruitus: propter quæ uenit ira Dei super filios incredulitatis: in quibus ambulastis aliquando, cum uiueretis in illis. Nunc autem deponite & uos omnia, iram, indignationem, malitiam, blasphemiam, turpem sermonē de ore uestro. Nolite mentiri inuicem, expoliātes uos ueterem hominem cum actibus suis, & induentes nouum eum, qui renouatur in agnitione Dei, secundū imaginem eius, qui creauit eum: ubi non est masculus & fœmina, Gentilis & Iudæus, circūcisio & p̄putiū, Barbarus & Schyta, seruus & liber, sed oīa in oībus Christus. Induite ergo uos sicut electi Dei, sācti & dilecti uiscera misericordiæ, benignitatē, humilitatē, modestiā, patiētiā, supportantes inui-

and humblynesse, and in not sparing the body, countyng it not worthy of ony honoure vnto the sufficiency of the flesh.

The.iii.Chapter. ✠ A

YF ye are therfore rysen w̄ Christe, seke the thynges ẏ are aboue, where Christ is syttynge at ⋆ the ryght- Ephesi. 1. c
hande. Set youre myndes on those Heb. 1. a. 10. b. 12. a
thynges that are aboue, not those ẏ are vpon earth. For ye are deade, ⋆ and your lyfe is hyd wyth Christe 1. Petri. 1. a
in God. ‡ But whan Christe youre ‡ Phili. 3. c Joha. 3. c
lyfe shall appeare, than shall ye also appeare in glory with hym. ✠ ⋆ Mor- 1. Corin. 6. b
tify therfore your membres that are Ephe. 5. a
vpon earth, fornicaciō, ⋆ vnclēnesse, Deute. 27. c
vnnaturall lust, euel concupiscence, and couetousnesse, whych is a worshippe of Idols: ⋆ for the whych thin- Gene. 6. 9.
ges the wrath of god doth come vpō 1. Cor. 10. a
the chyldrē of vnbelefe: ⋆ in ẏ which Ephe. 2. a
thynges ye walked somtyme, whan ye dyd lyue in them. ⋆ But laye ye Rom. 6. a
awaye now all thynges, wrathe in- Ephes. 4. c
dignacion, maliciousnesse, blasphemy, fylthy cōmunicaciō out of your mouth. Lye not one to another, ⋆ rob Roma. 13. b
bynge yourselues of the olde man w̄ hys dedes, & puttynge on ẏ new mā, which is renewed into knowlege, accordyng to hys lykenesse, which hath shapē hym: ⋆ where ther is no man & Gala. 6. b
womā, no Heythē & Jewe, circūcisiō & the foreskynne, Barbarus & Scitian, bond and, fre, but Christe is al in all. ✠ ⋆ Put ye on therfore as e- B
lecte of God, holy and welbeloued Ephe. 4. a
entyer mercy, kyndnesse, lowlynes, softnesse, pacience, forbearynge eche

other, and forgeuynge amonge your
selues yf ony haue a complaynte a-
gaynst another: and as the LORDE
hath forgeuen you, so do ye also. And
Math. 22.b aboue all these thynges haue * loue,
whych is ỹ bande of perfectiõ, and ỹ
peace of Christ reioyce in your har-
tes, vnto the whyche also ye are cal-
led in one body, and be thankefull.
Epes. 5.b. Let the worde of Christ dwell plen-
teously in you, in al wysedom, * tea-
chynge and exhortynge yourselues
in psalmes and songes of prayse, and
spirituall songes, syngynge gracious-
ly vnto the LORDE in your hartes.
1. Cor. 10. d * All what soeuer ye do in worde or
dede, do all thynges in the name of
Ephes. 5.c. our LORDE Jesus Christ, * geuyng
1. Petri. 3.a thankes vnto God and the father by
℣ hym. ℟ Ye wyues be obedient vnto
youre husbandes as it is due in the
LORDE. Ye husbandes loue youre
wyues, and be not bytter towarde
Ephes. 6.a. them. * Ye chyldren obeye youre fa-
thers and mothers in al thynges, for
that is pleasynge vnto the LORDE.
Ye fathers prouoke not your chyldrẽ
vnto anger, that they waxe not feble
Ephes. 6.a. mynded. * Ye seruauntes obey your
Titum. 2. b bodyly maysters in all thynges, not
1. Petri. 2. c seruynge to the eye, as pleasynge
men, but fearynge the LORDE in
synglenesse of harte. What soeuer
ye do, do it hartelye, as vnto the
LORDE, and not men: knowe-
ynge that ye shall receaue of the
LORDE the rewarde of the enheri-
taunce. Serue the LORDE Christ.
Rom. 2. a. * For who so doth wronge, he shall
Act. 10. d. receaue it that he hath done wrõge,
Rom. 2. b, * and there is no respecte of persons
wyth

inuicem, & donantes uobismet-
ipsis, si quis aduersus aliquem
habet querelam, sicut & Domi-
nus donauit uobis, ita & uos. Su-
per omnia autem hæc charita-
tem habete, quod est uinculum
perfectionis, & pax Christi exul
tet in cordibus uestris, in quam
& uocati estis in uno corpore, &
grati estote. Verbum Christi ha-
bitet in uobis abundanter, in
omni sapientia, docẽtes & com-
monentes uosmetipsos in psal-
mis, hymnis, & canticis spiritua-
libus, in gratia cantantes in cor
dibus uestris Domino. Omne
quodcunque facitis in uerbo aut
in opere, omnia in nomine Do-
mini nostri IESV Christi, gra-
tias agentes Deo & patri per ip
sum. Mulieres, subditæ estote ui-
ris uestris sicut oportet, in Domi
no. Viri diligite uxores uestras,
& nolite amari esse ad illas. Fi-
lii, obedite parentibus per om-
nia, hoc enim placitũ est Domi-
no. Patres, nolite ad indignatio
nem prouocare filios uestros, ut
non pusillo animo fiant. Serui o-
bedite per omnia dominis car-
nalibus, nõ ad oculũ seruientes,
quasi hominibus placentes, sed
in simplicitate cordis, timentes
Dominũ. Quodcunq; facitis, ex
animo operamini, sicut Domino
& nõ hominibus: sciẽtes quod a
Domino accipietis retributio-
nem hæreditatis. Domino Chri-
sto seruite. Qui enim iniuriã fa-
cit, recipiet id quod inique ges-
sit, & non est personarum accep-
tio a-

tio apud Deum.

CAPVT IIII.

DOmini, quod iustum est & æquum seruis præstate, scientes quoniam & uos Dominum habetis in cœlo. Orationi instate, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui. In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quæ circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in Domino: quem misi ad uos ad hoc ipsum, ut cognoscat quæ circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fideli fratre, qui ex uobis est: qui omnia quæ hic agũtur nota faciẽt uobis. Salutat uos Aristarchus cõcaptiuus meus, & Marcus cõsobrinus Barnabæ, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circuncisione. Hi soli sunt adiutores mei in regno Dei, qui mihi fuerunt solatio. Salutat uos

wyth God.

The iiii. Chapter.

YE * maysters geue vnto A
youre seruauntes that is Ephes. 6. a.
iuste and equall, beynge 2. Tessa. 3. a
sure that ye also haue a
mayster in heauen. Continue in
prayer, watchynge therin vnto than
kesgeuynge, prayenge for vs also, that God do open vnto vs the
dore of the worde, to speake the mystery of Christe: For the whyche
thynge also I ame bounde, that I
do vtter it, euen as it behoueth me
to speake. * Walke wysely to- Eccli. 27. b
warde them that are wythoute, re- Ephes. 5. b
demynge the tyme. Let youre
speche be alwaye in fauoure, seasoned wyth * salte, that ye maye know Math. 5. b.
howe ye oughte to answere euery Marc. 9. e.
man. Tychicus the mooste deare
brother, and faythfull minister, and
fellowseruaunte in the LORDE,
shall certifye you of all thynges that
be aboute me: whome I sente therfore vnto you, that he maye knowe
the thinges that are aboute you, and
that he maye comforte youre hartes, wyth * Onesimus oure moost Philo. 1. b.
beloued and faythfull brother, which
is one of you: the whych shall certifye you of al thynges ẏ be done here
* Aristarchus my fellowpresoner sa- Act. 27. a.
luteth you, and ‡ Marke Barna- 2. Tim. 4. b
basses syster sõne, of whome ye haue
receaued commaundementes. Yf
he come vnto you, receaue hym, and
Jesus whych is called Justus, which
are of the circumcision. These only B
are my helpers in the kyngdome of
god, which cõforted me. * Epaphras Coll. 1.
salu-

saluteth you, a seruaunte of Jesus Christe, which is one of you, beyng alwaye carefull for you in prayers, ✠ ye may stande perfecte and full in euery wyl of God. ffor I beare hym recorde, that he hath muche labour for you, and for them that are at Laodicia, and at Hierapolis. The dear
2. Tim. 4. b physician Lucas saluteth you, & ✠ Demas. Grete the brethren that are at Laodicia, & Nympha, and the congregacion that is in hyr house. And whā this letter shalbe red with you, cause it to be red also in the congregacion of the Laodicians: and let the same ✠ is the Laodicians be red vnto you. And saye vnto Archippus: Loke that thou fulfyll the seruice, whych thou hast receaued in the LORDE. The salutacion of myne owne hande Paule. Be myndeful of my bandes.
2. Tes. 3. b ✠ The grace of our LORDE Jesus Christ be wyth you. Amen.

uos Epaphras, qui ex uobis est, seruus Christi IESV, semper sollicitus pro uobis in orationibus, ut stetis perfecti, & pleni in omni uoluntate Dei. Testimonium enim illi perhibeo, quod habet multum laborem pro uobis, & pro iis qui sunt Loadiciæ, & qui Hierapoli. Salutat uos Lucas medicus charissimus, & Demas. Salutate fratres qui sunt Loadiciæ, & Nympham, & quæ in domo eius est ecclesiā. Et cum lecta fuerit apud uos epistola hęc, facite ut & in Laodicensiū ecclesia legatur: & ea quæ Laodicensium est, uobis legatur. Et dicite Archippo: Vide ministeriū quod accepisti in Domino, ut illud impleas. Salutatio mea manu Pauli. Memores estote uinculorum meorū. Gratia Domini nostri IESV Christi uobiscum. Amen.

¶ The ende of the Epistle of Paule the Apostle to the Collossians.

Finis epistolæ pauli Apostoli ad Colossenses.

The fyrst Epistle of Paule the Apostle to the Thessalonians.

The fyrst Chapter.

A PAule and Syluanus and Timotheus vnto the congregacion of the Thessalonias in God our father and the LORDE Jesus Christe: Grace

EPISTOla Pauli Apostoli ad Thessalonicenses prima.

CAPVT PRIMVM.

PAulus & Syluanus & Timotheus ecclesiæ Thessalonicensium in Deo pre nro, & Dño IESV Christo: gra uobis & pax. Gratias

Gratias agimus Deo ſemper pro omnibus uobis, memoriam ueſtri facientes in orationibus noſtris ſine intermiſſione, memores operis fidei ueſtræ, & laboris, & charitatis, & ſuſtinentię ſpei Domini noſtri IESV Chriſti, ante Deum & patrem noſtrũ. Scientes fratres dilecti a Deo, electionem ueſtram, quia euangelium noſtrum non fuit ad uos in ſermoue tantum, ſed & in uirtute, & in ſpiritu ſancto, & in plenitudine multa, ſicut ſcitis quales fuerimus in uobis propter uos. Et uos imitatores noſtri facti eſtis & domini, excipientes uerbum in tribulatione multa, cum gaudio ſpiritus ſancti, ita ut facti ſitis forma omnibus credentibus in Macedonia & in Achaia. A uobis enim diffamatus eſt ſermo Domini, non ſolum in Macedonia & in Achaia, ſed & in omni loco fides ueſtra quę eſt ad Deũ, profecta eſt, ita ut nõ ſit nobis neceſſe quicquam loqui. Ipſi enim de nobis annunciant, qualem introitũ habuerimus ad uos, & quomodo conuerſi eſtis ad Deum a ſimulachris, ſeruire Deo uiuo & uero, & expectare filium eius de cœlis (quem ſuſcitauit ex mortuis) IESVM, qui eripuit nos ab ira uentura.

CAPVT II.

NAm & ipſi ſcitis fratres introitũ noſtrũ ad uos, quia nõ inanis fuit: ſed ãte paſſi multa, & cõtumeliis

* Grace be vnto you and peace. 1. Cor. 1. a. Gala. 1. a.
‡ We thanke God alwaye for you all, makynge mencion of you in our prayers wythout ceaſſynge, callyng to mynde the worke of youre fayth, and the labour, * and the loue, and the waytynge of the ‡ hope of oure LORDE Jeſus Chriſt, before God and our father. We knowynge brethren beloued of God your election *for our Goſpell was not vnto you in worde only, but alſo in power and in the holy gooſt, & in much fulneſſe, *as ye knowe what maner of men we haue ben amonge you for youre ſakes. And ye are become our followers and the LORDES, receaupnge the worde in muche trouble wyth ioye of the holy gooſte, inſomuche that ye are become an enſample vnto all the beleuynge in Macedonia and in Achaia. For from you is the worde of the LORDE noyſed, not only in Macedonia and Achaia, but your fayth alſo, whyche is to Godwarde, is gone out in euery place, ſo that it be not nedefull for vs to ſpeake ought. For they themſelues ſhewe of vs what intraũce we haue had vnto you, and how ye be turned vnto God from the ymages, to ſerue the lyuynge & true God, & to wayte for hys ſõne *from ỳ heauens, (whõ he rayſed from the deade,) euen Jeſus, whyche hath drawen vs oute of *the wrath to come. 1. Teſſa. 4. b ‡ 1. Tim. 1. a 1. Cor. 2. a. and. 4. c. 1. Teſſ. 2. a Act. 1. b. Joh. 3. a.

The. ii. Thapter.

FOr ye brethren do alſo knowe our intraunce vnto you, that it was not in vayne, but hauing ſuffred many

many thynges afore, and * shamefully intreated (as ye knowe) at Philippos, we were boldened in oure
Act. 17. a. God * to speake vnto you the Gospell of God in great carefulnesse.
For our exhortacion was not of erroure, nor of vnclennesse, nor in deceate: but as we are alowed of God,
Gal. 1. b that the Gospell shulde be committed vnto vs, euen so speake we: * not as pleasynge men, but God, whyche tryeth oure hartes. For we neuer wente aboute wyth flatterynge wordes (as ye knowe,) nor wyth occasi-
Philip. 1. b. on of couetousnesse (* God is recorde,) nor sekynge prayse of men, nother of you, nor of other, whan we myghte haue bene chargeable vnto you as Apostles of Christe: but we are become tender in the myddes of
B you. As yf a norse cherysed hyr chyldren, so lykewyse we desyrynge you hartely, wolde delyuer you not only the Gospell of God, but also our lyues: For ye were become moost beloued vnto vs. † For ye brethren are myndeful of our laboure and weery
Act. 20. e. nesse, * worckynge nyght and daye,
1. Cor. 4. b leste we shulde be chargeable vnto
2. Thess. 3. a. ony man, we preached amonge you the Gospell of God. Ye are wytnesses and God, how holyly and iustly, and wythout blame we haue ben by you which haue beleued: as ye know how we besekynge euery one of you (as a father hys chyldren) and comfortynge you, we haue wytnessed vn
1. Thess. 4. a. to you, * that ye wold walke worthely vnto God, whych hath called you into hys kyngdome and glory. Therfore do we also geue thankes vnto God

meliis affecti (sicut scitis) in Philippis, fiducia habuimus in Deo nostro loqui ad uos Euangelium dei in multa sollicitudine.
Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo, sed sicut probati sumus a deo, ut crederetur a nobis Euangelium, ita loquimur: non quasi hominibus placentes, sed deo, qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis (sicut scitis,) neque in occasione auaritiæ (deus testis est,) nec quærentes ab hominibus gloriam, neque a uobis, neque ab aliis, cum possemus uobis oneri esse, ut Christi Apostoli, sed facti sumus paruuli in medio uestri. Tāquā si nutrix foueat filios suos, ita desyderantes uos cupide, uolebamus tradere uobis nō solum Euangelium dei, sed etiam animas nostras: quoniam charissimi nobis facti estis. Memores enim estis fratres laboris nostri & fatigationis, nocte & die operantes, ne quenquam uestrū grauaremus, prædicauimus in uobis Euangelium dei. Vos testes estis & deus quam sancte & iuste & sine querela uobis qui credidistis, affuimus: sicut scitis qualiter unumquenque uestrum (sicut pater filios suos) deprecantes uos & consolantes, testificati sumus, ut ambularetis digne Deo, qui uocauit uos in suum regnum et gloriam.
Ideo et nos gratias agimus

deo

Deo ſine intermiſſione, quoniã cum accepiſſetis a nobis uerbũ auditus Dei, accepiſtis illud non ut uerbum hominũ, ſed (ſicut eſt uere) uerbum Dei, qui operatur in uobis qui credidiſtis. Vos eñ imitatores facti eſtis frẽs eccleſiarum Dei, quæ ſunt in Iudæa, in Chriſto IESV, quia eadem paſſi eſtis & uos a contribulibus ueſtris, ſicut & ipſi a Iudæis, qui & Dominũ occiderunt IESVM, & Prophetas, & nos perſecuti ſunt, & Deo non placent, & omnibus hominibus aduerſantur, prohibentes nos Gentibus loqui, ut ſalui fiant, ut impleãt peccata ſua ſemper: peruenit enim ira Dei ſuper illos uſq; in finem. Nos autem fratres deſolati a uobis ad tempus horæ, aſpectu, nõ corde, abundãtius feſtinauimus faciem ueſtram uidere cum multo deſyderio, quoniã uoluimus uenire ad uos, ego quidem Paulus & ſemel & iterum, ſed impediuit nos ſatanas. Quæ eſt enim nra ſpes, aut gaudiũ, aut corona glorię? Nõne uos ãte dñm noſtrũ IESVM Chriſtũ in aduẽtu eius? Vos eñ eſtis gl'ia nra & gaudiũ.

God wythoute ceaſſynge, becauſe whan ye had receaued of vs ỹ worde of the preachynge of God, ye receaued it not as the worde of men, but (as it is truely) the worde of God, whych worketh in you that haue beleued. ffor ye brethren are become the followers of *the congregations of God, that are in Jewry in Chriſt Jeſu. ffor ye alſo haue ſuffred theſame thynges of your companions, as they alſo of the Jewes, whyche haue kylled both the LORDE Jeſus, & the prophetes, and haue perſued vs, and do not pleaſe God, and be contrary to al mẽ, *forbyddynge vs to ſpeake vnto the Heythen that they may be ſaued, that they maye alwaye fulfyll theyr ſynnes: for ỹ wrath of God is come vpõ thẽ vntyll ỹ ende. But we brethren beynge wythdrawẽ frõ you for the ſpace of an houre, frõ ſyghte, not ỹ harte, we haiſted more ſpedely to ſe your face, w̃ great deſyre: ffor we wold once agayn haue come vnto you, verely I Paul, *but ſatanas dyd let vs. ffor whych is our hope, or *ioye, or crowne of glory? Are not ye it before our ORDE Jeſus Chriſt in hys cõmynge? ffor ye are our prayſe and ioye.

L Hcb.10.d.

Act.17.a.b

Dan.10.b.

2.Cor.2.b. Philip.2.b

CAPVT III.

The.iii.Chapter.

PRopter quod non ſuſtinẽtes ãplius, placuit nobis remanere Athenis ſolis, & miſimus Timotheum fratrem noſtrum & miniſtrum Dei in euãgelio Chriſti, ad confirmãdos uos & exhortandos pro fide ueſtra, ut nemo moueatur in tribulatiõibus iſtis: ipſi eñ ſcitis quod in hoc poſiti

WHerfore we forbearing no A
more, it pleaſed vs to remayne alone to *Athens, Act.17.a.
& we ſente Timothe our brother and miniſter of God in the Goſpell of Chriſte, to ſtablyſh you, and to exhorte you for youre faythe, * that noman be moued in theſe tribulacyons: ‡ for ye youreſelues do knowe that we are ordyned

Ephel.3.b. ‡Joh.15.b. 2.Tim.3.b.

leue that Jesus dyed & rose agayne, so shall God brynge them also wyth hym, whych haue slepte thorow Jesus. For thys we saye vnto you on ẏ worde of the LORDES behalfe:
1. Cor. 15. f. ⋆That we ẏ lyue, whych remayne, vnto the commynge of the LORDE we shall not preuente thē that haue
Mat. 24. c. Joh. 5. c. Act. 1. b. 2. Tess. 2. a. slepte. ⋆For the LORDE hymselfe shall come downe from heauē wyth a commaundemente and wyth the voyce of the Archangell, and wyth ẏ trompe of God: and the deade that are in Christe shall ryse fyrste. After that we that lyue, whyche are lefte ouer, shalbe caught vp together wyth them into ẏ ayre, to mete Christ in the ayre, and so shal we be euer wyth the LORDE. Wherfore comforte you ech other wyth these wordes. ✠ The. v. Chapter.

A BUt of the tymes brethren and seasōs do not ye nede that we do wryt vnto you For ye yourselues knowe
Mat. 24. d. 2. Pet. 3. b. Apo. 3. a. perfectly, that ⋆the daye of the LORDE as a thefe in the nyght, so shall it come. For whan they shal saye: It is
Jere. 15. b. peace and safety, ⋆than shall a soden destruccion come vpon them, euen as the payne of her that is greate wyth chylde, & they shall not escape it. But ye brethren are not in darkenesse that that daye shulde ouertake you as a thefe. ✠ For ye are all the chyldren of lyght, and the chylderen of the daye, we are not of the nyght
Rom. 13. b. nother of the darkenesses. ⋆Let vs therfore not slepe as the other also, but let vs watch and be sobre. For they that slepe, slepe in the nyghte: and they that be dronken, are dronkē

quod IESVS mortuus est, & resurrexit, ita & Deus eos qui dormierunt per IESVM, adducet cum eo. Hoc enim uobis dicimus in uerbo Domini: Quia nos qui uiuimus, qui residui sumus in aduentu Domini, non præueniemus eos qui dormierunt. Quoniam ipse Dominus in iussu, & in uoce archangeli, & in tuba Dei descēdet de cœlo: & mortui qui in Christo sunt resurgent primi. Deinde nos qui uiuimus, qui relinquimur, simul rapiemur cū illis in nubibus obuiam Christo in aera, & sic semper cum domino erimus. Itaque consolamini inuicem in uerbis istis.

CAPVT V.

DE temporibus autem & momentis fratres, non indigetis ut scribamus uobis. Ipsi enim diligenter scitis, quia dies domini sicut fur in nocte, ita ueniet. Cum enim dixerint pax & securitas, tunc repentinus eis superueniet interitus, sicut dolor in utero habentis, & non effugient. Vos autem fratres non estis in tenebris, ut uos dies illa tanquam fur comprehendat. Omnes em̄ uos filii lucis estis, & filii diei: nō sumus noctis, neq; tenebrarū. Igitur nō dormiamus sicut & cęteri, sed uigilemus & sobrii simus. Qui enim dormiunt, nocte dormiūt: & qui ebrii sunt,

nocte ebrii sunt. Nos aũt qui diei sumus, sobrii simus induti loricã fidei & charitatis, & galeã spẽ salutis. Qm̃ nõ posuit nos deus in irã, sed in acquisitionẽ salutis per dñm nostrũ IESVM Christũ, qui mortuus est pro nobis, ut siue uigilemus, siue dormiamus, simul cũ illo uiuamus. Propter qđ consolamini inuicẽ, & ędificate alter utrũ, sicut & facitis. Rogamus autẽ uos fr̃es, ut noueritis eos q̃ laborãt inter uos, & præsunt uobis in dño, & monẽt uos, ut habeatis illos abũdantius in charitate propter opus illorũ: & pacem habete cum eis. Rogamus aũt uos fr̃es, corripite inqetos, cõsolamini pusillanimes, suscipite ĩfirmos, patientes estote ad oẽs. Videte ne qs malũ pro malo alicui reddat, sed sẽper qđ bonũ est sectamini in inuicẽ, & in oẽs. Semper gaudete, sine intermissione orate. In õnibus gratias agite. Hæc est em̃ uolũtas dei in Christo IESV in oĩbus uobis. Spiritũ nolite extiguere. Prophetias nolite sp̃nere. Oĩa aũt probate. Quod bonũ est tenete. Ab oĩ specie mala abstinete uos. Ipse aũt deus pacis sãctificet uos p oĩa, ut integer spũs uester, & aĩa, & corpus sine q̃rela, in aduẽtu dñi nr̃i Iesu Christi cõseruetur. Fidelis est q uocauit uos, q etiã faciet. Fratres, orate pro nobis. Salutate fr̃es õnes in osculo sancto. Adiuro uos per dñm, ut legatur epistola hæc õnibus sctis fr̃ibus. Gratia dñi nostri IESV Christi uobiscum. Amen.

Finis

in the nyght. But let vs that are of the daye be sobre, * armed wyth the brestplate of fayth & loue, & the helmet the hope of saluacion. For God hath not appoynted vs vnto wrath, but vnto optaynynge of health thorow our LORD Jesus Christ, which dyed for vs, ẏ * whether we do wake or slepe, we may lyue together with hym. Wherfore comforte one another, & edifye one another, as ye do also. ⊢ And we beseke you brethren * that ye knowe them that laboure amonge you, and haue ouersyghte of you in the LORD and exhorte you, that ye loue them the more because of theyr laboure, & haue peace wyth them. And we beseke you brethren, rebuke the restlesse, comforte the feble mynded, take vp the weake, be paciẽt toward al mẽ. * Se ẏ nomã rendre euel for euell to ony mã, but follow alway vpõ it ẏ good is one vnto another & vnto al mẽ. * Reioyce alway. ‡ Pray wout ceassyng. * Geue thankes in al thynges. For this is ẏ wyl of God in Christ Jesu towarde you al. * Quẽch not ẏ spret. Despise not prophecies. And proue al thynges. Kepe ẏ good is. Abstayne frõ all euel liknesse. The very god of peace sãctify you thorowout, ẏ your whole sprete & soule & body be kepte blamelesse in ẏ cõming of our LORDE Jesus Christe. * Faythfull is he ẏ hath called you, which shal also do it. Brethrẽ, pray for vs. * Grete al ẏ brethrẽ wt an holy kysse. I charge you by the LORD, ẏ thys epistle be red vnto al the holy brethrẽ. * The grace of our LORD Jesus Christ be wyth you.

Esa. 59. c
Ephes. 6. b
B
2. Cor. 5. b
Galat. 6. a
2. Tim. 5. b
Mat. 5. c
C
Phili. 4. a
‡ Luc. 18. a
* Ephe. 5. b
1. Cor. 14. a
1. Cor. 1. a and. 16. c
Rom. 16. b
1. Cor. 16. c
2. Cor. 13. c
2. Tess. 3. b

¶ The ende of the fyrst Epistle of Paule the Apostle to the Thessalonians.

Finis primæ epistolæ Pauli Apostoli ad Thessalonicenses.

The seconde Epistle of the Apostle Paule to the Thessalonians.

The fyrst Chapter.

A PAule, and Syluanus and Timotheus vnto the congregacion of the Thessalonias in God oure father, and the LORDE Jesus Christe: ✶ Grace be vnto you and peace from God our father, and the LORD Jesus Christ. We ought to geue alwaye thankes vnto God for you brethre, euen as it is cõuenient, because your fayth increaseth, and the loue of euery one of you is plenteous towarde eche other: insomuche, that we our selues also do reioyce of you in the cõgregacions of God, for your pacience and fayth in all your persecucions and troubles, the whych ye suffre for an ensample of ꝯ iust iudgemẽt of God, ꝯ ye may be coũted worthy in ꝯ kyngdome of
B God, wherfore also ye suffre. Yf at ꝯ leest it is ryghte wt God to recõpẽce tribulacõ vnto thẽ ꝯ trouble you, &
Mat. 24.c and. 25.c you ꝯ are troubled rest wt vs, ✶ vnto the reuelacion of the LORD Jesus from heauen wyth the angels of hys
2. Pet. 3.a power in ✶ ꝯ flame of fyre, geuynge vengeaũce vnto them whyche haue not

2. Cor. 1.a
Ephes. 1.a

EPISTOla Pauli Apostoli ad Thessalonicenses secunda.

CAPVT PRIMVM.

PAulus & Syluanus & Timotheus ecclesiæ Thessalonicensium in Deo patre nostro, & domino IESV Christo: gratia uobis & pax a deo patre nostro & domino IESV Christo. Gratias agere debemus semper Deo pro uobis fratres, ita ut dignum est, quoniam supercrescit fides uestra & abundat charitas uniuscuiusque uestrum in inuicem: ita, ut & nosipsi in uobis gloriemur in ecclesiis Dei, pro patientia uestra & fide in omnibus persecutionibus uestris & tribulationibus, quas sustinetis in exemplum iusti iudicii Dei, ut digni habeamini in regno Dei, pro quo & patiamini. Si tamen iustum est apud Deum retribuere retributionem iis qui uos tribulant, & uobis qui tribulamini, requiem nobiscum, in reuelatione Domini IESV de coelo cũ angelis uirtutis eius in flãma ignis, dantis uindictã iis qui non

non nouerunt Deum, & qui non obediunt Euãgelio Domini nostri IESV Christi, qui pœnas dabunt in interitu æternas, a facie Domini, & a gloria uirtutis eius, cum uenerit glorificari in sanctis suis, & admirabilis fieri in omnibus qui crediderunt, quia creditum est testimoniũ nostrũ super uos in die illo: in quo etiam oramus semper pro uobis, ut dignetur uos uocatione sua Deus noster, ut impleat omnem uoluntatem bonitatis suæ, & opus fidei in uirtute, ut clarificetur nomen Domini nostri IESV Christi in uobis, & uos in illo, secundum gratiam Dei nostri & Domini IESV Christi.

not knowen God, * and that do not obeye the Gospell of our LORDE Jesus Christe, the which * shall suffre euerlastynge punishmente in death, * from ỳ face of ỳ LORD, & from the glory of his power, whã he shal come to be glorifyed in hys saintes, and to be made wonderfull in al thẽ ỳ haue beleued, because ỳ our wytnesse vpõ you was beleued in ỳ daye: In the whyche thynge also * we praye alwaye for you, ỳ our God wyll wyte sase you of hys callynge, ỳ he fulfyll all the wyl of hys goodnesse, and the worke of fayth in power, that the name of our LORDE Jesus Christ be praysed amonge you, & you in thesame, accordynge to the grace of oure God, and the LORD Jesus Christ.

Rom. 2.a
Sapi. 5.
Esay. 2. b
Coll. 1.a

CAPVT II.

The.ii.Chapter.

ROgamus autem uos fratres per aduentum Domini nostri IESV Christi, & nostræ congregationis in ipsum, ut non cito moueamini a uestro sensu, neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam, tanquam per nos missam, quasi instet dies Domini. Ne quis uos seducat ullo modo: quoniam nisi uenerit discessio primum, & reuelatus fuerit homo peccati, filius perditionis, qui aduersatur & extollitur supra omne quod dicitur Deus, aut quod colitur, ita ut in templo Dei sedeat, ostendens se tãquam sit Deus. Num retinetis quod cũ adhuc essem apud uos, hæc

WE beseke you brethren by A the commynge of oure LORDE Jesus Christe, and oure congregacion in thesame, that ye be not quyckely moued from youre meanynge, nor be afrayed, nother by spyrite, nor by worde, nother by an epistle as sent from vs, * as thoughe the daye of the LORDE were at hande. Let noman deceaue you by ony meanes for [the LORDE commeth not] excepte * the departynge come fyrste, and the synfull man be disclosed, the chylde of perdicion, whyche * wythstandeth, and is exalted aboue all that is God, or that is worshipped: insomuch that he do syt * in the temple of God, ‡ shewynge hym as though he were God. Do not ye remembre ỳ whã I was yet wt you,

2. Petri. 3. a
Dan. 9. c.
1. Tim. 4. a
Luc. 11. c
1. Cor. 3. b and. 6. c
* Dan. 11. c

I tolde you these thynges? And now ye knowe what doth wythholde, that he may be disclosed at hys tyme.

6 Joh. 2. c * For the mysterye of iniquite doth worke already, only that he that holdeth, let hym holde now, vntyll it be

B taken awaye. And than shall ỳ wycked be disclosed, * whome the LORD Jesus, shall slaye wyth the breth of hys mouth, and shall destroye wyth the appearaunce of hys commynge, hym, whose commynge is * after the worke of Satanas, ‡ in al power, and tokens, and lyenge wonders, and in all deceatfulnesse of wyckednesse vnto them that perysh, because they haue not receaued ỳ loue of the truth ỳ they maye be saued. * Therfore shall God sende them the worke of erroure, that they maye beleue the lye, that al they may be iudged, that haue not beleued the truth but * haue agreed vnto wickednesse.

Job. 15. D
Esa. 11. a
Dan. 8. D
Joh. 8. D
‡ Deut. 13. a
Mat. 24. b
Zacha. 5. a
Roma. 1. D
Osee. 7. a

But we ought to geue God thākes alwaye for you brethren beloued of God, that God hath chosen you the fyrst frutes vnto saluacion, in ỳ sanctificacion of the spirete, and in the fayth of truth: Unto the whyche he hath chosen you also thorow oure Gospell, vnto the purchasynge of the glory of our LORD Jesus Christ Therfore brethren stande ye fast, & kepe the traditiōs that ye haue learned, ether by oure preachynge, or by oure epistle. But thesame Jesus Christ oure LORDE, and oure God and father, whyche hath loued vs, & hath geuen [vs] euerlastyng cōforte and a good hope in grace, exhorte

poure

hæc dicebam uobis? Et nunc quid detineat scitis, ut reueletur in suo tempore. Nam mysterium iam operatur iniquitatis, tantum ut qui tenet, nunc teneat, donec de medio fiat. Et tunc reuelabitur ille iniquus, quem Dominus IESVS interficiet spiritu oris sui, & destruet illustratione aduentus sui, eū, cuius est aduentus secundum operationem satanæ, in omni uirtute, & signis & prodigiis mendacibus, & in omni seductione iniquitatis iis qui pereunt, eo quod charitatem ueritatis non receperunt, ut salui fierent. Ideo mittet illis Deus operationem erroris, ut credant mendacio, ut iudicentur omnes qui non crediderunt ueritati, sed consenserunt iniquitati. Nos autē debemus gratias agere Deo semper pro uobis, fratres dilecti a Deo, quod elegerit uos Deus primitias in salutem, in sanctificatione spiritus, & in fide ueritatis: Ad quod & uocauit uos per euangelium nostrum, in acquisitionem gloriæ Domini nostri IESV Christi. Itaque fratres state, & tenete traditiones quas didicistis, siue per sermonem, siue per epistolam nostram. Ipse autem Dominus noster IESVS Christus, & Deus, & pater noster, qui dilexit nos, & dedit consolationem æternā, & spem bonam in gratia, exhor-

tetur

tetur corda uestra, & cõfirmet in omni opere & sermone bono.

CAPVT III.

DE cætero fratres orate pro nobis, ut sermo dei currat & clarificetur, sicut & apud uos, & ut liberemur ab importunis & malis hominibus: non enim omnium est fides. Fidelis aũt dominus est, qui cõfirmabit uos & custodiet a malo. Confidimus aũt de uobis fratres in domino, ꝙ quæcũq; præcipimus, & facitis & facietis: dominus autẽ dirigat corda uestra in charitate dei, & patiẽtia Christi. Denunciamus aũt uobis fratres in nomine dñi nostri IESV Christi, ut subtrahatis uos ab õni fratre ambulãte inordinate, & non secundũ traditionẽ quã accepetũt a nobis. Ipsi enim scitis quẽadmodũ oporteat imitari nos, qm nõ inquieti fuimus inter uos, neque gratis panẽ manducauimus ab aliquo, sed in labore & fatigatione nocte & die operantes, ne quẽ uestrũ grauaremus. Nõ quasi nõ hãbuerimus potestatẽ, sed ut nosmetipsos formã daremus uobis ad imitãdũ nos. Nã & cũ esse mus apud uos, hoc denunciabamus uobis: Qm si quis nõ uult operari, nõ manducet. Audiuimus enim inter uos quosdã ambulãtes inquiete, nihil operãtes, sed curiose agẽtes. Iis aũt qui eiusmodi sunt denũciamus & obsecramus in domino IESV, ut cum silẽtio operantes, suũ panẽ manducẽt.

Vos

powre hartes, and stablyshe them in euery good worke and worde.

The.iii. Chapter.

FArthermore brethrẽ * pray for vs, that the worde of God may procede and be glorifyed as wyth you, & that we maye be delyuered from importune and euel men: * for fayth is not euery mans. But the LORDE is faythfull, whych shall stablyshe you, and shall kepe you from euell. But we trust in the LORDE of you brethren, that what soeuer we cõmaũde ye both do thẽ, and shal do them: and the LORDE * gyde your hartes in the loue of God, & pacience of Thriste. ‡ But we brethrẽ do warne you in ỳ name of our LORDE Jesus Thrist, that ye do wythdraw yourselues frõ euery brother walkyng inordinatly, and not accordyng to the ordinaũce the whych they haue receaued vs. ‡ For ye yourselues do knowe howe ye ought to followe vs, for we were not restlesse amõge you, nother dyd we eate the breade of ony man for nought: * but labouryng nyght & day in weerynesse, lest we shulde charge ony mã. Not as though we had had no power, but ỳ we shulde geue oure selues ensãples vnto you to followe vs. For whan we were wt you also, we warned you of this: That who so wyl not worke, let him not eat nother. For we herde some to be walkyng amonge you inordinatly, worckynge nothyng, but vsyng curiosite. * But to thẽ ỳ are such we cõmaũde & beseche in the LORDE Jesu, ỳ they labourynge do eate theyr owne bread.

A Matth. 9. b Ephes. 6. c Coll. 4. a

Joh. 6. c.

Deut. 19. a. and. 30. b Jere. 24. b. ‡ 1. Cor. 5. b

1. Cor. 4. c

Act. 18. a. and. 20. c. 2. Cor. 11. b 1. Tess. 2. c

B

1. Tess. 4. b.

Qm. iii. But

Gal. 6.a
2.Joh.1.b
But brethren * do not ye faynte doynge well. Yf ther be ony ẏ doth not obey our word, shewe [vs] ẏ same by a letter, and haue no conuersacion wyth hym, that he may be ashamed and counte hym not as an euemy, but warne hym as a brother.
The very God of peace geue you euerlastynge peace in euery place.
Coll. 4.b
The LORD be wyth you all. * The salutacion wyth myne owne hande Paule, whych is the token in euery
Philip. 4.c
2.Tess. 5.c
epistle, so do I wryte. * The grace of oure LORDE Jesus Christe be wyth you all. AMEN.

¶ The ende of the secōde Epistle of Paule the Apostle to the Thessalonians.

The fyrst Epistle of Paule the Apostle to Timothe.

The fyrst Chapter.

A
Act. 9.b
PAule an Apostle of Jesus Christe accordynge to * the cōmaūdement of God oure saueour, & Christ Je
1.Tess.1.a
su * our hope, ‡ vnto
‡ Act.16.a.
Timothe my beloued sonne in the
1.Cori. 1.a
fayth, * be grace and mercy & peace
Galat.1.a
from God the father and Christ Jesu our LORD. As I dyd pray ẏ that ẏ
Act. 19.20.
shuldest remayne at Ephesus * whā I went into Macedonia, ẏ thou shuldeste warne some that they shulde
2.Tim. 2.c
preache none otherwyse, * nother shulde

Vos autem fratres nolite deficere benefacientes. Quod si quis non obedit uerbo nostro, per epistolam hunc notate, & ne commisceamini cum illo, ut confundatur: & nolite quasi inimicum existimare, sed corripite ut fratrem. Ipse autē Deus pacis, det uobis pacem sempiternā in omni loco. Dominus sit cum omnibus uobis. Salutatio mea manu Pauli, quod est signum in omni epistola, ita scribo. Gratia Domini nostri IESV Christi cū omnibus uobis. AMEN.

Finis secundæ epistolæ Pauli Apostoli ad Thessalonicenses.

EPISTOla Pauli Apostoli ad Timotheum prima.

CAPVT PRIMVM

PAulus Apostolus IESV Chisti secūdum imperium Dei saluatoris nostri, & Christi IESV spei nostrę, Timotheo dilecto filio in fide, gratia, & misericordia, & pax a Deo patre & Christo IESV Domino nostro. Sicut rogaui te ut remaneres Ephesi cū irem in Macedoniam, ut denunciares quibusdā ne aliter docerent, neq; intenderent

derent fabulis & genealogiis interminatis, quæ quæstiones præstant magis quam ædificationem Dei, quæ est in fide. Finis autem præcepti est charitas de corde puro, & conscientia bona, & fide non ficta. A quibus quidam aberrantes, conuersi sunt in uaniloquium, uolentes esse legis doctores, non intelligentes, neque quæ loquuntur, neque de quibus affirmant. Scimus autem quia bona est lex, si quis ea legit time utatur, scientes hoc: quia lex iusto non est posita, sed iniustis, & non subditis, impiis, & peccatoribus, sceleratis, & contaminatis, patricidis, & matricidis, homicidis, fornicariis, masculorum concubitoribus, plagiariis, mendacibus, & periuris, & si quid aliud sanæ doctrinæ aduersatur, quæ est secundum Euangelium gloriæ beati Dei, quod creditum est mihi. Gratias ago ei qui me confortauit in Christo IESV Domino nostro, quia fidelem me existimauit, ponens in ministerio qui prius blasphemus fui, & persecutor, & contumelios: sed misericordiam Dei consecutus sum, quia ignorans feci in incredulitate. Superabundauit autem gratia Domini nostri cũ fide & dilectione quæ est in Christo IESV. Fidelis sermo & ōni acceptione dignus: Quod Chri-

shulde geue hede vnto fables and genealogies that are endelesse wyych do rather moue questions, than edifynge to Godwarde, wyych is by fayth. * For the ende of fayth is charite in ‡ a pure harte, and a good cõscience, and fayth vnfayned. From ỹ wyyche some errynge, they are turned vnto vayne tanglinge, wyllinge to be teachers of the law, not vnderstandynge nother the thynges that are spokẽ, nor wherof they affirme. ✠ * But we knowe ‡ that the lawe is good yf ony man do vse thesame lawfully, knowynge thys: That the lawe is not ordyned for the ryghteous, but vnto the vnryghteous and disobedient, to the vngodly and synners, to the synfull and vncleane, to the slayers of father and mother, to mãslayers, to whoremõgers, to * the misusynge themselues wyth mankynde, to menstealers, to lyars ‡ forswearers, and what soeuer thynge els doth wythstande wholsome doctrine, wyych is accordynge to ỹ gospell of the glory of the blessed God, wyyche is commytted vnto me. I thanke hym that hath comforted me in Christ Jesu oure LORD, because he hath counted me faythfull, settynge me in the office, wyyche was fyrste a blasphemer and * persecuter, and a doer of iniurye, but I haue optayned the mercy of God, for I dyd it ignorauntly in myselefe. But the grace of oure LORDE was plenteous wyth the fayth and loue, wyych is in Christe Jesu. ✠ ✠ Thys sayenge is true ‡ by al meanes worthy to be accepted: * That

B Rom. 7. b. ‡ Gal. 5. c

Rom. 1. b

T Matth. 9. b Joh. 3. c.

Tit. 3. b.

Rom. 13. b Galat. 6. a. ‡ Act. 15. b.

Act. 9. a. Gal. 1. a.

Christe Jesu dydde come into thys world to saue synners, wherof I am the chefe. But I haue optayned mercy therfore, [namely:] that in me Christe Jesus shulde shewe all pacience, to the informaciō of them, that shall beleue hym vnto lyfe euerlastynge. But vnto the euerlastynge
Col. 1.b kynge immortall, * inuisible, the onely God, be honoure and glorye for euer and euer. Amen. ✝ This commaundemente do I commytte vnto the my sonne Timothe, accordynge to the prophecyes in the in tymes past, that thou fyghte in them a good fyght, hauynge fayth & a good conscience, the whych some puttyng awaye, they haue suffred shipwrake concernynge fayth: of the whyche is
2.Tim. 2.b ✝2.tim. 4.b ✝1.Cor.5.a *Hymeneus and ‡ Alexander, *the whych I haue delyuered vnto Satanas, ẏ they learne not to blaspheme.

The.ii.Chapter. ✝

A I Desyre therfore instaūtly before al thynges earnest desires, praiers, requestes & thankesgeuynges to be
Jere.29.b Baruc.1.c made for all men, * for kynges, & all that are ordyned in hygh degre, ẏ we may lyue a quyete & peaceable lyfe in al Godlynesse & chastite: For ẏ is good & acceptable in ẏ syght of oure Saueour God, whych wyl haue all mē to become safe: & to come vnto ẏ
Joh. 17.a ‡Gal.3.c Hebre. 9.c knowlege of the truth. * For ther is one God, ‡ & one mediator of God & men, [namely] the man Christ Jesus, whych hath geuen hymselfe for a redempcion for all men, whose wytnesse is cōfirmed at hys tymes,
Roma.1.a wherein * I ame ordyned a preacher

Christus IESVS uenit in hunc mundum peccatores saluos facere, quorum primus ego sum. Sed ideo misericordiam consecutus sum, ut in me primo ostenderet Christus IESVS omnē patiētiā, ad informationē eorū qui credituri sunt illi in uitam æternā. Regi autē seculorū immortali, inuisibili, soli Deo honor & gloria in secula seculorū. Amen. Hoc pręceptum commendo tibi fili Timothee secundum præcedentes in te prophetias, ut milites in illis bonam militiam, habens fidem & bonam conscientiam, quam quidam repellentes circa fidem naufragauerunt, ex quibus est Hymeneus & Alexander, quos tradidi satanæ, ut discant non blasphemare.

CAPVT II.

OBsecro igitur primum oim, fieri obsecrationes, orationes, postulationes, gratiarū actione pro ōnibus hominibus, pro regibus & oibus qui in sublimitate cōstituti sunt, ut quietā & tranquillam uitā agamus in ōni pietate & castitate: hoc em̄ bonum est & acceptū corā saluatore nostro Deo, qui omnes homines uult saluos fieri, & ad agnitionē ueritatis uenire. Vnus em̄ Deus, unus & mediator Dei & hominū homo Christus IESVS, qui dedit semetipsum redemptionem pro omnibus, cuius testimoniū temporibus suis cōfirmatum est, in quo positus sum ego prędicator &

tor & Apostolus (Veritatē dico non mētior) doctor Gentium in fide & ueritate. Volo ergo uiros orare in omni loco, leuantes puras manus, sine ira & disceptatione. Similiter & mulieres in habitu ornato cum uerecundia & sobrietate ornantes se, non in tortis crinibus, aut auro, aut margaritis, uel ueste preciosa, sed quod decet mulieres promittentes pietatem per opera bona. Mulier in silentio discat cū omni subiectione. Docere autē mulieri nō permitto, neq; dominari in uirū, sed esse in silētio. Adā em̄ primus formatus est, deide Eua. Et Adā non est seductus, mulier aūt seducta in pręuaricatiōe fuit. Saluabitur aūt per filiorū generationē, si permāserit in fide, dilectione & sanctificatione cum sobrietate.

CAPVT III.

Fidelis sermo: Si quis episcopatū desyderat, bonū opus desyderat. Oportet em̄ episcopū irreprehensibilē esse, unius uxoris uirū, sobriū, prudentē, ornatū, pudicū, hospitalē, doctorē, nō uinolentū, non percussorē, sed modestum, nō litigiosum, non cupidum, sed suæ domui bene prępositum, filios habentē subditos cū omni castitate. Si quis autem domui suę pręesse nescit, quomodo ecclesię Dei diligentiā habebit? Non neophytum, ne in superbiā elatus in iudiciū incidat diaboli. Oportet autē & illum testimonium habere bonū ab iis qui foris sunt,

cher and an Apostle (I tell the truth, I lye not) a teacher of the heythē in the fayth & truth. ‡I wyll men therfore to praye in ⋆ euery place, ‡lyftynge vp ⋆ pure handes, wythoute wrath or disputynge. ‡Lykewyse also the wemen arayenge thēselues in comly apparel, wyth shamefastnesse & sobernesse, not in brayded heeres, or gold, or pearles, or precious cloth, but ẏ becōmeth wemē promysynge Godlynesse thorowe good workes. ⋆Let the wemē learne in silēce w̄ all subiection. But I do not permytte a woman to teache, ⋆nor to vse authorite ouer ẏ man, but to be styll. For Adam was made fyrst, after ẏ Eua. And Adā was not begyled, but ẏ womā was begyled, & was in ẏ trāsgression. But she shalbe saued by engendrynge of chyldrē yf she remayne in fayth, loue & sanctificacion wyth sobrenesse.

2. Tim. 1. b
B
Joh. 7. c
‡ Pla. 133. a
⋆ Ela. 1. b
‡ Tit. 2. a
1. Petri. 3. a
1. Cor. 14. c
Gene. 3. c
Ephes. 5. c

The. iii. Chapter.

A

This is a faythful worde: Yf ony man desyreth a byshopryke, he desyreth a good worke. For a bishop must be vnrebukeable, ⋆ẏ husbande of one wyfe, sobre, wyse, manerlye, chaste, harberous, ‡a teacher, no drōkarde, no fyghter, but styll, no stryuer, not couetous, but a ruler of hys house well, hauynge chyldren obediente wyth all chastite. But yf ony can not rule hys owne house, howe shall he be diligente in the congregacion of God? no newe scolar, leste he beynge heaued vp into pryde, do fall into the iudgement of the deuell. And he muste also haue a good reporte of them that are wythout

Leuit. 21. b
Ezo. 44. b
Tit. 1. b
‡ 2. tim. 2. c

out, that he do not fall into rebuke & into the deuels snare. * The mini-
Act. 6. a. sters muste lykewyse be chaste, not dubble tunged, not geuen to muche wyne, not followynge fylthy lucre, haupnge the mystery of fayth in a pure conscience. And let these also be proued fyrst, and let thē so ministre, haupnge no blame. The wemē lyke wyse chaste, not backbytynge, sobre, faythfull in all thynges. Let the ministers be the husbādes of one wyfe, whych gouerne theyr chyldren wel, & theyr houses. * ffor they that shall
Mat. 13 b. and. 25. b. c. ministre well, they shall get them selues a good degre, and much bolde nesse in ỹ fayth whych is in Christe Jesu. These thynges do I wryte vnto the my sonne Timothe, hoppnge me to come vnto the shortely: but yf I shall tary longe, that thou mayest knowe how thou must be cōuersaūt in the house of God, the whych is ỹ congregacion of the lyuynge God,
Math. 16. c the stape and * stablyshmente of the truthe. And wythout naye it is a
Joh. 1. b. greate mystery of Godlyneesse * the whych is shewed in the fleshe, is iustifyed in ỹ spryte, * dyd appeare vnto the angels, is preached vnto the
Luce. 2. b. Ephe. 3. b. Gentyls, is beleued in the worlde, &
Philip. 2. a * is taken vp in glory.

The iiii. Chapter.

A 1. Tim. 3. a 2. Petri. 3. a Jude. 1. c. ‡ 2. Tes. 2. b BVt the spryte sayeth euidentlye, * that in the laste dayes shall some ‡ departe from the fayth, geuynge hede vnto spretes of errour, & doctrines of ỹ deuels, speakyng lyes in hypocrisy, & haupng theyr cōsciēce marked wyth an whote yrō, forbyddynge to

sunt, ut non in opprobrium incidat, & in laqueum diaboli. Diacones similiter pudicos, non bilingues, non multo uino deditos, non turpe lucrum sectantes, habentes mysterium fidei in cōscientia pura. Et hi autem probentur primum, & sic ministrent nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus. Diacones sint unius uxoris uiri, qui filiis suis bene præsint & suis domibus. Qui enim bene ministrauerint, gradum bonum sibi acquirent, & multam fiduciam in fide quæ est in Christo IESV. Hæc tibi scribo fili Timothee, sperans me ad te uenire cito: si autem tardauero, ut scias quomodo oporteat te in domo Dei conuersari, quæ est ecclesia Dei uiui, columna & firmamentum ueritatis. Et manifeste magnum est pietatis sacramentum, quod manifestatū est in carne, iustificatum est in spiritu, apparuit angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria.

CAPVT IIII.

SPiritus autem manifeste dicit: quia in nouissimis temporibus discedent quidam a fide, attendentes spiritibus erroris, & doctrinis dæmoniorum in hypocrisi loquentes mendacium, & cauteriatam habentium suam conscientiam, prohibentium nubere,

nubere, & abstinere a cibis quos Deus creauit ad percipiendum cum gratiarum actione fidelibus, & iis qui cognouerunt ueritatem. Quia omnis creatura Dei bona est, & nihil reiiciendum, quod cum gratiarum actione percipitur: sanctificatur enim per uerbum Dei, & orationem. Hæc proponens fratribus, bonus eris minister Christi IESV, enutritus uerbis fidei, & bonæ doctrinæ quam assecutus es. Ineptas autem & aniles fabulas deuita, exercce autem teipsum ad pietatem. Nam corporalis exercitatio ad modicum utilis est: pietas autem ad omnia utilis est, promissionem habens uitæ quæ nunc est, & futuræ. Fidelis sermo, & omni acceptione dignus. In hoc enim laboramus, & maledicimur: quia speramus in Deum uiuum, qui est saluator omnium hominum, maxime fidelium. Præcipe hæc & doce. Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in uerbo, in conuersatione, in charitate, in fide, in castitate. Dum uenio, attende lectioni, exhortationi, & doctrinæ. Noli negligere gratiam quæ in te est, quæ data est tibi per prophetiam cum impositione manuum presbyteri. Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attende enim tibi, et doctrinæ, insta

to marry, and to abstayne from meates, the whych god hath created * to be taken of the beleuynge wyth ‡ thãkesgeuynge and thẽ that haue knowen the truth. Because * euery creature of God is good, and nothynge is to be refused that is receaued wyth thankesgeuynge: for it is hallowed thorowe the worde of God, & prayer. Puttynge forth thys vnto the brethren thou shalte be a good minister of Christe Jesus, * beynge norysshed wyth the wordes of fayth and good doctrine, the whych thou haste attained vnto. * But eschue vncomly and olde wyuysh fables, and exercyse thy selfe vnto Godlynesse. ‡ For bodely exercyse is profitable vnto lytle, but Godlynesse is profytable for all thynges, haupnge promyse of * ỹ lyfe that now is, and that is to come. Thys is a sayethfull sayenge, & worthy of all receaupnge. Forthersore do we both labour and are cursed, because we hope in the lyuynge God, whych is the Saueoure of all men, specially of the beleuynge. Cõmaunde and teache these thynges. * Let nomã despyse thy youth, ‡ but be an ensample of the beleuynge in worde, in conuersacion, in loue, in fayth, in chastite. Geue hede vnto readynge, exhortacion, and doctrine vntyl I come. Despyse not the grace that is in the, the whyche is geuẽ vnto * the by prophecy and the layenge on of the handes of ỹ Elder. Thinke vpon these thynges, be diligente in these thynges, that thy profyte maye be manifest vnto all mẽ. Take hede vnto thyselfe and vnto teachynge,

Gen. 1. d. ‡ Mat. 26 b Act. 27. d.
Gene. 1. d Eccli. 39. f. Act. 10. b.
2. Tim. 3. b
B 1. Tim. 1. a 2. Tim. 2. a ‡ Coll. 2, c
Leuit. 18. a
Titum. 2. b ‡ Titu. 2. a 1. Pet. 5. a
Act. 6. b and 8. a 2. Tim. 1. b

and

and be diligent in them. For doyng thys, thou shalte saue both thyselfe, & them that heare the.

The.v.Chapter.

A Rebuke not an Elder, but
Leuit.19.g praye as a father: the yonger men, as brethren: the elder wemen as mothers: the yonger wemen, as systers, in all chastite. Honour the wedowes, that are wedowes truly. And yf ony wedowe hath chyldren or chyldes chyldren, let them learne fyrste to rule
Eccli. 3.b. theyr house, and * to recompence vnto theyr parentes: For that is accep
Luce. 2. f. table before God. * But she that is
1.Cori.7.d. truely a wedowe & forsaken, let her hope in God, and continue in prayers and supplicacion nyght and day. For she that hath pleasures, lyuynge she is deade. And commaunde thys, [namely] that they be vnblameable
Gal.6.b. * But yf ony hath no care, and specially of hys householde, the same hath
1.Petri.2.d denyed the fayth, * and is worse thā
B an infidele. Let no wedowe be chosē lesse than of thre score yeare, whych hath ben the wyfe of one husbande, hauynge a good reporte in good workes, yf she hath brought vp chyldren,
1.Petr.4.b * yf she hath receaued at lodgynge, yf she hath washen the sayntes fete, yf she hath ministred vnto them that suffre tribulacion, yf she hath followed vpon euery good worke. But eschue the yonger wedowes. For whā they are waxen wanton in Christe, they wyll mary, hauynge damnaciō, because they haue cast away ẏ fyrst
Titu.2.a fayth. * And beynge also ydle they learne to go aboute from house to house

insta in illis. Hoc enim faciens, & teipsum saluum facies, & eos qui te audiunt.

CAPVT V.

Seniorē ne increpaueris, sed obsecra ut patrē: iuuenes, ut fr̄es: anus, ut mr̄es: iuuenculas, ut sorores, in oī castitate. Viduas honora, quę uerę uiduę sūt. Si qua aūt uidua filios aut nepotes habet, discant primum domum suam regere, & mutuam uicem reddere parentibus: hoc enim acceptum est coram Deo. Quæ autem uere uidua est & desolata, speret in Deum, & instet obsecrationibus & orationibus nocte & die. Nam quæ in delitiis est, uiuens mortua est. Et hoc præcipe, ut irreprehensibiles sint. Si quis autem suorum & maxime domesticorum curam non habet, fidem negauit, & est infideli deterior. Vidua deligatur non minus sexaginta annorum, quæ fuerit unius uiri uxor, in operibus bonis testimonium habens, si filios educauit, si hospitio recepit, si sanctorum pedes lauit, si tribulationem patientibus subministrauit, si omne opus bonum subsecuta est. Adolescentiores autem uiduas deuita. Cum enim luxuriatæ fuerint in Christo, nubere uolunt, habētes damnationem, quia primam fidem irritam fecerunt: simul autem & ociosæ discunt circumire domos

domos: non solum ociosæ, sed & uerbosæ, & curiosæ, loquentes quæ non oportet. Volo autem iuniores nubere, filios procreare, matresfamilias esse, nullam occasionem dare aduersario maledicti gratia. Iam enim quædam conuersæ sunt retro post satanam. Si quis fidelis habet uiduas, subministret illis, ut non grauetur ecclesia, ut iis quæ uere uiduæ sunt, sufficiat. Qui bene præsunt presbyteri, duplici honore digni habeantur: maxime qui laborant in uerbo & doctrina. Dicit enim scriptura: Non alligabis os boui trituranti. Et: Dignus est operarius mercede sua. Aduersus presbyterũ accusationem noli recipere, nisi sub duobus aut tribus testibus. Peccantes coram omnibus argue, ut & cæteri timorem habeant.

Testor coram deo & Christo IESV, & electis angelis eius, ut hæc custodias sine præiudicio, nihil faciens in alteram partem declinando. Manus cito nemini imposueris, neq; cõmunicaueris peccatis alienis. Teipsum castũ custodi. Noli adhuc aquã bibere, sed modico uino utere propter stomachum tuum & frequentes tuas infirmitates. Quorundam hominũ peccata manifesta sunt, præcedentia ad iudicium: quorundam autem & subsequuntur. Similiter & facta bona manifesta sunt, & quæ aliter se habent, abscondi non possunt.

CAPVT VI.

Quicun-

house: not only beynge ydle, but also full of wordes and busybodyes, speakynge thynges that nede not. *But I will the ponger women to mary, to brynge forth chyldren, to be housewyues, to geue no occasion vnto the aduersary to speake euell. For some are turned backe already after Satan. Yf ony faythfull hath wedowes let hym ministre vnto them, that ỹ congregacion be not charged, ỹ they whych are true wedowes may haue ynough. The Elders that rule well, let them be counted worthy of duble honoure: specially they ỹ laboure in the worke and doctrine. For scripture sayeth: *Thou shalt not moosell the mouthe vnto the oxe treadynge out ỹ corne. And: The *labourer is worthy of hys wages. ‡Receaue no accusactõ agaynst an Elder, saue vnder two or thre wytnesses. Them that synne, rebuke in the presence of all, that the rest also be afrayed. I testifye before God, & Christ Jesu, & hys chosen angels, that thou do kepe these thynges wout forejudgement, doynge nothynge leanynge to ỹ one party. *Laye not handes haistely vpon ony man, nother be partener of other mens synnes. Kepe thyselfe chaist. *Drynke nomore water, but vse a lytle wyne because of thy stomake & thyne oftẽ sycknesses. Some mens synnes *are manifest, goynge afore to the iudgement, and the [synnes] of some do followe also. Lykewyse also are the good dedes manyfest, and they that are otherwise, can not be hydde.

The. vi. Chapter.

What

Deut. 25. a
1. Cor. 9. b
Mat. 10. a
‡Deut. 19. a
1. Tim. 2. b
Eccli. 31. d
Gal. 5. a

A Whatsoeuer*seruaũtes are
1.Cor. 7.c vnder the yocke, let them
Ephes. 6.a estyme theyr maysters
1.Petri. 2.c worthy of al honoure, lest
the name and doctrine of the LORD
be euel spokẽ of. But they that haue
faythfull maysters, let them not des
pyse them because they are brethrẽ:
but serue them rather, because they
are faythfull and beloued, for they
are partakers of the benefytes.
Teach and exhorte these thynges.
Sal.1.b *Yf ony man teacheth otherwyse, &
agreeth not vnto the wholsome wor
des of our LORDE Jesus Christe,
and vnto that doctrine, whych is ac-
cordyng to Godlynesse, he is proud,
knowyng nothyng, but is not soũde
aboute questions and stryfes of wor
1.Tim. 1.a des, *of ẏ which do sprynge enuyes,
Tit.3.b contencions, blasphemyes, euel sur-
mysynges, disputynges of men that
2.Tess. 2.b are corrupt mynded, and * that are
robbed of the truth, supposyng God-
B lynesse to be lucre. And truely God-
Pro.15.b lynesse*wyth sufficience is a greate
Hebr.13.c vaũtage. ‡For we brought nothyng
‡Job. 1.c into thys worlde, it is no doute that
Eccli.39.b we can cary nothynge awaye. *But
hauynge foode & wherwyth we may
be clothed, let vs be cõtent with thẽ.
Pro.23.a *For they that wyll become ryche,
Mat.13.c fal into temptacion and the snare of
the deuell, and many vnprofytable &
hurtefull lustes, ẏ whych do drowne
a man vnto death and perdicion.
For the roote of all euel is couetous
nesse, the whych some lustynge for,
they haue erred from the truth, and
haue tangled themselues in many
1.Tess. 2.c grefes. *But thou O man of God
flye

Qvicunque sunt sub iu-
go serui, dominos su-
os omni honore di-
gnos arbitrentur, ne
nomen Domini & doctrina blas
phemetur. Qui autem fideles ha
bent dominos, non contemnant
quia fratres sunt: sed magis ser-
uiant, quia fideles sunt & dilecti,
quia beneficii participes sunt.
Hæc doce, & exhortare. Si quis
aliter docet, & non acquiescit sa
nis sermonibus Domini nostri
IESV Christi, & ei quæ secun-
dum pietatem est doctrinæ, su-
perbus est, nihil sciens, sed lan-
guens circa quæstiones & pu-
gnas uerborum, ex quibus oriun
tur inuidiæ, contentiones, blas-
phemiæ, suspitiones malæ, con-
flictationes hominum mẽte cor-
ruptorũ, & qui a ueritate priuati
sunt, existimantium quæstum es-
se pietatem. Est autem quæstus
magnus pietas cum sufficientia.
Nihil enim intulimus, in hunc
mundum, haud dubium quia nec
auferre quid possumus. Haben-
tes autem alimenta & quibus te
gamur, his contenti simus. Nam
qui uolunt diuites fieri, incidunt
in tentationem & in laqueum di
aboli, & desyderia multa inuti-
lia & nociua, quæ mergunt ho-
mines in interitum & perditio-
nem. Radix enim omnium ma-
lorum est cupiditas, quam qui-
dam appetentes errauerunt a fi-
de et inseruerunt se doloribus
multis. Tu aũt o homo Dei hæc
fuge,

fuge, sectare uero iustitiam, pietatem, fidem, charitatem, patientiam, mansuetudinem: Certa bonum certamen fidei, apprehende uitam æternam, in qua uocatus es, & confessus bonam cõfessionem corã multis testibus. Præcipio tibi coram Deo, qui uiuificat omnia, & Christo IESV, qui testimonium reddidit sub Pontio Pilato bonam confessionem, ut serues mandatum sine macula, irreprehensibile, usque in aduentum Domini nostri IESV Christi, quem suis temporibus ostendet beatus & solus potens rex regum & Dominus dominantium, qui solus habet immortalitatem, & lucem inhabitat inaccessibilem, quem nullus hominum uidit, sed nec uidere potest, cui honor & imperium in sempiternum. Amen. Diuitibus huius seculi præcipe nõ sublime sapere, neq; sperare in incerto diuitiarum, sed in Deo uiuo (qui præstat nobis omnia abunde ad fruendum) bene agere, diuites fieri in bonis operibus, facile retribuere, communicare, thesaurizare sibi fundamẽtum bonum in futurum, ut apprehendant ueram uitam. O Timothee, depositum custodi, deuitans prophanas uocum nouitates, & oppositiones falsi nominis sciẽtiæ, quã quidam promittentes, circa fidẽ exciderunt. Gratia tecum.

AMEN.

¶ Finis primæ epistolæ Pauli Apostoli ad Timotheum.

CAPVT

flye these thynges, but follow ryghteousnes, godlynes, faith, loue, pacièce, mekenes: fyght a good fyght of fayth, laye holde vpõ eternal lyfe, vnto the which ỹ arte called, & hast knowleged a good knowlege before many wytnesses. I commaũde the before God, whych ✶ quyckeneth all thynges, and before Christ Jesu, which wytnessed a good wytnesse before Põtius Pilate, hat thou kepe the commaundement without spot, vnblameable, vntyll the commynge of our LORDE Jesus Christ, whome shall shewe at hys seasons the blessed, & only myghty ✶ kynge of kynges, and LORDE of lordes, whych only hath immortalite, and dwelleth in the lyght not approcheable, ✶ whome noman dyd euer se, nother can se, vnto whome be honoure & empyre for euerlastynge. Amen. Vnto the rych of this world cõmaunde not to mynde hyghly, nother to trust in the vncertaynte of ỹ ryches, but to do well in the lyuyng God, (whych geueth vs all thynges plẽtyfully to enioye,) to become rich in good workes, to geue with a good wyll, to distribute, ✶ to gather themselues a treasure, a good fundament in tyme to come, that they may laye holde vpon ỹ true lyfe. O Timothe kepe ỹ whych is cõmytted vnto the, eschuynge vngoostlye newnesses of wordes, & oppositions of a false name of knowlege, ỹ whyche as some promysed, they are fallen awaye cõcernynge fayth. Grace be wyth the.

L
1. Reg. 2. b
Act. 17. c
Apoca. 17. c and. 19. c
Joh. 1. b
1. Joh. 4. b
D
Mat. 6. c

AMEN.

¶ The ende of the fyrste Epistle of the Apostle Paule to Timothe.

The

The seconde Epistle of Paule the Apostle to Timothe.

The fyrst Chapter.

A PAule an Apostle of Jesus Christ by the wyll of God, accordyng to the promise of the lyfe whych is in Christ Jesu, vnto Timothe my moost deare sōne: * Grace and mercy and peace from God our father, and Christe Jesu oure LORDE. I thanke my God, * whom I serue fro my forelders in a ‡ pure conscience, that wythout ceassynge I make mēcion of the in my prayers, desyrynge nyght and daye to se the, beynge aduysed of thy teares, that I maye be fylled wyth ioye, callynge to mynde that fayth, whych is vnfayned in the and whych dwelte fyrst in Lois thy graundmother, and Eunice thy mother: and am assured that in the also For the whyche cause I exhorte the that thou do rayse agayne the grace of God whych is in the by ẏ layeng on of my handes. * For God hath not geuen vs the sprete of feare, but of power, and loue, & of sobernesse.

B * Be not therfore ashamed of ẏ wytnesse of our LORD, nor of me ‡ hys presoner, but laboure wyth the Gospel accordyng to the power of God, whych * hath delyuered vs, and called wyth an holy callynge: not accordynge to oure workes, but accordynge to hys purpose & grace, which

1. Cor. 1. a
Gal. 1. a
‡ Act. 22. a
Philip. 3. a
‡ Rom. 1. a
Rom. 8. b
Rom. 1. b
‡ Ephe. 3. a
Ephes. 1. a
Titum. 3. a

is

EPISTOla Pauli Apostoli ad Timotheum secunda.

CAPVT PRIMVM.

PAulus Apostolus IESV Christi per uoluntatem Dei, secundum promissionem uitæ, quæ est in Christo IESV, Timotheo charissimo filio: gratia & misericordia & pax a Deo patre nostro & Christo IESV Domino nostro. Gratias ago Deo meo, cui seruio a progenitoribus meis in conscientia pura, quod sine intermissione habeam tui memoriam in orationibus meis, nocte ac die desyderans te uidere, memor lachrymarum tuarum, ut gaudio implear recordationem accipiens eius fidei, quæ est in te nō ficta, quæ & primū habitauit in auia tua Loide, & matre tua Eunice. Certus sum aūt ꝙ & in te. Propter quam causā admoneo te, ut resuscites gratiā Dei, quæ est in te, per impositionem manuū mearum. Nō em̄dedit nobis deus spiritū timoris, sed uirtutis & dilectiōis & sobrietatis. Noli itaq; erubescere testimoniū dñi nr̄i, neq; me uinctū eius, sed collabora euāgelio secūdū uirtutē dei, qui nos liberauit & uocauit uocatione sancta, nō secūdū opera nostra, sed secūdū propositū suū & gratiā quę data est

ta est nobis in Christo IESV ante tempora secularia. Manifesta ta est autē nunc per illuminationem saluatoris nostri IESV Christi, qui destruxit quidem mortē, illuminauit aūt uitā & incorruptionem per Euāgeliū, in quo positus sum ego prædicator, Apostolus, & magister Gentium. Ob quam causam etiam hæc patior, sed non cōfundor. Scio enim cui credidi, & certus sum quia potēs est depositum meū seruare in illum diē. Formā habe sanorū uerborum, quæ a me audiuisti in fide & dilectiōe in Christo IESV. Bonū depositū custodi per spm̄ sanctū qui habitat in nobis. Scis enim hoc, ꝙ auersi sūt a me oēs qui in Asia sunt, ex quibus est Phygelus & Hermogenes. Det misericordiam Dominus Onesiphori domui, quia sepe me refrigerauit, & cathenam meam non erubuit, sed cum Rhomam uenisset, sollicite me quæsiuit & inuenit. Det illi Dominus inuenire misericordiam a Deo in illa die. Et quanta Ephesi ministrauit mihi, tu melius nosti.

CAPVT II.

TV ergo fili mi, confortare in gratia quæ est in Christo IESV, & quæ audisti a me per multos testes, hæc commenda fidelibus hominibus, qui idonei erunt & alios docere. Labora sicut bonus miles Christi IESV. Nemo militans Deo

is geuē vs in Christ Jesu bi fore the euerlastynge tymes. But is nowe made manifest by the lyghtenynge of our saueour Jesus Christ, * which truly hath destroyed death, and hath lyghtened lyfe and vncorruption by the Gospell, * where vnto I am ordyned a preacher, an Apostle, & teacher of the heythen. ffor the whyche cause also I suffre these thynges, but am not ashamed. ffor I knowe whō I haue beleued, and am sure that he is able to kepe it that I haue cōmyted vnto hym vntyll ẏ daye. * Haue thou the ensample of the wholsome wordes, whyche thou haste herde of me, in sayth and in loue in Christe Jesu. Kepe the good thyng cōmytted vnto the thorow ẏ holy goost, whych dwelleth in vs. ffor thys thou knowest, that they are all turned fro me, whych are in Asia, of whose sorte is Phygelus, and Hermogenes. God geue mercy vnto the house of * Onesiphorus, for he hath ofte refreshed me, & was not ashamed of my cheine but whā he was come to Rome, * he sought me diligētly & dyd fynde me. The LORD graūt him to fynd mercy of god in ẏ day. And how much he hath serued me at Ephesus knowest thou best. The.ii. Chapter. ✣

1. Cor. 15. f Heb. 2. c

Roma. 1. a 1. Tim. 2. a

L 2. Tim. 1. b

2. Tim. 4. c

Act. 25. c

THE thou therfore stronge A my sōne in ẏ grace whych is in Christ Jesu, and the thynges that thou haste herde of me by many wytnesses, * ẏ same commytte vnto saythfull men, whych shalbe mete also to teach other. Laboure as a good souldyour of Christe Jesu. Noman warrynge

Titth. 1. b4

vnto God tangleth hymselfe wyth
worldly busynesses, ẏ he may please
hym, whych hath alowed hym. ffor
he also that stryueth for a maystrye,
1.Cor.9.b shall not be crowned, wythout he
stryue lawfully. * The labourynge
husbandman must fyrst receaue of ẏ
frutes. Marke what I saye: for God
shall geue the vnderstandynge in al
thynges. ¶Remembre the LORDE
Rom.1.a Jesus Christe * of the sede of Dauid
to be rysen frō the deade, accordyng
to my Gospell, in the whyche I la-
boure vnto bandes, as doynge euel:
Act.20.c but the worde of God is not boūde.
Ephes.3.a * Therfore do I suffre all thynges
Coll.1.c for the chosens sake, that they also op
tayne the saluacion, whyche is in
Christe Jesu, wyth heauenly glory.
B Thys is a true sayenge: * ffor yf we
Rom.6.b be deade wyth hym, we shal also lyue
Rom.8.b wyth hym: * Yf we shall haue pacy-
ence, we shal also raygne wyth him:
Luc.12.a * yf we shall denye hym he shal also
‡Mat.23.c denye vs: ‡yf we beleue not, he abyd
Rom.3.a eth faythfull, he can not denye hym-
selfe. Admonysh these thynges, testi-
fyeng before ẏ LORDE. Stryue not
wt wordes, for ẏ is profytable for no-
thynge, saue to ẏ subuertynge of the
Mat.24.d hearers. Study to shew thyselfe alo-
wable vnto God, a * workmā not be
1.Tim.1.a ynge ashamed, treatynge ẏ worde of
4.a.6.a God aryght. * As for vnholy & vaine
2.Tim.2.c talkynges do ẏ eschue, for they auail
much vnto vngodlines, & theyr word
1.Tim.1.e fretteth as a cāker: of ẏ whych sorte
is * Hymeneus & Philetus, whyche
are fallē awaye frō the truth saye-
ng the resurrection to be past already,
& haue ouerthrowē ẏ fayth of some.

But

Deo, implicat se negotiis secula
ribus, ut ei placeat qui se proba-
uit. Nam & qui certat in agone,
non coronabitur, nisi legittime
certauerit. Laborantem agricolam oportet primum de fructi-
bus accipere. Intellige quæ di-
co: dabit enim tibi Dominus in
omnibus intellectum. Memor
esto Dominum IESVM Chri-
stum resurrexisse a mortuis ex se
mine Dauid, secundum Euange
lium meum, in quo laboro usque
ad uincula, quasi mala operans,
sed uerbum Dei non est alliga-
tum. Ideo omnia sustineo prop-
ter electos, ut & ipsi salutem con
sequantur, quæ est in Christo IE
SV, cum gloria cœlesti. Fidelis
sermo: Nam si commortui su-
mus, & conuiuemus: si sustinebi-
mus, & conregnabimus: si nega-
uerimus, & ille negabit nos: si
non credimus, ille fidelis perma
net: negare seipsum non potest.
Hæc commone testificans co-
ram Domino. Noli contendere
uerbis: ad nihil enim utile est,
nisi ad subuersionem audienti-
um. Sollicite autem cura teip-
sum probabilem exhibere Deo,
operarium inconfusibilem, recte
tractantem uerbum ueritatis.
Prophana autem & uaniloquia
deuita: multum enim proficiunt
ad impietatem, & sermo eorum
ut cancer serpit: ex quibus est
Hymeneus & Phyletus, qui a ue
ritate exciderunt, dicentes resur
rectionem esse iam factam, &
subuerterunt quorundam fidem.

Sed

Sed firmũ fundamentũ Dei stat, habens signaculum hoc. Cognouit Dominus qui sunt sui, & discedit ab iniquitate omnis qui inuocat nomen Domini. In magna autem domo, non solum sunt uasa aurea & argentea, sed & lignea & fictilia: & quædam quidem in honorem, quedam autẽ in contumeliam. Si quis ergo emundauerit se ab istis, erit uas in honorem sanctificatum & utile Domino ad omne opus bonũ paratum. Iuuenilia autem desyderia fuge, sectare uero iustitiã, fidem, spem, charitatem, & pacẽ cum iis qui inuocant Dominum de corde puro. Stultas autem & sine disciplina quæstiones deuita, sciens quia generãt lites. Seruum aũt Domini nõ oportet litigare, sed mansuetum esse ad omnes, docibilem, patientem, cum modestia corripientẽ eos qui resistunt ueritati, ne quando Deus det illis pœnitentiam ad cognoscendum ueritatem, & resipiscãt a diaboli laqueis, a quo captiui tenentur ad ipsius uoluntatem.

CAPVT III.

HOc autẽ scito, quia in nouissimis diebus instabũt tẽpora periculosa, & erũt homines seipsos amãtes, cupidi, elati, supbi, blasphemi, parẽtibus nõ obediẽtes, igrati, scelesti, sine affectiõe, sine pace, criminatores, incõtinẽtes, imites, sine benignitate, proditores, proterui, tumidi, uoluptatũ amatores magis q̃ Dei, habentes

But the sure foundamente of God doth stãde, hauyng thys seale: ⁎The LORDE knovveth them that are hys. And: Euery one that calleth vpon the name of the LORDE, departeth from vvyckednesse. ⁎In a great house are vessels not onely of golde and syluer, but also of woode & of earth: & some truely vnto honour but some vnto dishonoure. Yf ony mã therfore shal clense hymselfe frõ these, he shalbe a vessel vnto honour beynge hallowed & mete for ẏ LORDE ready vnto euery good worke. ⁎Flye ẏ lustes of youth, but followe ryghteousnesse, faythe, hope, loue, & peace wyth them ẏ cal vpon ẏ LORDE w̃ a pure harte. ⁎Eschue foolysh questions & wythout doctrine, knowynge that they engender stryfes. But the seruaunte of the LORDE behoueth it not to stryue, but to be gentle toward al mẽ, ⁎apte to teach paciente, ‡wyth softnesse rebukyng them ẏ wythstãde the truth, yf God at ony tyme wyll geue them repentaunce to knowe the truth, & repent from the snares of the deuell, of whõ they are holdẽ captiue vnto his wyl.

Joh. 10. d
C
Rom. 9. c
1. Tim. 6. c
1. Tim. 1. a
4. a. 6. a
2. Tim. 2. b
Titu. 3. b
1. Tim. 3. a
‡ Gala. 6. a

The. iii. Chapter.

BUt be sure of thys, ẏ ⁎in ẏ laste dayes shall perylous dayes be at hãde, and mẽ shalbe louyng of thẽselues couetous, hyghmynded, proude, cursed speakers, not obeyeng fathers & mothers, vnkynde, wycked, w̃out affeccion, w̃out peace, accusers, lecherous, vnmercyfull, w̃out kyndnesse, traytours, malepart, puft vp louers of pleasures more than of God, ha-

A
1. Tim. 4. a
2. Petri. 3. a
Jude. 1. c

tynge truly a ſhyne of Godlyneſſe, but denyenge the power of it: And eſchue them. * For of them are they that go thorow from houſe to houſe, & leade ꝑ woman ladē w̄ ſynnes captiue, whych are led w̄ ſūdery luſtes, euer learnynge, & neuer attaynynge vnto ꝑ knowlege of the truth. * But as Jamnes & Mambres wythſtode Moſes, euen ſo do they alſo reſyſte the truthe, men beynge corrupte of mynde, lewde cōcernyng fayth, but farther ſhal they not profit: for their folyſhalbe manyfeſt vnto all mē, as theyrs was. But ꝑ haſt attayned vnto my doctrine, faſhiō, purpoſe, faith longeſufferynge, loue, pacience, perſecucions, ſufferynges, ſuch as happened vnto me * at Antioche, Iconium, Lyſtris, what maner of perſecucions I haue ſuffred: & out of thē all hath the LORDE delyuered me. * And all they that wyll lyue Godly in Chriſt Jeſu ſhal ſuffre perſecuciō. But wycked men & miſcariers ſhall waxe worſe & worſe, errynge, & bringe into erroure. * But abyde ꝑ in thoſe thynges ꝑ thou haſt learned, & are cōmytted vnto the, knowynge of whome thou haſt learned them, & that thou haſt knowen the holy ſcriptures fro thy youth, the whych are able to inſtructe the vnto ſaluacion, thorow the faith that is in Chriſt Jeſu. * For all ſcrypture beynge inſpired frō heauē is profitable to teach, to rebuke, to correcke, to enfourme in ryghteouſneſſe, that the man of God be perfecte, taught vnto euery good worke.

Titum. 1. c

Exod. 7. b

B

Act. 13. c and. 14. a 2. Cor. 1. b

Pſal. 33. c Eccli. 2. a

2. Tim. 1. c

2. Petri. 1. d

The. IIII. Chapter.

bentes ſpeciem quidem pietatis, uirtutem autem eius abnegātes: Et hos deuita. Ex his enim ſunt qui penetrāt domos, & captiuas ducunt mulierculas oneratas peccatis, quæ ducuntur uariis deſyderiis, ſemper diſcētes, & nunquam ad ſcientiam ueritatis peruenientes. Quemadmodo autem Iamnes & Mambres reſtiterunt Moſi, ita & hi reſiſtunt ueritati, homines corrupti mente, reprobi circa fidem, ſed ultra nō proficient: inſipientia enim eorum manifeſta erit omnibus, ſicut & illorum fuit. Tu autē aſſecutus es meam doctrinam, inſtitutionem, propoſitum, fidem, lōganimitatem, dilectionem, patientiam, perſecutiones, paſſiones: qualia mihi facta ſunt Antiochiæ, Iconii, Lyſtris, quales perſecutiones ſuſtinui: & ex ōnibus eripuit me Dominus. Et omnes qui pie uoluntuiuere in Chriſto IESV, perſecutionem patiētur. Mali aūt homines & ſeductores proficient in peius, errātes, & in errorem mittentes. Tu uero permane in iis quæ didiciſti, & credita tibi ſunt, ſciens a quo didiceris, & quod ab infantia ſacras literas noſti, quæ te poſſunt inſtruere ad ſalutem per fidem quę eſt in Chriſto IESV. Omnis ēm ſcriptura diuinitus inſpirata utilis eſt ad docendū, ad arguendū, ad corripiendū, ad erudiendū in iuſtitia, ut pfectus ſit homo Dei ad omne opus bonū inſtructus.

CAPVT IIII.

TEstificor coram Deo & IESV Christo, qui iudicaturus est uiuos & mortuos, per aduẽtum ipsius & regnum eius: prædica uerbum, insta oportune importune, argue, obsecra, increpa in omni patientia & doctrina. Erit enim tempus cum sanam doctrinam non sustinebunt, sed ad sua desyderia coaceruabunt sibi magistros prurientes auribus, & a ueritate quidem auditum auertent, ad fabulas autem conuertentur. Tu uero uigila, in omnibus labora, opus fac Euangelistæ, ministerium tuum imple, sobrius esto. Ego enim iam delibor, & tempus resolutionis meæ instat. Bonum certamen certaui, cursum consummaui, fidem seruaui. In reliquo, reposita est mihi corona iustitiæ, quam reddet mihi Dominus in illa die iustus iudex: non solum autem mihi, sed & his qui diligunt aduentum eius. Festina ad me uenire cito. Demas enim me reliquit, diligens hoc seculum, & abiit Thessalonicam, Crescens in Galatiam, Titus in Dalmatiam. Lucas est mecum solus. Marcum assume, & adduc tecum: est enim mihi utilis in ministerio. Tychicum autẽ misi Ephesum. Penulam quam reliqui Troade apud Carpum ueniens, affer tecum, & libros, maxime autẽ mẽbranas. Alexander ærarius multa mala mihi ostendit, reddet illi Dominus secundũ opera eius, quem

ITestifye before God and Jesus Christe, whych shal iudge ẏ quycke and deade by his cõmyng, & his kyng dome: preach ẏ worde, be earnest in seasõ & out of seasõ, reproue, beseke, rebuke w̃ al paciẽce & doctrine. For the tyme shall come whan they shall not suffre the wholsome doctrine, but shall heape maysters vnto them accordynge to theyr desyres, whose eares shall ytch, and from the truth truely shall they wende theyr hearynge, & shalbe turned vnto fables. But watch thou, laboure in al thynges, accõplyshe the worke of a preacher, fulfyll thy seruyce, be sobre. * For I am now offred, and ẏ tyme of myne vnlowsynge is at hande. I haue foghten a good fyght, * I haue fulfylled my course, I haue kept the fayth. Moreouer ther is layed vp, * a crowne of righteousnesse for me, the whyche the LORDE the ryghteous iudge shall geue me in that daye: & not only vnto me, but also thẽ that loue hys cõmynge. Make hayst to come soone vnto me. For * Demas hath lefte me, louynge thys worlde, & is gone to Thessalonica, Crescẽs in Galatia, Titus in Dalmatia, Lucas only is w̃ me. Take * Marke & brynge hym w̃ the, for he is profytable vnto me in ẏ seruice. Tychicus haue I sente to Ephesus. The cloke ẏ I haue lefte at Troas wyth Carpus, cõmynge brynge it w̃ the, & the bokes, but specially ẏ parchemẽtes. * Alexãder ẏ coppersmyth hath shewed to me much euell, ẏ LORD shall restore hym accordynge to hys

A
2. Petri. 1. c
Joh. 17. a
B
1. Cor. 9. d
1. Petri. 5. a
Coll. 4. b
Philip. 1. c
Coll. 1. a
1. Tim. 1. c

whome do thou also eschue: for he dyd greatly wythstande our wordes
¶ In my fyrst answerynge dyd noma assiste me, but they all forsoke me: I praye that it be not layed to theyr charge. But the LORDE stode by me, and comforted me, that by me be the preachynge fulfylled, and that al nations maye heare, and I am delyuered out of the Lions mouth. The LORDE shall delyuer me frō euery euell worke, & shall make me safe into hys heauēly kyngdome: vnto whō be glory for euer and euer. Amen.
Act. 18.a Rom. 16.a. ‡Rom.16.c *Act.21.d
Grete *Priscilla & Aquila, & ỳ house of Onesiphorus. ‡ Erastus dyd remayne at Corinthus. But *Trophimus haue I leste sycke at Miletus. Make haist to come before wynter. Eubulus, and Pudens, and Linus, & Claudia, & all the brethren do salute the. The LORDE Jesus Christe be with thy spirite. Grace be wyth you.
AMEN.

quem & tu deuita: valde enim restitit uerbis nostris. In prima mea defensione nemo mihi adfuit, sed omnes me dereliquerunt: non illis imputetur. Dominus autem mihi astitit, & confortauit me, ut per me prædicatio impleatur, & audiant ōnes Gentes, & liberatus sum de ore leonis. Liberabit me Dominus ab omni opere malo, & saluum faciet in regnum suū cœleste: cui gloria in secula seculorū. Amen.
Saluta Priscillam, & Aquilam, & Onesiphori domum. Erastus remansit Corinthi. Trophimum autem reliqui infirmum Mileti. Festina ante hyemem uenire. Salutant te Eubulus, & Pudens, & Linus & Claudia, & fratres omnes. Dominus IESVS Christus cum spiritu tuo. Gratia uobiscum.
AMEN.

¶ The ende of the secōde Epistle of Paule the Apostle to Timothe.

¶ Finis secundæ epistolæ Pauli Apostoli ad Timotheum.

The Epistle

of the Apostle Paule to Titus.

The fyrst Chapter.

EPISTO

la Pauli Apostoli ad Titum.

CAPVT PRIMVM.

A
PAule the seruaunt of god, and an Apostle of Jesus Christ accordynge *to the
*Titu.1.b
fayth of ỳ electe of God, & knowlege of ỳ truth, which is accordynge

PAulus seruus Dei, Apostolus autem IESV Christi, secundum fidē electorum Dei & agnitionem ueritatis, quæ secundum pieta-

pietatem est in spem uitæ eternæ, quam promisit qui non mentitur, Deus ante tempora secularia: manifestauit autem temporibus suis uerbum suum in prædicatione, quæ credita est mihi secũdum præceptũ saluatoris nostri Dei, Tito dilecto filio secundum communem fidem, gratia & pax a Deo patre & Christo IESV saluatore nostro. Huius rei gratia reliqui te Cretæ, ut ea quæ desunt, corrigas, & constituas per ciuitates presbyteros, sicut & ego dispositui tibi. Si quis sine crimine est, unius uxoris uir, filios habens fideles, non in accusatione luxuriæ, aut non subditos. Oportet enim Episcopum sine crimine esse, sicut Dei dispensatorem, non superbum, non iracundum, non uinolentum, non percussorem, nõ turpis lucri cupidũ: sed hospitalem, benignũ, prudentem, sobrium, iustũ, sanctum, continentem, amplectentem eũ qui secũdum doctrinam est fidelem sermonem, ut potens sit exhortari doctrina sana, & eos qui contradicunt arguere. Sunt enim multi inobedientes, uaniloqui, & seductores: maxime qui de circuncisione sunt, quos oportebat redargui, qui uniuersas domos subuertunt, docentes quæ non oportet, turpis lucri gratia. Dixit quidam ex illis proprius ipsorũ propheta: Cretenses semper mẽdaces, malæ bestiæ, uẽtres pigri. Testimonium hoc uerũ est. Quã ob causam increpa illos dure, ut sani

dyng to Godlinesse into the hope of euerlastyng lyfe, the whych * God ỳ doth not lye hath promysed before ỳ euerlastynge tymes: but hath shewed at hys seasons his word by ỳ preachynge, whych is cõmitted vnto me accordynge to the commaundement of God our Sauioure, vnto * Titus myne deare sõne after ỳ cõmune fayth grace, & peace frõ * God the father, & Christ Jesu our Sauioure. ffor this thynges sake haue I left ỳ in Creta that the thynges ỳ are lackyng, thou shuldest redresse them, & that thou do ordyne Elders thorow the cyties as I also haue appointed the. Yf ony be without blame, the husbande of one wyfe, haupnge faythful chyldrẽ, not accused of ryote, or not subiecte. * ffor a byshop must be blameles, ‡as the stewarde of God, not proude, not angry, no dronkarde, no fyghter * not despytous of fylthy lucre: but harberous, gentle, wyse, sobre, rygh teous, holy, tẽperate, * enbracynge that faythfull worde, whych is accordynge to the doctrine, that he maye be able to admonysh with wholsome doctrine, and to improue them also that gaynsaye. * ffor ther are many disobediente, vayne janglers and deceauers: but specially they that are of the circumsion, whyche ought to haue ben rebuked, * whyche subuerte whole houses, teachynge thynges that they oughte not, because of fylthy lucre. One of theyr owne prophetes sayde: The Cretians are alwaye lyers, euell beastes, slowe belyes. That wytnesse is true. Wherfore rebuke thẽ sharpely,

Rom. 3. a
1. Cor. 2. c
Epes. 1. a
Philip. 1. a
B
1. Tim. 3. a
‡mat. 24. d
1. Cor. 4. a
Leuit. 10. c
Ephes. 5. b
2. Esd. 4. c
C
Act. 15. a
2. Cor. 11. c
2. Tim. 3. a
Epimenides

that they maye be sounde in ẏ fayth, not geuynge hede to Jewysh fables, and commaundementes of men turnynge from the fayth. *All thynges are cleane vnto the cleane: but ‡vnto the vncleane and vnbeleuynge is nothynge cleane, but theyr mynde & conscience are defyled. They confesse them to knowe God, but wyth the dedes they denye hym: seynge they are abhominable, and vnbeleuynge, and vnmete vnto euery good worke.

Math. 12. a and. 23. c
‡Ro. 14. c

The. ii. Chapter.

A But speake thou ẏ thynges ẏ become wholsome learnynge. The elder mē that they be sobre, chast, wyse, sounde in fayth, in loue, in pacience. *The elder wemen lykewyse ẏ they vse holy apparell, ‡be not accusers, not geuen to much wyne, teachynge well, that they maye teache wysedome. The yonger wemē, that they loue theyr husbandes, that they loue theyr chyldren, wyse, chaste, sobre, carynge for theyr house, gentle, *obediente vnto theyr husbandes, that ẏ worde of God be not euell spoken of. Exhorte the yonge men lykewyse that they be sobre. In all thynges shewe thyselfe *an ensample of good workes in learnynge, in vpryghtenesse, in grauite, in the wholsome worde, [that it be] vnreprouable: that *he ẏ wythstandeth, may be ashamed hauynge no euel thyng to saye of vs. *The seruaūtes to be obediente vnto theyr maysters, to be pleasynge them in all thynges, not answerynge agayne, not pyckynge, but

1. Tim. 2. b
‡1. Tim. 5. b
Gen. 3. c
1. Tim. 4. b.
1. Petri. 5. a
1. Petri. 2. b and. 3. b
B
Ephes. 6. a
Coll. 3. c

ut sani sint in fide, non attendentes Iudaicis fabulis, & mandatis hominum auersantium se a ueritate. Omnia munda mundis: coinquinatis autem & infidelibus nihil est mundum, sed inquinatæ sunt eorum mens & conscientia. Confitentur se nosse Deum, factis autem negant: cum sint abominati, & increduli, & ad omne opus bonum reprobi.

CAPVT II.

TV autem loquere quæ decent sanam doctrinam. Senes, ut sobrii sint, pudici, prudentes, sani in fide, in dilectione, in patientia. Anus similiter in habitu sancto, non criminatrices, non multo uino seruientes, bene docentes, ut prudentiam doceant. Adolescentulas, ut uiros suos ament, filios suos diligant, prudentes, castas, sobrias, domus curam habentes, benignas, subditas suis uiris, ut non blasphemetur uerbum Dei. Iuuenes similiter hortare, ut sobrii sint. In omnibus teipsum prębe exemplum bonorum operum, in doctrina, in integritate, in grauitate, uerbum sanum, irreprehensibile: ut is qui ex aduerso est, uereatur, nihil habens malum dicere de nobis. Seruos dominis suis subditos esse, in omnibus placētes, nō cōtradicentes, nō fraudātes, sed

sed in oĩbus fidẽ bonã ostendentes, ut doctrinã saluatoris nostri Dei ornent in omnibus. Apparuit enim gratia Dei saluatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem & secularia desyderia, sobrie, & iuste, & pie uiuamus in hoc seculo, expectãtes beatam spem, & aduentum gloriæ magni Dei, & saluatoris IESV Christi, qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, & mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere & exhortare, & argue cum omni imperio. Nemo te contemnat.

CAPVT III.

ADmone illos principibus & potestatibus subditos esse, dicto obedire, ad omne opus bonum paratos esse, neminem blasphemare, nõ litigiosos esse, sed modestos, omnem ostendentes mansuetudinem ad omnes homines. Eramus enim aliquando & nos insipientes, increduli, errantes, seruientes desyderiis, & uoluptatibus uariis, in malitia & inuidia agentes, odibiles, odientes inuicem. Cum autem benignitas & humanitas apparuit saluatoris nostri Dei, non ex operibus iustitiæ quæ fecimus nos, sed secundum suam misericordiã saluos nos fecit, per lauacrũ regeneratiõis & renouatiõis spũs sẽcti quẽ effudit i nos abũde per

but shewynge good faythfulnesse in al thinges, that they garnysh the doctryne of God oure Sauioure in all thynges. ✠ For the grace of God oure Sauioure hath appeared vnto all men, teachynge vs, that we denyenge vngodlynesse and * worldly lustes, maye lyue soberly, ryghteously and Godly in thys worlde, waytyng for the blessed * hope, and the commynge of ỹ glory of the great God, and oure Sauioure Jesus Christe, * which gaue hymselfe for vs, that he shulde redyme vs from all wyckednesse, and * shulde clense vnto hymself an acceptable people, a follower of * good workes. Speake these thinges, and exhorte, ✠ and rebuke wyth all earnest. * Let noman despyse the.

1. Joh. 2. c
Math. 25. c
Rom. 8. a
Gal. 3. b
Act. 15. b
Ephes. 5. c
Ephes. 2. b
1. Tim. 4. b

The. iii. Chapter.

ADmonish * them to be obediente vnto prynces and powers, and to obeye the commaundemente, to be ready vnto euery good worke, * to speake euell of noman, to be no stryuers, but softe, shewynge all gentlynesse towarde all men. For we ourselues also were sometyme foolyshe, vnbeleuynge, goynge astraye, seruynge dyuerse desyres & pleasures, lyuynge in malyce and enuye, hatefull, hatynge ech other. ✠ * But whã the kyndnesse & gentlynesse of oure Sauioure God had appeared, not of the workes of ryghteousnesse that we haue done, but accordynge to hys mercy hath * he saued vs, thorowe ‡ the fountayne of the newe byrth & renewynge of ỹ holy goost, whõ he hath poured forth vpõ vs plẽtyfully

Rom. 13. a
1. Pet. 2. c
Rom. 12. b. c
2. Tim. 1. b
Rom. 8. c
‡ Joh. 3. a
Ephes. 6. a

thorow Jesus Christ our Saueoure
Act. 15. b that we beynge made ryghteous * by
Ephes. 2. a hys grace we may be heyres, accor-
dynge to the hope of euerlastynge
B lyfe. ¶ It is a faythful worde. And of
these wolde I haue the to strengthē
thē, that they whych beleue in God,
maye study to excel in good workes.
These thynges are good and profy-
1. Tim. 1. a table vnto men. * But eschue foo-
and. 6. a lyshe questions and genealogies, &
2. Tim. 2. c contentions, and stryfes of wordes:
for they are vnprofitable and vayne.
Math. 18. b * Eschue the man that is geuē to sec
2. Tess. 3. a tes after the fyrst and seconde admo
Roma. 16. b nicion, knowyng that he that is such
one, is peruerted, and synneth, seyng
he is condemned by hys owne iudge
mente. When I shall haue sent Arte
mas vnto ꝑ or Tychicus, make haist
to come vnto me to Nicopolis: for
there haue I purposed to wynter.
Act. 18. c Sende Zenas the lawer and * Apol-
2. Cor. 1. b lo diligently afore, that nothynge be
3. 1. 16. b wantynge vnto them. And let ours
learne to excell in good workes vn-
to necessarye vses, that they be not
fruteles se. All they that are with me
do salute the. Salute them that loue
vs in fayth. The Grace of God be
wyth you all. Amen.

per IESVM Christum saluatorem nostrum, ut iustificati gratia ipsius, hæredes simus secundum spem uitæ æternæ. Fidelis sermo est. Et de his uolo te confirmare, ut curent bonis operibus præesse, qui credunt Deo. Hæc sunt bona & utilia hominibus. Stultas autem quæstiones & genealogias, & contentiones, & pugnas legis deuita: sunt enim inutiles & uanæ. Hæreticum hominem post unam & secundam correptionem deuita, sciens quia subuersus est qui eiusmodi est, & delinquit, cum sit proprio iudicio condemnatus. Cum misero ad te Artemam aut Tychicum, festina ad me uenire Nicopolim: ibi enim statui hyemare. Zenam legisperitum & Apollo sollicite præmitte, ut nihil illis desit. Discant autem & nostri bonis operibus præesse ad usus necessarios, ut non sint infructuosi. Salutant te qui mecum sunt omnes. Saluta eos qui nos amant in fide. Gratia Dei cū omnibus uobis. Amen.

¶ The ende of the Epistle of Paule the Apostle to Titus.

Finis epistolæ Pauli Apostoli ad Titum.

EPISTOla Pauli Apostoli ad Philemonem.

The Epistle of Paule the Apostle to Philemon.

CAPVT PRIMVM.

The fyrst Chapter.

PAulus uinctus Christi IESV, & Timotheus frater, Philemoni dilecto & adiutori nostro, & Apphiæ sorori charissime, & Archippo commilitoni nostro, & ecclesiæ quæ in domo tua est: Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, audiens charitatem tuam & fidem quã habes in Domino IESV, & in omnes sãctos, ut communicatio fidei tuæ euidens fiat, in agnitione omnis operis boni in uobis in Christo IESV. Gaudium em̃ magnũ habui & consolationem in charitate tua, q̃ uiscera sanctorum requieuerũt per te frater. Propter quod multã fiduciã habẽs in Christo IESV imperandi tibi quod ad rẽ pertinet, propter charitatem magis obsecro, cum sim talis ut Paulus senex, nunc autem & uinctus IESV Christi: obsecro te pro meo filio quẽ genui in uinculis, Onesimo: qui tibi aliquando inutilis fuit, nunc autem & mihi

PAule the prysoner of Christe Jesu, and the brother Timothe vnto Philemon the beloued, & oure helper, and vnto Apphia the mooste beloued syster, and * Archippus oure fellowsouldyour, and vnto the cõgregacion that is in thy house * Grace be vnto you and peace frõ God our father, and the LORDE Jesus Christe. I thanke my God, makynge alwaye a remembraunce of ỹ in all my prayers, hearynge of thy loue and the fayth that thou hast in the LORDE Jesus, and vnto al saintes, that the fellowshyp of thy fayth be euident in the knowlege of euery good worke in you in Christ Jesu. For I had great ioye and consolacõ in thy loue, because that the entrayles of the sayntes (brother) dyd reste thorow the. For the whyche cause I beynge bolde to cõmaunde in Christ Jesu, the thyng that maketh matter, because of loue, I do requyre it the more, seynge I am such one, namely Paule the aged, and now also ỹ prysoner of Jesu Christ: I beseke the for * Onesimus my sõne, whom I haue begotten in bandes: which somtyme was vnprofytable vnto the, but now pro-

A

Col. 4. b

1. Cor. 1. a
2. Cor. 1. a
Gal. 1. a

B

Col. 4. a

profytable both vnto me and vnto ȳ, whom I haue sent agayne vnto the. But receaue thou hym (that is myn entraples,) whom I wold haue kept wyth me, that he myght haue ministred vnto me in the bandes of the Gospell in steade of the: but I wold do nothynge wythout thy counsell, that the good that thou doest were not as of cõpulsion, but wyth a good ℒ wyll. ffor happely therfore went he frõ the for a season, that thou myghtest receaue hym forever, not nowe as a seruaunt, but in steade of a seruaunte a faythfull brother, specially vnto me: but how much more vnto the, both in the flesh & in ȳ LORDE? Yf thou holdest me therfore for a cõpanyõ, receaue him as me. But yf he hath hurte or oweth ought vnto the, laye that to my charge. I Paule haue wrytten it wyth myne owne hande. I wyll restore it, so that I do not saye vnto the, ȳ thou doest owe thyselfe also vnto me. Thus brother shall I enioye the in the LORDE, refresh ȳ myne entraples in Christ. I haue wrytten vnto the trustynge in thyne obedience, knowynge that thou wilt do aboue it that I do saye & make redy also a lodgyng for me: for I truste me to be restored vnto you thorowe youre prayers. *Epaphras my fellowpresoner saluteth the in Christ Jesu, [and] Marke, Aristarchus, Demas and Luke, my helpers The grace of oure LORDE Jesus Christ be wyth your spirete. Amen.

Coll. 1.8 and. 4.b

¶ The ende of the Epistle of the Apostle Paule vnto Philemon.

The

& mihi & tibi utilis, quem remisi tibi. Tu autem illum (id est, mea uiscera,) suscipe, quem ego uolueram mecum detinere, ut pro te mihi ministraret in uinculis Euangelii: sine consilio autem tuo nihil uolui facere, uti ne uelut ex necessitate bonum tuum esset, sed uoluntarium. Forsitan enim ideo discessit ad horam a te, ut in æternum illum recipieres, iam non ut seruum, sed pro seruo charissimum fratrem, maxime mihi: quanto magis tibi & in carne, & in Domino? Si ergo habes me socium, suscipe illum sicut me. Si autem aliquid nocuit tibi aut debet, hoc mihi imputa. Ego Paulus scripsi mea manu. Ego reddam: ut non dicam tibi quod & teipsum mihi debes. Ita frater ego te fruar in Domino, refice uiscera mea in Christo. Confidens in obedientia tua scripsi tibi, sciens quoniam & super id quod dico facies, simul & para mihi hospitium: nam spero per orationes uestras donari me uobis. Salutat te Epaphras concaptiuus meus in Christo IESV, Marcus, Aristarchus, Demas, & Lucas adiutores mei. Gratia Domini nostri IESV Christi cum spiritu uestro.

AMEN.

¶ Finis epistolæ Pauli Apostoli ad Philemonem.

Epistola

EPISTOla Pauli Apostoli ad Hebræos.

CAPVT PRIMVM.

MVltifariam multisque modis olim Deus loquens patribus in prophetis, nouissime diebus istis locutus est nobis in filio, quem constituit hæredem uniuersorum, per quem fecit & secula. Qui cum sit splendor gloriæ & figura substantiæ eius, portansque omnia uerbo uirtutis suæ, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis: tanto melior angelis effectus, quanto differentius præ illis nomen hæreditauit. Cui enim dixit aliquando angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, & ipse erit mihi in filium. Et cum iterum introducit primogenitum in orbem terræ, dicit: Et adorent eum omnes angeli Dei. Et ad angelos quidem dicit: Qui facit angelos suos spiritus, & ministros suos flāmam ignis. Ad filium autē: Thronus tuus Deus in seculum seculi, uirga æquitatis, uirga regni tui. Dile-

The Epistle of Paule the Apostle to the Hebrues.

The fyrst Chapter.

GOd speakynge in tymes paste diuersly & many wayes vnto our fathers by his prophetes, at the last hath he spokē in these dayes vnto vs by hys sōne, * whome he hath made heyre of al thynges, by whom also he hath made the world. The whych seynge * he is the bryghtnesse of the glory, and the fygure of hys substaunce, bearynge vp al thynges by the worde of hys power, * makynge a clensynge of synnes, he sytteth at the ryghthāde of the maieste in ẏ heyght: beynge become so much better thā angels, as * he hath optayned by heretage a more excellente name thā they. For vnto whome of ẏ angels said he at ony time. * Thou arte my sonne, thys daye haue I begotten the? And agayne: * I shalbe a father vnto hym, & he shalbe a sonne vnto me. And whan he bryngeth the fyrst begottē sonne agayne into the cōpasse of ẏ worlde, he sayeth: * And let all the angels of God worshippe hym. And vnto ẏ angels truly sayeth he: * Whych maketh hys angels spretes, & hys ministers a flame of fyre. But vnto the sōne. * Thy seat God is for euer and euer, the rodde of thy kyngdome is a rod of ryghteousnes.

A
Math. 28. c
Sap. 7. d
2. Cor. 4. a
Coll. 1. d
Ephes. 1. a
Math. 1. c
Luce. 2. a
Philip. 2. a
B
Psal. 2. a
Act. 13. d
2. Reg. 7. c
Psal. 96. a
Psal. 103. a
Psal. 44. b

Thou

Thou haſt loued ryghteouſneſſe, & haſt hated wyckednes, therfore hath God, euen thy God anoynted the with oyle of gladneſſe aboue thy companions. And: ✶ Thou LORD dyddeſt create the earth at the begynnynge, and the heauens are the workes of thy handes. ✶ They ſhall perysh, but thou ſhalt endure, and they all ſhall waxe olde as a garmente. And as a cloth ſhalte thou chaunge them, and they ſhalbe chaunged: but thou arte euen the ſame, and thy yeares ſhall not fayle. ✝ But vnto whome of the angels ſayd he at ony tyme: ✶ Syt thou at my ryghthande, vntyll I lay thyne enemyes a foote ſtoole of thy fete? Are they not all miniſtrynge ſpretes, ſente to the miniſtracion, be cauſe of the that do receaue the heretage of ſaluacion?

Pſal. 101.b

Pſal. 101.b
Eſai. 51.b
2. Petri. 3.b

Pſal. 109.a

Dilexiſti iuſtitiam, & odiſti iniquitatem, propterea unxit te Deus, Deus tuus oleo exultationis præ participibus tuis. Et: Tu in principio Domine terram fundaſti, & opera manuum tuarum ſunt cœli. Ipſi peribunt, tu autem permanebis, & omnes ut uestimentum ueteraſcent. Et uelut amictum mutabis eos, & mutabuntur: tu autem idem ipſe es, & anni tui non deficient. Ad quem autem angelorum dixit aliquando: Sede a dextris meis: Quoaduſque ponam inimicos tuos ſcabellum pedum tuorum? Nonne omnes ſunt adminiſtratorii ſpiritus, in miniſterium miſſi propter eos qui hæreditatem capiunt ſalutis?

The. ii. Thapter.

CAPVT II.

A WE oughte therfore more earneſtly to marke ỹ thinges that we haue herde, leſt happely we do flowe thorow. For yf the worde ✶ that was ſpoken by angels, became ſure, and euery tranſgreſſion and diſobedience dyd receaue a due recompence of reward: howe ſhall we eſcape yf we ſhall deſpyſe ſo greate a ſaluacion? the which ✶ after that it began fyrſte to be preached by the LORD, by the that herde it, ✶ it was confyrmed vnto vs, God bearynge wytneſſe ‡ with tokens, and wonders, and dyuerſe miracles, and gyftes of ỹ holy gooſt, according vnto hys owne wyll. B For God hath not ſubdued the worde to come, whereof we ſpeake vnto angels.

Gen. 18.c and. 19.c

Marc. 1.b

Marci. 16.c
‡ Act. 15.b

B

PROpterea abundantius oportet obſeruare nos ea quæ audiuimus, ne forte perefluamus. Si enim qui per angelos dictus eſt ſermo, factus eſt firmus: & omnis præuaricatio & inobedientia accepit iuſtam mercedis retributionem, quomodo nos effugiemus, ſi tantã neglexerimus ſalutem? quæ cum initium accepiſſet enarrari per Dominum, ab iis qui audierunt, in nos confirmata eſt, conteſtante Deo ſignis, & portentis, & uariis uirtutibus, & ſpiritus ſancti diſtributionibus, ſecundum ſuam uoluntatem. Non enim angelis ſubiecit deus orbẽ terrę futurũ, de quo loqui-

loquimur. Testatus est autem in quodam loco quis, dicens: Quid est homo, quod memor es eius, aut filius hominis, quoniam uisitas eum? Minuisti eum paulominus ab angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In eo enim quod omnia ei subiecit, nihil dimisit non subiectum ei. Nunc autem nec dum uidemus omnia subiecta ei. Eum autem qui modico quã angeli minoratus est, uidemus IESVM propter passionem mortis, gloria & honore coronatum, ut gratia Dei pro omnibus gustaret mortem. Decebat enim eum propter quẽ omnia, & per quem omnia, qui multos filios in gloriã adduxerat, authorem salutis eorum, per passionem cõsummari. Qui enim sanctificat & qui sanctificantur, ex uno omnes. Propter quã causam nõ cõfunditur fratres eos uocare, dicens: Nũciabo nomen tuum fratribus meis, in medio ecclesiæ laudabo te. Et iterum: Ego ero fidens in eum. Et iterum: Ecce ego & pueri mei quos dedit mihi Deus. Quia ergo pueri communicauerunt carni & sanguini, & ipse similiter participauit eisdẽ, ut p mortẽ destrueret eũ qui habebat mortis imperiũ: id est, diabo-

gels. For one testifyeth in a place, sayenge: * What is man, that thou arte mynde ful of hym? or the sonne of man, because þ doest visite hym? Thou haste made hym a lytle lesse than the angels, thou hast crowned hym wyth honoure and glory, & hast set hym abour the worckes of thy hãdes. All thynges hast thou put in subiecton vnder hys fete. * For in that he hath put all thynges vnder hym, he hath lefte nothynge þ is not put vnder hym. Neuertheless now do not we yet se all thynges put vnder him. But him which is made a lytle lesse thã the angels [namely] Jesus, we se * to be crowned wyth glory & honoure, by the reason of the sufferynge of death, that by the grace of God he * shuld taiste of death for all men. For it became hym, for whose sake are all thynges, and by whome are all thynges, whych had brought many chyldrẽ vnto glory, the author of theyr saluacion, to be made perfecte thorow sufferynge. For he that sanctifyeth, and they that are sanctifyed, are all of one. For the whyche cause he is not ashamed to call them brethren, sayenge: * I shal shewe thy name vnto my brethren, in the myddes of the cõgregacion wyl I prayse the. And agayne: * I shalbe trustyng in hym. And agayne: ‡ Beholde, here am I, and the chyldren whyche God hath geuen me. Because therfore that chyldren haue taken parte wyth flesh and bloude, * he lyke wyse hath also takẽ parte wyth thẽ, ‡ that by death he myghte destroye hym, which had the rule of death: that is,

Psal. 8.b
1. Cor. 15.f
Psalm. 2.a
1. Cor. 15.f
Psal. 21.c
Psal. 17.a
Esai. 12.a
‡ Esay. 8.d
Philip. 2.a
‡ Osee. 13.c
1. Cor. 15.f
2. Tim. 1.b

the

the deuell, and that he myghte delyuer them that were in bondage all theyr lyfe tyme, by reason of ỳ feare of death. ffor he taketh no where the angels vpon hym, but the sede of Abraham taketh he vpon hym. Wherfore he oughte * to be lyke vnto his brethrẽ in all thynges, that he myght become a mercyful and faythful byshoppe by God, that he myght be fauourable vnto the peoples synnes.

Philip. 2.a

Heb. 5.a

* ffor in that thynge wherein he suffred and was proued, he is able to helpe them also that are tempted.

The.iii.Chapter.

A Wherfore ye holy brethren, partakers of the heauenly callynge, consyder the Apostle and byshop of oure acknowlegynge, [namely] Jesus,

1.Cor.4.a

whyche is * faythfull vnto hym that

‡Nu.12.a

hath ordyned hym, euen ‡as Moses also in all hys house. ffor thys man was counted worthy of greater glory before Moses, as he hath more prayse that buyldeth a house, thã the house it selfe. ffor euery house is buil

Gen.1.a

ded of some body, * but he that created all thynges, it is God. And Moses truly was faithful in al his house

Deut.18.c

lyke a seruaunte, * for a wytnesse of those thynges that were to be spokẽ: But Christe lyke as a chylde in hys owne house, * the whyche house are

1.Cor.3.b and.6.c

we yf we shall kepe stedfast the confidence and reioycynge of * hope vnto the ende. Wherfore as sayeth the

Rom.5.a

Psal.94.b holy goost: * To day yf ye shal hear hys voyce, harden not ye youre hartes, * as in the prouokynge to anger

Exod.17.a

accordyng to the daye of temptacõ in

diabolum, & liberaret eos qui timore mortis per totam uitam obnoxii erant seruituti. Nusquam enim angelos apprehendit, sed semen Abrahæ apprehendit. Vnde debuit per omnia fratribus similari, ut misericors fieret & fidelis pontifex ad Deum, ut repropitiaret delicta populi. In eo enim in quo passus est ipse, et tentatus, potens est et eis qui tentantur auxiliari.

CAPVT III.

VNde fratres sancti, uocationis cœlestis participes, consyderate Apostolum & pontificem confessionis nostræ IESVM, qui fidelis est ei qui præfecit illum, sicut & Moses in omni domo eius. Amplioris enim gloriæ iste præ Mose dignus est habitus, quanto ampliorem honorem habet domo qui fabricauit illam. Omnis nanque domus fabricatur ab aliquo, qui autem omnia creauit, Deus est. Et Moses quidem fidelis erat in tota domo eius tanquam famulus, in testimonium eorum quæ dicenda erant: Christus uero tanquam filius in domo sua, quæ domus sumus nos, si fiduciam & gloriam spei usq; ad finẽ firmam retineamus. Quapropter sicut dicit spiritus sanctus: Hodie si uocem eius audieritis, nolite obdurare corda uestra, sicut in exacerbatione secundũ diem tentationis in de-

in deserto, ubi tentauerunt me patres uestri, probauerunt & uiderunt opera mea quadraginta annis. Propter quod infensus fui generationi huic, & dixi: Semper hi errant corde: Ipsi autem non cognouerunt uias meas quibus iuraui in ira mea, si introibũt in requiẽ meam. Videte fratres, nequando sit in aliquo uestrum cor malum incredulitatis, discedendi a Deo uiuo, sed adhortamini uosmetipsos per singulos dies, donec hodie cognominatur, ut non obduretur quis ex uobis fallacia peccati. Participes enim Christi effecti sumus, si tamen initiũ substantiæ eius usque ad finẽ firmũ retineamus, dũ dicitur: Hodie si uocem eius audieritis, nolite obdurare corda uŕa, quemadmodum in illa exacerbatione. Quidam enim audientes exacerbauerunt, sed non uniuersi, qui profecti sunt ab Aegypto per Mosen. Quibus autem infensus est quadraginta annis? Nõne illis qui peccauerũt, quorum cadauera prostrata sunt in deserto? Quibus autem iurauit non introire in requiem ipsius, nisi illis qui increduli fuerunt? Et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem.

in the wylderneſſe, where youre fathers dyd tẽpte me, they proued me and * sawe my workes forty yeare. Wherfore I was wroth wyth thys generaciõ, and sayd: These do euer erre wyth theyr hartes. But they dyd not knowe my wayes, vnto whõ I dyd sweare in myne anger, ỹ they shall not entre into my reste. Take hede brethrẽ, leſt ther be an euel vnbeleuynge harte in ony of you, to departe from the lyuynge God: but exhorte yourſelues euery daye ſo lõge as it is called * to daye, that none of you be hardened wyth the deceatfulneſſe of ſynne. For we are become partakers of Chriſte, * yf we at the leeſt kepe ſure the begynnynge of hys ſubſtaunce vnto the ende, vntyl it is sayde. * To daye yf ye shal hear hys voyce, harden not your hartes, as in that prouokynge to anger. For ſome as they herde, dyd prouoke to anger, but not all they that wente oute of Egipte by Moſes. But wyth whome was he angry the fortye yeares? Was it not wyth them that dyd ſynne, whoſe bodyes were ouerthrowen in the deſerte? * But vnto whome dyd he ſweare not to entre into hys reſte, ſaue vnto them that were vnbelyuynge? And we ſe that they coulde not entre into hys reſte becauſe of vnbeleſe.

Deut. 11. c
Hebr. 13. b
Mat. 10. c and. 24. a
Pſal. 94. b
Num. 14. c

CAPVT IIII.

Timeamus ergo ne forte relicta pollicitatiõe introeũdi in requiẽ eius existimetur aliquis ex no-

The. iiii. Chapter.

Let vs therfore feare leſte happely the promiſe of entrynge into hys reſte beynge left, ony of vs be ſup-

to be wantyng: ffor it is shewed vn
Esay.7.b Roma.1.b to vs also, as vnto them. * But the worde of the preachynge dyd not auayle them, not beynge myxte wyth the fayth of them that herde it. ffor we that haue beleued shall entre into hys rest, as he hath sayde: As I haue sworen in my wrath, they shall not entre into my rest. And truly [ỹ spake he] whã ỹ workes frõ the creacion of ỹ worlde were fynyshed. ffor he sayde in a certayne place of the seuẽth day on this wyse: * And God rested the seuenth daye frõ all his workes. And in this place again: * They shal not entre into my rest. Because than it followeth some to entre therin, & they whom it was fyrst shewed dyd not entre because of myssbelefe, he appoynted agayne a certayne daye [namely] to day, sayeng by Dauid after so lõge seasõ as it is rehearsed aboue: * To day yf ye shal heare his voyce, harden not your hartes. ffor yf Jesus [Naue] had geuẽ them rest, he shulde neuer speake of another day afterward. Therfore is the restynge leste vnto ỹ people of God. ffor he ỹ is entred into hys rest, the same hath rested frõ his workes, * as god also frõ his. Let vs therfor make haist to entre into ỹ rest, ỹ nomã do fal in thesame ensãple of vnbelefe. ffor ỹ worde of God is quycke, and myghty, & goynge more thorow thã a two edged * swearde, & reachynge vntyll ỹ partynge of ỹ soule & spyrete, and of the ioyntes and maryes, and the discerner of the thoughtes and intentes of the harte. * And ther is no creature inuisible in hys syghte: but

Gen.2.a

Psal.94.b

Psal.94.b

Gen.2.a

Esa.49.a Ephe.6.b Hebr.12.c

Eccli.15.c

ex nobis deesse: Etenim & nobis nunciatũ est, quemadmodum & illis. Sed non profuit illis sermo auditus, nõ admixtus fidei ex iis quæ audierunt. Ingrediemur em̃ in requiem eius qui credidimus, quemadmodũ dixit: Sicut iuraui in ira mea, si introibũt in requiẽ meam. Et quidẽ operibus ad institutionẽ mũdi perfectis. Dixit enim in quodã loco de die septima sic: Et requieuit deus die septima ab omnibus operibus suis. Et in isto rursum: Si introibũt in requiẽ meã. Quoniã ergo superest introire quosdã in illam, & ii quibus prioribus annunciatũ est, non introierunt propter incredulitatem, iterũ terminat diem quẽ dã, hodie, in Dauid dicendo post tantũ temporis, sicut supra dictũ est: Hodie si uocem eius audieritis, nolite obdurare corda uã. Nam si eis Iesus requiem præstitisset, nunquã de alia loqueretur post hac die. Itaque relinquitur sabbatismus populo Dei. Qui enim ingressus est in requiẽ eius, etiã ipse requieuit ab operibus suis, sicut & a suis deus. Festinemus ergo ingredi in illã requiẽ, ut ne in idipsum quis incidat incredulitatis exemplũ. Viuus est enim sermo dei, & efficax, & penetrabilior omni gladio ancipiti, & pertingens usq; ad diuisionem animę ac spiritus, cõpagum quoq; ac medullarum, & discretor cogitationum & intentionum cordis. Et non est ulla creatura inuisibilis in cõspectu eius.

omnia

omnia autē nuda & aperta sunt oculis eius, ad quē nobis sermo. Habentes ergo pontificem magnum, qui penetrauit cœlos, IESVM filiū dei, teneamus spei nostræ cōfessionem. Non enim habemus pontificem qui non possit cōpati infirmitatibus nostris, tentatum aūt per omnia pro similitudine, absq; peccato. Adeamus ergo cū fiducia ad thronum gratiæ eius, ut misericordiam cōsequamur, & gratiā inueniamus in auxilio oportuno.

all thynges are bare and open vnto hys eyen, vnto whome we speake. We therfore hauynge a *great hygh preest, whych hath passed thorow the heauēs, euen Jesus the sōne of God, let vs holde fast the knowlege of our hope. ffor we haue not a hygh preste ẏ be not able to haue cōpassiō wt our weakenesses, but ẏ was tēpted ouer all for an ensāple, *wythout synne. Let vs therfore wt boldnesse go vnto ‡the seate of his grace, that we may optayne mercy, and fynde grace in a conuenyente helpynge tyme.

*Hebr.3.a 6.c.8.a and.9.b *Esa.53.b *Rom.8.a *2.Cor.5.c ‡Rom.5.c

CAPVT V.

The.v.Chapter. ✠

OMnis nanq; pontifex ex hominibus assumptus, pro hominibus cōstituitur, in iis quæ sūt ad deū, ut offerat dona & sacrificia pro peccatis, qui condolere possit iis qui ignorant & errant, qm̄ & ipse circūdatus est infirmitate: & propterea debet quemadmodū pro populo, ita etiam & pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui uocatur a deo, quemadmodum & Aaron, sic & Christus non semetipsum clarificauit, ut pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quēadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec: qui in diebus carnis suæ, preces supplicationesq; ad eum qui possit illum saluum facere a morte, cum clamore ualido, & lachrymis offerens, exauditus est pro sua

FOr euery hygh preest take from men, is ordyned for mē, in those thynges ẏ per tayne vnto God, ẏ *he do offer vp gyftes & sacrifices for synnes, whych may be able to haue cōpassion of thē ẏ are ignorant & are out of the waye, because ẏ he also is clothed wt infirmite: & therfor ought he as for ẏ people, so to offer for himselfe also for ẏ synnes. Nother dothe ony man take the honoure vpō him, but he that is called of God, * lyke as Aaron also. And euen so dyd not Christe glorifye hymselfe, that he shulde become a hyghe preste, but he that spake vnto hym: * Thou arte my sonne, thys daye haue I begottē the. Like as he sayeth also in another place: * Thou arte a preste for euer after the order of Melchisedek, ‡ * wyche offerynge vp prayers and supplicatiōs in ẏ dayes of his flesshe vnto hym, whych was able to saue hym from death, wyth greate crye and teares, he was herde accordyng

*Levit.9.b *Exod.28.a *Num.17.a *Psal.2.a *Psal.109.a *Luc.23.c *Joh.17.a

to hys honoure. * And truely whan
Philip. 2.a he was Gods sõne, he learned obedience by those thynges ỳ he suffred.
And beyng made perfect he became vnto al them ỳ obeye him, ỳ cause of euerlastyng saluacion, called of god the hygh preest after ỳ order of Melchisedek: Wherof we haue a greate matter & interpretable to speake, for
a.Cor. 3.a ye are become weake to heare. * ffor where ye oughte to be maysters by reasõ of ỳ tyme, ye nede agayne to be taught which be ỳ principles of ỳ begynnyng of ỳ wordes of god, & are become such as haue nede of mylke, & not stroge meate. ffor euery one ỳ is partaker of ỳ mylke, is not partner of ỳ worde of ryghteousnesse: for he is a babe. But stroge meate belõgeth vnto thẽ ỳ be perfect, those ỳ by reasõ of ỳ vse haue exercised wyttes to the iudgement of good and euell.

The.vi.Chapter.

Wherfor leauing ỳ doctrine of ỳ begynnyng of Christ let vs procede vnto more perfecte thynges, not layenge agayne ỳ fũdamẽt of repentaũce frõ deade workes, & fayth vnto God, of baptisynges, of doctrine, of layeng on also of hãdes, & the resurrectiõ of the deade, and euerlastynge iudgement. And thys shall we do * yf God
Act. 18.c Iacob. 4.b ‡ Heb. 10.c shall permytte it. ‡ ffor it is impossible them that haue ben lyghtened, haue also taysted the heauenly gyft, & are become partakers of the holy goost, haue neuertheless * taysted
2.Petri. 2.b of the good worde of God, and the powers of the worlde to come, and are fallẽ away, to be renewed agayn vnto

sua reuerentia. Et quidem cum esset filius Dei, didicit ex iis quæ passus est obedientiam. Et consummatus, factus est õnibus obtemperantibus sibi causa salutis æternæ, appellatus a Deo ponti fex iuxta ordinẽ Melchisedec. De quo nobis grandis sermo & interpretabilis ad dicendũ, quoniam imbecilles facti estis ad audiendum. Etenim cum debe retis magistri esse propter tempus, rursum indigetis, ut uos doceamini quę sint elementa exordii sermonũ dei, & facti estis quibus lacte opus sit, non solido cibo. Omnis em̃ qui lactis est particeps, expers est sermonis iustitiæ: paruulus enim est. Perfectorum autem est solidus cibus, eorũ qui pro consuetudine, exercitatos habẽt sẽsus ad discretionẽ boni ac mali. CAP. VI.

Quapropter intermittentes inchoationis Christi sermonem, ad perfectiora feramur, non rursum iacientes fundamentum pœnitentiæ ab operibus mortuis, & fidei ad Deum, baptismatũ, doctrinæ, impositionis quoque manuum, ac resurrectionis mortuorum, & iudicii æterni. Et hoc faciemus, siquidẽ permiserit Deus. Impossibile em̃ est eos qui semel sunt illuminati, gustauerũt etiã donũ cœleste, & participes facti sũt spũs sãcti, gustauerũt nihilominus bonũ dei uerbum, uirtutesque seculi uenturi, & prolapsi sunt, rursus renouari

ad pœ-

ad pœnitentiam, rursus crucifigentes sibimetipsis filium Dei, & ostentui habentes. Terra em̄ sæpe uenientem super se bibens imbrem, & germinans herbā oportunam illis a quibus colitur, accipit benedictionem a Deo: proferens autem spinas ac tribulos, reproba est, & maledicto proxima, cuius consummatio in combustionem. Confidimus autem de uobis dilectissimi meliora, & uiciniora saluti: temetsi ita loquimur. Non enim iniustus est Deus, ut obliuiscatur operis uestri, & dilectionis, quam ostendistis in nomine ipsius, qui ministrastis sanctis & ministratis. Cupimus autem unumquemque uestrum eandem ostentare sollicitudinem, ad expletionem spei usque in finem, ut non segnes efficiamini, uerum imitatores eorum qui fide & patientia hæreditabunt promissiones. Abrahæ nanque promittens Deus, quoniam neminem habuit per quē iuraret maiorem, iurauit per semetipsum, dicens: Nisi benedicens benedicam te, & multiplicans multiplicabo te. Et sic longanimiter ferens, adeptus est re promissionem. Homines enim per maiorem se iurant, & omnis controuersiæ eorum finis ad confirmationem est iuramentum. In quo abūdantius uolēs Deus ostēdere pollicitatiōes hęredibus immobilitatē cōsilii sui, interposuit iusiurādū, ut ꝑ duas res īmobiles, qui-

vnto repentaunce, crucifyenge vnto themselues the sonne of God agayn and makynge a mocke of hym. For B the earth drynkynge in the dew that doth fal oft vpō it, & bryngynge forth grasse cōuenient vnto thē of whome it is dressed, receaueth the blessynge of God: but bryngyng forth thornes and thystles, it is euel, and nexte vnto cursynge, whose ende is vnto burnynge. But we trust better thynges and more nearer to saluacion of you most beloued, although we speak so. *For God is not vniust ẏ he do forget your worke & loue, the whych ye haue shewed in hys name, whyche haue ministred vnto ẏ sayntes, and do ministre. But we desyre euery one of you to shewe the same carefulnesse, to the fulfyllynge of ẏ hope vntyll the ende, ẏ ye become not slouthfull, but theyr followers whyche shall enherete the promyses by fayth and pacience. For God promysynge vnto Abraham, because he had noman greater by whome he myght sweare, * he dyd sweare by hymselfe, sayenge: Wythout that blessynge I shall blesse the, and multyenge I shall multiplye the. And so hauynge pacience a longe season, he gat the promyse. For men do C sweare by one greater than them selues, *and an othe is the ende to confyrme all theyr controuersy. In the whych thynge God wyllynge more plentyfullyer to shew vnto ẏ heyres of the promyses, ẏ stablenesse of hys coūsell, he put an oth betwene, that by two vnmouable thynges, by the

Math. 25. d

Gen. 22. c

Exod. 22. b

which it is vnpossible for god to lye, we maye haue a moost sure cõforte we ỳ flye to laye holde on the hope set afore vs, the whych we haue as a sure and stedfast anker of oure soule and entrynge in vntyll the inmoost of the vayle, where the forerunner Jesus is gone in for vs, beyng made high preest for euer after the order of Melchisedek.

The.vii.Chapter.

A Gen.14.a

FOr this Melchisedek, *the kynge of Salem, the preest of the moost hyghe God, whych met Abrahã beynge returned from the slaughter of the kynges, and blessed hym, vnto whom dyd Abraham also deale tythes of all thynges: fyrst truely is he that is called kynge of ryghteousnesse, but afterwarde kynge of Salem, whych is to saye kynge of peace wythout father, wythout mother, wout kynne, haupnge nother begynnynge of dayes, nor ende of lyfe, but lykened vnto the sonne of God, remayneth a preest for euer. And behold how great this is, vnto whom Abraham the patriarke also gaue tythes

Num.18.b 2.Par.31.b of ỳ chefest. *And verely they of the chyldren of Leui that receaue ỳ preesthode, haue a commaundemente to take tythes accordynge to the lawe, that is, of theyr brethren, although they also be come out of the loynes

B of Abraham. But he whose kynred is not coũted amonge them, toke tythes of Abraham, and blessed hym ỳ had ỳ promysses. And wythout gaynsayenge is that bleste of the better, whych is lesse. And here truly do mẽ that

quibus impossibile est mentiri Deum, fortissimum solatium habeamus, qui confugimus ad tenendam propositam spem, quã sicut anchoram habemus animæ tutam ac firmam, & inceden tem usque ad interiora uelaminis, ubi præcursor pro nobis introiit IESVS, secũdum ordinem Melchisedech pontifex factus in æternum.

CAPVT VII.

HIc enim Melchisedec, rex salẽ, sacerdos Dei summi qui obuiauit Abrahæ regresso a cæde regum, & benedixit ei, cui & decimas omnium diuisit Abraham, primum quidem qui interpretatur rex iustitiæ, deinde autem & rex Salem, quod est, rex pacis, sine patre, sine matre, sine genealogia, neq; initium dierũ, neque finem uitæ habens, assimilatus autem filio Dei, manet sacerdos in perpetuum. Intuemini autem quantus sit hic, cui & decimas dedit de præcipuis Abraham patriarcha. Et quidem de filiis Leui sacerdotiũ accipientes, mandatum habent decimas sumere a populo secũdum legem, id est, a fratribus suis, quanquam & ipsi exierint de lumbis Abrahæ. Cuius autem generatio non annumeratur in eis, decimas sumpsit ab Abraham, & hunc qui habebat repromissiones benedixit. Sine ulla autem contradictione quod minus est a meliore benedicitur. Et hic quidem decimas

decimas morientes homines accipiunt, ibi autem contestatur quia uiuit: & (ut ita dictum sit) per Abraham & Leui qui decimas accipit, decimatus est: adhuc enim in lumbis patris erat, quando obuiauit ei Melchisedec. Si ergo consummatio per sacerdotium Leuiticum erat, (populus enim sub ipso legem accepit) quid adhuc necessarium fuit secundum ordinem Melchisedec alium surgere sacerdotem, & non secundum ordinem Aaron dici? Translato enim sacerdotio, necesse est ut & legis translatio fiat. In quo enim hæc dicuntur, de alia tribu est, de qua nullus altario præsto fuit. Manifestum est enim quod ex Iuda ortus sit Dominus noster, in qua tribu nihil de sacerdotibus Moses locutus est. Et amplius adhuc manifestum est si secundum similitudinem Melchisedec exurgat alius sacerdos, qui non secundum legem mandati carnalis factus est, sed secundum uirtutem uitæ insolubilis. Contestatur enim: Quoniam tu es sacerdos in æternum secundum ordinem Melchisedec. Reprobatio quidem fit præcedētis mandati, propter infirmitatem eius & inutilitatem: nihil enim ad perfectum adduxit lex, introductio uero melioris spei, per quam proximamus ad Deum. Et quantum est sine iureiurado (alii quidem sine iureiurando sacerdotes facti sunt, hic autem cum iureiurando per eum qui dixit ad illum: Iurauit dominus & non pœnitebit eum: tu es sacerdos in æternum) tanto melioris testamenti sponsor factus est Iesus. Et illi quidem plures sacerdotes facti sunt eo quod morte prohibentur permanere: hic autem eo quod permaneat in æternum, sempiternum habet sacerdotium. Vnde & saluare in perpetuum potest accedentes per semetipsum Deo, semper uiuens ad interpellandum pro nobis. Talis enim decebat ut nobis esset pontifex sanctus, innocens, impollutus, segregatus a peccatoribus, & excelsior cœlis factus: qui non habet necessitatem quotidie quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel seipsum offerendo. Lex enim homines constituit sacerdotes infirmitatem habentes: sermo autem iurisiurandi qui post legem est, filium in æternum consummatum.

Caput VIII.

Capitulum autem super ea quæ dicuntur: Talem habemus pontificem qui consedit in dextera sedis maiestatis in cœlis, sanctorum minister & tabernaculi quod fixit Dominus, non homo. Omnis enim pontifex ad offerendum munera & hostias constituitur: unde necesse est & hunc habere aliquid quod offerat. Si ergo esset super terram, nec sacerdos esset, cum essent qui offerrent secundum legem munera, qui exemplari & umbræ deseruiunt cœlestium, sicut responsum est Moysi cum consummaret tabernaculum: Vide inquit, omnia facito secundum exemplar quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium quanto & melioris testamenti mediator est, quod super melioribus promissionibus sanctum est. Nam si illa prima culpa non esset, nequaquam secundi locus inquireretur. Vituperans enim dicit: Ecce dies uenient dicit dominus, & consummabo super domum Israel & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum in die qua apprehendi manum eorum ut educerem illos de terra Ægypti: quia ipsi non permanserunt in testamento meo, & ego neglexi eos dicit dominus. Quoniam hoc testamentum quod disponam domui Israel post dies illos dicit dominus, dabo leges meas in mente eorum, & super corda eorum scribam eas: & ero illis in deum, & ipsi erunt mihi in populum. Et non docebit unusquisque ciuem suum & unusquisque fratrem suum dicens: Cognosce dominum: quoniam omnes cognoscent me a paruo eorum usque ad magnum eorum: quoniam propitius ero iniquitatibus eorum, & peccatorum eorum & iniquitatum eorum iam non memorabor amplius. In eo autem quod dicit nouum, ueterauit prius. Quod autem antiquatur & senescit, prope interitum est.

Habuit quidem & prius iustificationes seruitutis & sanctum seculare. Tabernaculum enim factum est primum in quo erat candelabrum & mensa & propositio panum, quæ dicitur sancta. Post duplex autem uelum tabernaculum quod dicitur sancta sanctorum, habens thuribulum aureum & arcam testamenti circumtectam undique auro, in qua urna aurea habens manna, & uirga Aaron quæ fronduerat, & tabulæ testamenti: desuper autem cherubin gloriæ obumbrantes propitiatorium: de quibus non est modo dicere per singula. His autem sic compositis, in priori quidem tabernaculo semper sacerdotes introibant sacrificia consummantes: in secundum autem semel in anno solus pontifex, non sine sanguine quem offert pro sua & populi ignorantia: hoc significante spiritu sancto, nondum manifestatam esse sanctorum uiam, adhuc priore tabernaculo habente statum: quæ parabola est temporis instantis, in quo munera & hostiæ offeruntur quæ non possunt secundum conscientiam perfectum facere seruantem sacrificium, tantum in cibis & potibus & uariis baptismatibus & iustificationibus carnis usque ad tempus correctionis impositis. Christus autem assistens pontifex futurorum bonorum per amplius & perfectius tabernaculum non manufactum, hoc est non huius creationis, neque per sanguinem hircorum aut uitulorum, sed per proprium sanguinem introiuit semel in sancta æterna redemptione inuenta. Si enim sanguis hircorum & taurorum & cinis uitulæ aspersus inquinatos sanctificat ad emundationem carnis, quanto magis sanguis Christi qui per spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis ad seruiendum Deo uiuenti? Et ideo nouum testamentum mediator est, ut morte intercedente in redemptionem earum prauaricationum quæ erant sub priori testamento, repromissionem accipiant qui uocati sunt æternæ hereditatis. Vbi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est: alioquin nondum ualet dum uiuit qui testatus est. Vnde neque primum sine sanguine dedicatum est. Lecto enim omni mandato legis a Moyse uniuersæ plebi, accipiens sanguinem uitulorum & hircorum cum aqua & lana purpurea & hyssopo, ipsum quoque librum & omnem populum aspersit dicens: Hic sanguis testamenti quod mandauit ad uos deus. Tabernaculum quoque & omnia uasa ministerii similiter sanguine aspergebat. Et omnia pene in sanguine secundum legem mundantur: & sine sanguinis effusione non fit remissio. Necesse ergo est exemplaria quidem eorum quæ in cœlis horum mundari sacrificiis, ipsa autem cœlestia melioribus quam istis hostiis. Non enim in manufactum sanctum secundum exemplar ueri introiuit Christus, sed in ipsum cœlum ut appareat nunc uultui dei pro nobis: neque ut sæpe offerat semetipsum quemadmodum pontifex introit in sancta per singulos annos sanguine alieno: alioquin oportebat eum frequenter pati a constitutione mundi. Nunc autem semel in consummatione seculorum ad destitutionem peccati per hostiam suam apparuit. Et quemadmodum statutum hominibus semel mori, post hoc autem iudicium: sic & Christus semel oblatus ad multorum exhaurienda peccata, secundo sine peccato apparebit exspectantibus se in salutem.

Lex enim umbram habens futurorum bonorum non ipsam imaginem rerum per singulos annos quibus offerunt hostiis, numquam possit accedentes perfectos facere. Alioquin cessassent offerri, propter quod semel mundati nullam amplius haberent conscientiam peccatorum. Sed in ipsis commemoratio fit per singulos annos peccatorum. Impossibile enim est sanguine taurorum & hircorum auferri peccata. Vnde ingrediens mundum dicit: Hostiam & oblationem noluisti, corpus autem aptasti mihi: holocausta pro peccato non tibi placuerunt. Tunc dixi: Ecce uenio, in capite libri scriptum est de me, ut faciam deus uoluntatem tuam. Superius dicens: Quia hostias & oblationes & holocausta pro peccato noluisti nec placuerunt tibi quæ secundum legem offeruntur, tunc dixit: Ecce uenio ut faciam deus uoluntatem tuam. Auferet primum ut sequens statuat. In qua uoluntate sanctificati sumus per oblationem corporis Iesu Christi semel. Et omnis quidem sacerdos præsto est quotidie ministrans & easdem sæpe offerens hostias, quæ numquam possunt auferre peccata. Hic autem unam pro peccatis offerens hostiam in perpetuum sedet in dextera dei, exspectans deinceps donec ponantur inimici eius scabellum pedum eius. Una enim oblatione consummauit in sempiternum sanctificatos. Testimonium autem perhibet nobis & Spiritus sanctus. Postquam enim dixerat: Hoc autem testamentum quod testabor ad illos post dies illos dicit dominus, dans leges meas in cordibus eorum & in mentibus eorum superscribam eas: & peccatorum eorum & iniquitatum eorum non recordabor amplius. Vbi autem horum remissio, iam non est oblatio pro peccato. Habentes itaque fratres fiduciam introitus in sancta in sanguine Christi, quam initiauit nobis uiam nouam & uiuentem per uelamen, hoc est carnem suam, & sacerdotem magnum super domum dei: accedamus cum ueritate in plenitudine fidei, aspersi corda a conscientia mala & abluti corpus aqua mundata: teneamus spei confessionem indeclinatam, fidelis enim est qui promisit: & consideremus inuicem in prouocationem caritatis & bonorum operum, non deserentes collectionem nostram sicut consuetudo quibusdam est, sed consolantes: & tanto magis quanto uidetis appropinquantem diem. Voluntarie enim peccantibus nobis post acceptam notitiam ueritatis, iam non pro peccatis relinquitur hostia: terribilis autem quædam expectatio iudicii & ignis æmulatio quæ consumpturus est aduersarios. Irritam quis faciens legem Moysi sine ullo miseratione duobus aut tribus testibus morietur. Quanto magis putatis deteriora meretur supplicia qui filium dei conculcauerit & sanguinem testamenti pollutum duxerit in quo sanctificatus est, & spiritui gratiæ contumeliam fecerit? Scimus enim qui dixit: Mihi uindicta, ego retribuam dicit dominus. Et iterum: Quia iudicabit dominus populum suum. Horrendum est incidere in manus dei uiuentis. Rememoramini autem pristinos dies in quibus illuminati magnum certamen sustinuistis passionum, & in altero quidem opprobriis & tribulationibus spectaculum facti: in altero autem sortem habentes cum his qui sic conuersati sunt, non enim compassi estis uinctis, & rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes habere uos meliorem & manentem substantiam. Nolite itaque amittere confidentiam uestram quæ magnam habet remunerationem. Patientia enim uobis necessaria est, ut uoluntatem dei facientes reportetis promissionem. Adhuc enim modicum aliquantulum qui uenturus est uenit & non tardabit. Iustus autem meus ex fide uiuit: & si subtractus fuerit, non placebit anime mee in illo. Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionem animæ.

Caput XI.

Est autem fides sperandarum substantia rerum, argumentum non apparentium. Nam in hac testimonium consecuti sunt antiqui. Fide intellegimus aptata esse sæcula uerbo dei, ut ex inuisibilibus uisibilia fierent. Fide plurimam hostiam Abel quam Cain obtulit deo, per quam testimonium consecutus est esse iustus, testimonium perhibente muneribus eius deo: & per illam defunctus adhuc loquitur. Fide Enoch translatus est ne uideret mortem, & non inuenitur quia transtulit eum deus. Ante translationem enim testimonium habuit placuisse deo. Sine fide autem impossibile est placere deo. Credere enim oportet accedentem deo quia est, & inquirentibus se remunerator sit. Fide Noe responsum accipiens de his quæ nondum uidebantur, metuens aptauit arcam in domum suam, per quam damnauit mundum, & iustitiæ quæ per fidem est hæres factus est. Fide qui uocatus Abraham obtemperauit exire in locum quem accepturus erat in hereditatem, & exiit nescius quo iret. Fide demorauit in terra promissionis tamquam in aliena, in casulis habitans cum Isaac & Iacob coheredibus promissionis eiusdem. Exspectabat enim fundamenta habentem ciuitatem cuius artifex & conditor deus. Fide & ipsa Sara sterilis uirtutem in conceptionem seminis accepit etiam præter tempus ætatis, quoniam fidelem credidit esse qui promiserat. Propter quod & ab uno orti sunt, & quidem emortuato, tanquam sidera cœli in multitudine & sicut harena quæ est ad labium maris innumerabilis. Secundum fidem defuncti sunt omnes isti non acceptis promissionibus, sed a longe eas aspicientes & salutantes & confitentes quia peregrini & aduenæ sunt super terram. Qui enim hæc dicunt significant se patriam inquirere. Et si quidem illius meminissent de qua exierunt, habebant utique tempus reuertendi. Nunc autem melioris desiderant, hoc est cœlestis. Propter quod non confunditur deus uocari deus eorum, paratus enim est illis ciuitatem. Fide obtulit Abraham Isaac cum temptaretur, & unigenitum offerebat qui susceperat promissiones, ad quem dictum est quia in Isaac uocabitur tibi semen, arbitrans quia & a mortuis suscitare potens est deus, unde & illum in parabolam accepit. Fide & de futuris benedixit Isaac Iacob & Esau. Fide Iacob moriens singulos filios Ioseph benedixit, & adorauit fastigium uirgæ eius. Fide Ioseph de exitu filiorum Israel memor fuit, & de ossibus suis mandauit. Fide Moyses natus tribus mensibus a parentibus suis, quia uidebant infantem elegantem, non timuerunt regis edictum. Fide grandis factus Moyses negauit se filium esse filiæ Pharaonis, magis eligens adfligi cum populo dei quam temporalis peccati habere iucunditatem, maiores diuitias æstimans thesauro Ægyptiorum inprobrium Christi. Aspiciebat enim in remunerationem. Fide reliquit Ægyptum non ueritus furorem regis, fortis enim tamquam uidens inuisibilem sustinuit. Fide celebrauit phasma & sanguinis effusionem, ne qui primogenita uastabat tangeret eos. Fide transierunt mare rubrum tamquam per aridam terram, quod experti Ægyptii deuorati sunt. Fide muri Iericho corruerunt circuitu dierum septem. Fide Rahab meretrix non periit cum incredulis, quia suscepit exploratores cum pace. Et quid adhuc dicam? Deficit enim me tempus narrantem de Gedeon, Barac, Samson, Iephte, Dauid, Samuhel & prophetis, qui per fidem deuicerunt regna, operati sunt iustitiam, adepti sunt repromissiones, obturauerunt ora leonum, extinxerunt impetum ignis, effugerunt aciem gladii, conualuerunt de infirmitate, fortes facti sunt in bello, castra uerterunt exterorum. Acceperunt mulieres de resurrectione mortuos suos. Alii autem distenti sunt non suscipientes redemptionem ut melioris inuenirentur resurrectionis. Alii autem ludibria & uerbera experti, insuper & uincula & carceres. Lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt, circumierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti, quibus dignus non erat mundus: in solitudinibus errantes & montibus & speluncis & cauernis terræ. Et hi omnes testimonio fidei probati non receperunt repromissionem, deo pro nobis aliquid melius prouidente, ut non sine nobis consummarentur.

Itaque & nos tantam habentes circumpositam nubem testium, deponentes omne pondus & circumstans nos peccatum per patientiam curramus ad propositum nobis certamen, aspicientes in auctorem fidei & consummatorem Iesum, qui proposito sibi gaudio sustinuit crucem confusione contempta, atque in dextera sedis dei sedet. Recogitate enim eum qui talem sustinuit a peccatoribus aduersum semetipsos contradictionem, ut non fatigemini animis uestris deficientes. Nondum enim usque ad sanguinem restitistis adnitentes aduersus peccatum, & obliti estis consolationis quæ uobis tamquam filiis loquitur dicens: Fili mi, noli negligere disciplinam domini, neque fatigeris dum ab eo arguis. Quem enim diligit dominus castigat, flagellat autem omnem filium quem recipit. In disciplina perseuerate. Tamquam filiis uobis offert se deus. Quis enim filius quem non castigat pater? Quod si extra disciplinam estis cuius participes facti sunt omnes, ergo adulteri & non filii estis. Deinde patres quidem carnis nostræ habuimus eruditores & reuerebamur eos: non multo magis obtemperabimus patri spirituum & uiuemus? Et illi quidem ad modicum secundum uoluntatem suam erudiebant nos: hic autem in utilitatem ad participationem sanctificationis eius. Omnis autem disciplina in præsenti quidem uidetur non esse gaudii sed mœroris: postea autem fructum pacatissimum exercitatis per eam reddet iustitiæ. Quapropter remittite manus remissas & genua debilia, & gressus rectos facite pedibus uestris, ut non claudicans quis erret, magis autem sanetur. Pacem sequimini cum omnibus & sanctificationem, sine qua nemo uidebit deum. Contuentes ne quis desit gratiæ dei, ne qua radix amaritudinis sursum germinans impedit, & per hanc inquinentur multi. Ne quis fornicator aut profanus ut Esau qui propter unam escam uendidit primogenita sua. Scitis enim quod & postea cum uoluisset hereditare benedictionem reprobatus est, non enim inuenit locum pœnitentiæ quamuis cum lacrimis inquisisset eam. Non enim accessistis ad tractabilem montem & accensum igni & turbinem & caliginem & procellam & tubæ sonum & uocem uerborum, quam qui audierunt excusauerunt ne sibi uerbum adiceretur. Non enim ferebant quod dictum est: Et si bestia montem tetigerit lapidabitur. Et sic terribile quod uidebatur fuit: Moyses dixit: Exterritus sum & tremebundus. Sed accessistis ad Sion montem & ciuitatem dei uiuentis Hierusalem cœlestem & multorum milia angelorum frequentiam & ecclesiam primitiuorum qui conscripti sunt in cœlis & iudicem omnium deum & spiritus iustorum perfectorum & testamenti nouæ mediatorem Iesum & sanguinis aspersionem melius loquentem quam Abel. Videte ne recusetis loquentem. Si enim illi non effugerunt recusantes eum qui super terram diuinabat, multo magis nos qui de cœlis loquentem. Cuius uox mouit tunc terram, nunc autem repromittit dicens: Adhuc semel ego mouebo non solum terram sed & cœlum. Quod autem adhuc semel dicit, significat mobilium translationem tamquam factorum, ut maneant immobilia. Vos autem qui regnum immobile accipitis habete gratiam per quam seruiamus placentes deo cum metu & reuerentia. Etenim deus noster ignis consumens est.

Caritas fraternitatis maneat in uobis. Hospitalitatem nolite obliuisci, per hanc enim latuerunt quidam angelis hospitio receptis. Memores estote uinctorum tamquam & uos compedibus uinciti, & laborantium quasi & ipsi in corpore morantes. Honorabile connubium in omnibus & thorus immaculatus. Fornicatores autem & adulteros iudicabit deus. Sine auaritia sint mores uestri, contenti præsentibus. Ipse enim dixit: Non te deseram neque derelinquam. Itaque confidenter dicamus: Dominus mihi adiutor, non timebo quid faciat mihi homo. Memores estote præpositorum uestrorum qui uobis locuti sunt uerbum dei, quorum intuentes exitum conuersationis imitamini fidem. Iesus Christus heri & hodie ipse & in sæcula. Doctrinis uariis & peregrinis nolite abduci. Optimum enim est gratia stabilire cor, non escis quæ non profuerunt ambulantibus in eis. Habemus altare de quo edere non habent potestatem qui tabernaculo deseruiunt. Quorum enim animalium infertur sanguis pro peccato in sancta per pontificem, horum corpora cremantur extra castra. Propter quod & Iesus ut sanctificaret per suum sanguinem populum extra portam passus est. Exeamus igitur ad eum extra castra improperium eius portantes. Non enim habemus hic manentem ciuitatem, sed futuram inquirimus. Per ipsum ergo offeramus hostiam laudis semper deo, hoc est fructum labiorum confitentium nomini eius. Beneficentiæ autem & communionis nolite obliuisci, talibus enim hostiis promeretur deus. Obedite præpositis uestris & subiacete eis. Ipsi enim pernoctant pro animabus uestris quasi rationem reddituri, ut hoc cum gaudio faciant & non gementes, hoc enim non expedit uobis. Orate pro nobis. Confidimus enim quia bonam conscientiam habemus, in omnibus bene uolentes conuersari. Amplius autem deprecor hoc facere, ut celerius restituar uobis. Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti sempiterni, Iesum dominum nostrum, aptet uos in omni bono ut faciatis uoluntatem eius, faciens in nobis quod placeat coram se per Iesum Christum, cui gloria in sæcula sæculorum. Amen. Obsecro autem uos fratres, sustinete uerbum solatii, etenim per pauca scripsi uobis. Scitote fratrem nostrum Timotheum dimissum, cum quo si celerius uenerit uidebo uos. Salutate omnes præpositos uestros & omnes sanctos. Salutant uos qui de Italia sunt fratres. Gratia cum omnibus uobis. Amen.

Ad Titum.

Caput I.

Paulus seruus dei, apostolus autem Iesu Christi secundum fidem electorum dei & agnitionem ueritatis quæ secundum pietatem est, in spem uitæ æternæ quam promisit qui non mentitur deus ante tempora sæculorum, manifestauit autem tempore suo uerbum suum in prædicatione quæ credita est mihi secundum præceptum saluatoris nostri dei, Tito dilecto filio secundum communem fidem, gratia & pax a deo patre & Christo Iesu saluatore nostro. Huius rei gratia reliqui te Cretæ ut ea quæ desunt corrigas & constituas per ciuitates presbyteros sicut & ego tibi disposui, si quis sine crimine est unius uxoris uir, filios habens fidelia non in accusatione luxuriæ aut non subditos. Oportet enim episcopum sine crimine esse sicut dei dispensatorem, non superbum, non iracundum, non uinolentum, non percussorem, non turpis lucri cupidum, sed hospitalem, benignum, sobrium, iustum, sanctum, continentem, amplectentem eum qui secundum doctrinam est fidelem sermonem, ut potens sit & exhortari in doctrina sana & eos qui contradicunt conuincere. Sunt enim multi & inoboedientes uaniloqui & seductores maxime qui de circumcisione sunt, quos oportet redargui, qui uniuersas domos subuertunt docentes quæ non oportet turpis lucri gratia. Dixit quidam ex illis proprius ipsorum propheta: Cretenses semper mendaces malæ bestiæ uentres pigri. Testimonium hoc uerum est. Quam ob causam increpa illos dure ut sani sint in fide non intendentes Iudaicis fabulis & mandatis hominum auertentium se a ueritate. Omnia munda mundis, coinquinatis autem & infidelibus nihil mundum sed inquinata est eorum & mens & conscientia. Confitentur se nosse deum factis autem negant cum sint abominati & inoboedientes & ad omne opus bonum reprobi.

Caput II.

Tu autem loquere quæ decent sanam doctrinam. Senes ut sobrii sint pudici prudentes sani fide dilectione patientia. Anus similiter in habitu sanctis bene docentes, ut prudentiam doceant adulescentulas ut uiros suos ament, filios suos ament, prudentes castas domus curatrices bonas subditas uiris suis, ut non blasphemetur uerbum dei. Iuuenes similiter hortare ut sobrii sint, circa omnia te ipsum præbens exemplum bonorum operum, in doctrina integritatem, grauitatem, uerbum sanum irreprehensibile, ut is qui ex aduerso est ueretur nihil habens malum dicere de nobis. Seruos dominis suis subditos esse in omnibus placentes bene, non contradicentes, non fraudantes, sed in omnem fidem bonam ostendentes ut doctrinam saluatoris nostri dei ornent in omnibus. Apparuit enim gratia dei saluatoris nostri omnibus hominibus erudiens nos ut abnegantes impietatem & sæculi desideria sobrie & iuste & pie uiuamus in hoc sæculo, exspectantes beatam spem & aduentum gloriæ magni dei & saluatoris nostri Iesu Christi qui dedit semetipsum pro nobis ut nos redimeret ab omni iniquitate & mundaret sibi populum acceptabilem sectatorem bonorum operum. Hæc loquere & exhortare & increpa cum omni imperio. Nemo te contemnat.

Caput III.

Admone illos principibus & potestatibus subditos esse dicto obedire ad omne opus bonum paratos esse neminem blasphemare non litigiosos esse sed modestos, ostendentes omnem mansuetudinem ad omnes homines. Eramus enim & nos aliquando insipientes & inoboedientes & errantes seruientes desideriis & uoluptatibus uariis & malitia & inuidia agentes odibiles odientes inuicem. Cum autem benignitas & humanitas apparuit saluatoris nostri dei, non ex operibus iustitiæ quæ fecimus nos sed secundum suam misericordiam saluos nos fecit per lauacrum regenerationis & renouationis Spiritus sancti quem effudit in nos opulenter per Iesum Christum saluatorem nostrum, ut iustificati gratia ipsius hæredes simus secundum spem uitæ æternæ. Fidelis sermo est & de his uolo te confirmare, ut curent bonis operibus præesse qui credunt deo. Hæc sunt bona & utilia hominibus. Stultas autem quæstiones & genealogias & contentiones & pugnas legis deuita. Sunt enim inutiles & uanæ. Hæreticum hominem post unam & secundam correptionem deuita, sciens quia subuersus est qui eiusmodi est & delinquit proprio iudicio condemnatus. Cum misero ad te Artemam aut Tychicum festina ueni ad me Nicopolim, ibi enim statui hiemare. Zenam legis peritum & Apollo sollicite præmitte ut nihil illis desit. Discant autem & nostri bonis operibus præesse ad usus necessarios ut non sint infructuosi. Salutant te qui mecum sunt omnes. Saluta eos qui nos amant in fide. Gratia cum omnibus uobis. Amen.

Ad Philemonem.

Caput I.

Paulus uinctus Christi Iesu & Timotheus frater Philemoni dilecto & adiutori nostro & Apphiæ sorori carissimæ & Archippo commilitoni nostro & ecclesiæ quæ in domo tua est, gratia uobis & pax a deo patre nostro & domino Iesu Christo. Gratias ago deo meo semper memoriam tui faciens in orationibus meis, audiens caritatem tuam & fidem quam habes in domino Iesu & in omnes sanctos, ut communicatio fidei tuæ euidens fiat in agnitione omnis boni quod in nobis est in Christo Iesu. Gaudium enim magnum habui & consolationem in caritate tua, quia uiscera sanctorum requieuerunt per te frater. Propter quod multam fiduciam habens in Christo Iesu imperandi tibi quod ad rem pertinet, propter caritatem magis obsecro, cum sis talis quasi Paulus senex nunc autem & uinctus Iesu Christi. Obsecro te pro meo filio quem genui in uinculis Onesimo qui tibi aliquando inutilis fuit, nunc autem & mihi & tibi utilis, quem remisi tibi. Tu autem illum sicut uiscera mea suscipe. Quem ego uolui mecum detinere ut pro te mihi ministraret in uinculis euangelii, sine consilio autem tuo nihil uolui facere, ut ne quasi ex necessitate bonum tuum esset sed uoluntarium. Forsitan enim propterea discessit ad horam ut æternum illum recipias, iam non ut seruum sed pro seruo carissimum fratrem maxime mihi quanto autem magis tibi & in carne & in domino. Si ergo habes me socium suscipe illum sicut me. Si autem aliquid nocuit tibi aut debet, hoc mihi imputa. Ego Paulus scripsi mea manu, ego reddam, ut non dicam tibi quod & teipsum mihi debes. Etiam frater ego te fruar in domino, refice uiscera mea in Christo. Confidens in obedientia tua scripsi tibi, sciens quoniam & supra quam dico facies. Simul autem & para mihi hospitium, spero enim quia per orationes uestras donabor uobis. Salutat te Epaphras concaptiuus meus in Christo Iesu, Marcus, Aristarchus, Demas, Lucas adiutores mei. Gratia domini nostri Iesu Christi cum spiritu uestro. Amen.

Ad Hebræos.

Caput I.

Multifariam multisque modis olim deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in filio quem constituit hæredem universorum per quem fecit & sæcula, qui cum sit splendor gloriæ & figura substantiæ eius portansque omnia uerbo uirtutis suæ purgationem peccatorum faciens sedet ad dexteram maiestatis in excelsis, tanto melior angelis effectus quanto differentius præ illis nomen hæreditauit. Cui enim dixit aliquando angelorum: Filius meus es tu ego hodie genui te? Et rursus: Ego ero illi in patrem & ipse erit mihi in filium? Et cum introducit primogenitum in orbem terræ dicit: Et adorent eum omnes angeli dei. Et ad angelos quidem dicit: Qui facit angelos suos spiritus & ministros suos flammam ignis. Ad filium autem: Thronus tuus deus in sæculum sæculi, uirga æquitatis uirga regni tui. Dilexisti iustitiam & odisti iniquitatem propterea unxit te deus deus tuus oleo exultationis præ participibus tuis. Et: Tu in principio domine terram fundasti & opera manuum tuarum sunt cœli. Ipsi peribunt tu autem permanes & omnes ut uestimentum senescent & uelut amictum uolues eos & mutabuntur. Tu autem idem ipse es & anni tui non deficient. Ad quem autem angelorum dixit aliquando: Sede a dextris meis donec ponam inimicos tuos scabellum pedum tuorum? Nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hæreditatem capient salutis?

Caput II.

Propterea abundantius oportet obseruare nos quæ audiuimus ne forte pereffluamus. Si enim qui per angelos dictus factus est sermo firmus & omnis præuaricatio & inoboedientia accepit iustam mercedem retributionis, quomodo nos effugiemus tantam neglegentes salutem? Quæ cum initium accepisset enarrari per dominum, ab eis qui audierunt in nos confirmata est, contestante deo signis & prodigiis & uariis uirtutibus & Spiritus sancti distributionibus secundum suam uoluntatem. Non enim angelis subiecit deus orbem terræ futurum de quo loquimur. Alicubi autem testatus est quis dicens: Quid est homo quod memor es eius aut filius hominis quoniam uisitas eum? Minuisti eum paulo minus ab angelis gloria & honore coronasti eum & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In eo enim quod omnia illi subiecit nihil dimisit non subiectum ei. Nunc autem nondum uidemus omnia subiecta. Iesum autem propter passionem mortis gloria & honore coronatum, qui paulo minus ab angelis diminutus est, ut gratia dei pro omnibus gustaret mortem. Decebat enim eum propter quem omnia & per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passionem consummare. Et qui sanctificat & qui sanctificantur ex uno omnes. Propter quam causam non confunditur fratres uocare eos dicens: Narrabo nomen tuum fratribus meis, in medio ecclesiæ laudabo te. Et iterum: Ego ero confidens in eum. Et iterum: Ecce ego & pueri mei quos mihi dedit deus. Quia ergo pueri communicauerunt sanguini & carni, & ipse similiter participatus eisdem ut per mortem destrueret eum qui habebat mortis imperium, hoc est diabolum, & liberaret eos qui timore mortis per totam uitam obnoxii erant seruituti. Nusquam enim angelos apprehendit sed semen Abrahæ apprehendit. Vnde debuit per omnia fratribus similari ut misericors fieret & fidelis pontifex ad deum ut repropitiaret delicta populi. In eo enim quod passus est ipse & tentatus potens est & eis qui tentantur auxiliari.

Caput III.

Vnde fratres sanctæ uocationis participes, considerate apostolum & pontificem confessionis nostræ Iesum qui fidelis fuit ei qui fecit illum sicut & Moyses in omni domo eius. Amplioris enim gloriæ iste præ Moyse dignus habitus est quanto amplior honor est domus quam habet fabricator eius. Omnis enim domus fabricatur ab aliquo, qui autem omnia fabricauit deus est. Et Moyses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quæ dicenda erant, Christus autem tamquam filius in domo sua quæ domus sumus nos si fiduciam & gloriam spei usque ad finem firmam retinemus. Propterea sicut dicit Spiritus sanctus: Hodie si uocem eius audieritis nolite obdurare corda uestra sicut in exacerbatione secundum diem tentationis in deserto, ubi temptauerunt patres uestri in probatione & uiderunt opera mea quadraginta annis. Propter quod infensus fui generationi huic & dixi: Semper errant corde, ipsi autem non cognouerunt uias meas, sicut iuraui in ira mea si introibunt in requiem meam. Videte fratres ne forte sit in alicuius uestrum cor malum incredulitatis discedendi a deo uiuo, sed adhortamini uosmetipsos per singulos dies donec hodie cognominatur, ut non obduretur quis ex uobis fallacia peccati. Participes enim Christi effecti sumus si tamen initium substantiæ eius firmum usque ad finem retinemus. Dum dicitur: Hodie si uocem eius audieritis nolite obdurare corda uestra sicut in exacerbatione. Quidam enim audientes exacerbauerunt, sed non omnes qui exierunt de Ægypto per Moysen. Quibus autem infensus fuit quadraginta annis? Nonne his qui peccauerunt quorum membra prostrata sunt in deserto? Quibus autem iurauit non introire in requiem eius nisi his qui incredulis non credidissent? Et uidemus quia non potuerunt introire propter incredulitatem.

Caput IV.

Timeamus ergo ne forte relicta repromissione introeundi in requiem eius quisquam uestrum uideatur abesse. Et enim nobis euangelizatum est quemadmodum & illis, sed non profuit illis sermo auditus non commixtus fidei eos qui audierunt. Ingrediemur enim in requiem qui credidimus, quemadmodum dixit: Sicut iuraui in ira mea si introibunt in requiem meam, quamuis operibus perfectis a constitutione mundi. Dicit enim alicubi de septimo sic: Et requieuit deus die septimo ab omnibus operibus suis. Et in hoc rursus: Si introibunt in requiem meam. Quoniam ergo superest introire quosdam in illam, & illi quibus prius euangelizatum est non introierunt propter inoboedientiam, iterum definit quendam diem hodie in Dauid dicens post tantum temporis quemadmodum dictum est: Hodie si uocem eius audieritis nolite obdurare corda uestra. Si enim eos Iesus requiem dedisset non de alio loqueretur post hæc die. Itaque relinquitur sabbatismus populo dei. Qui enim introiit in requiem eius & ipse requieuit ab operibus suis sicut a suis deus. Festinemus ergo introire in illam requiem ut ne in idipsum quis incidat inoboedientiæ exemplum. Viuus enim sermo dei & efficax & penetrabilior omni gladio ancipiti & pertingens usque ad diuisionem animæ ac spiritus, compagum quoque & medullarum & discretor cogitationum & intentionum cordis, & non est ulla creatura inuisibilis in conspectu eius. Omnia autem nuda & aperta sunt oculis eius ad quem nobis sermo. Habentes igitur pontificem magnum qui penetrauit cœlos Iesum filium dei, teneamus confessionem. Non enim habemus pontificem qui non possit compati infirmitatibus nostris, temptatum autem per omnia similiter absque peccato. Adeamus ergo cum fiducia ad thronum gratiæ ut misericordiam consequamur & gratiam inueniamus in auxilio opportuno.

Caput V.

Omnis enim pontifex ex hominibus assumptus pro hominibus constituitur in ea quæ sunt ad deum ut offerat dona & hostias pro peccatis, qui condolere possit his qui ignorant & errant, quoniam & ipse circumdatus est infirmitate & propter eam debet quemadmodum pro populo ita & pro semetipso offerre pro peccatis. Et nemo sumit sibi honorem sed qui uocatur a deo tamquam & Aaron. Sic & Christus non semetipsum clarificauit ut pontifex fieret sed qui locutus est ad eum: Filius meus es tu ego hodie genui te. Quemadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec. Qui in diebus carnis suæ preces supplicationes ad eum qui possit illum saluum facere a morte cum clamore ualido & lacrimis offerens exauditus est pro sua reuerentia. Et quamuis esset filius dei didicit ex his quæ passus est obedientiam & consummatus factus est omnibus obtemperantibus sibi causa salutis æternæ, appellatus a deo pontifex secundum ordinem Melchisedec. De quo grandis nobis sermo & ininterpretabilis ad dicendum quoniam imbecilles facti estis auribus. Nam cum deberetis magistri esse propter tempus rursum indigetis ut doceamini uos quæ sint elementa exordii sermonum dei & facti estis quibus lacte opus habeatis non solido cibo. Omnis enim qui lacte utitur expers est sermonis iustitiæ paruulus enim est. Perfectorum autem est solidus cibus eorum qui usum habent exercitatos sensus ad discretionem boni & mali.

Caput VI.

Propter quod relictis inchoationis Christi sermonibus ad perfectionem feramur non rursum fundamentum iacientes pœnitentiæ ab operibus mortuis & fidei ad deum baptismatum doctrinæ & impositionis manuum & resurrectionis mortuorum & iudicii æterni. Et hoc faciemus si permiserit deus. Impossibile enim eos qui semel illuminati sunt gustauerunt etiam donum cœleste & participes facti sunt Spiritus sancti & bonum gustauerunt uerbum dei uirtutesque futuri sæculi & prolapsi sunt rursus renouari ad pœnitentiam rursum crucifigentes sibimetipsis filium dei & ostentui habentes. Terra enim sæpe uenientem super se bibens imbrem & generans herbam oportunam illis a quibus colitur accipit benedictionem a deo. Proferens autem spinas & tribulos reproba est & maledicto proxima cuius consummatio in combustionem. Confidimus autem de uobis dilectissimi meliora & uicina saluti etsi ita loquimur. Non enim iniustus deus ut obliuiscatur operis uestri & dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis & ministratis. Cupimus autem unumquemque uestrum eandem ostendere sollicitudinem ad expletionem spei usque in finem ut non segnes efficiamini sed imitatores eorum qui fide & patientia hæreditabunt promissiones. Abrahæ enim promittens

Psal. 109. a an othe, by hym whyche sayde vnto hym: * The LORDE hath sworne, & it shall not repente hym: Thou art a prest for euer,) so much is Jesus be come a stablysher of a better testa-
D ment. And of the other are many be come prestes, because that by death they were forbyddē to remayne: but thesame, because that he doth abyde for euer, he hath an euerlastynge presthode. Wherfore he is euer able to saue them ẏ be cōmyng vnto God
1. Tim. 2. a by hym, lyuynge alway * to make in
1. Joh. 2. a tercessiō for vs. For such one semed to be an hygh prest vnto vs, holy, innocent, vndefyled, sundered frō synners & beynge made hygher thā the heauens, whych hath no nede dayly
Leui. 9. b (* as the hygh prests) to offer vp sacrifices, fyrst for hys synnes, & than for the peoples: for ẏ hath he done of
Heb. 5. b feryngе hymselfe once. * For ẏ lawe maketh men prestes hauyng weaknesse: but ẏ worde of ẏ othe, whyche is after ẏ law, the sonne beynge perfecte for euer.

The. viii. Chapter.

A The chef of ẏ thynges ẏ are
Hebre. 3. a spokē [is this:] * We haue
6. c. 9. b such an hygh prest, whych
Ephes. 1. c. is set on * ẏ righthāde of ẏ
Psal. 109. a seat of ẏ greatnes in ẏ heauēs, a mi-
1. Petri. 3. c nister of ẏ sayntes & of the true tabernacle, ẏ whych God hath pyghte & not man. For euery hygh prest is ordyned to offer vp gyftes & sacrifices, wherfore it is necessary for the same also to haue ẏ he may offre vp. Yf he were therfor vpō earth, nother were he a prest, seyng ther be ẏ offer
Heb. 10. a vp gyftes accordynge to ẏ law, * the which do

iureiurando, per eū qui dixit ad illū: Iurauit dñs & nō pœnitebit eum: tu es sacerdos in æternū) in tantū melioris testamēti sponsor factus est IESVS. Et alii quidem plures facti sunt sacerdotes, idcirco, ꝙ morte prohiberentur permanere: hic aūt eo ꝙ maneat in æternū, sempiternū habet sacerdotium. Vnde & saluare perpetuo potest accedētes per ipsum ad Deū, semper uiuens ad interpellādum pro nobis. Talis enim decebat ut nobis esset pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus, & excellentior cœlis factus, qui non habet necessitatē quotidie (quemadmodū sacerdotes) prius pro suis delictis hostias offerre, deinde pro populi: hoc em̄ fecit semel seipsū offerēdo. Lex enim homines cōstituit sacerdotes infirmitatē habentes: sermo aūt ius iurādi qui post legē est, filiū in æternū perfectū.

CAP. VIII.

CApitulum autē super ea quæ dicūtur: Talem habemus pontificem, qui consedit in dextera sedis magnitudinis in cœlis, sanctorum minister & tabernaculi ueri quod fixit Deus & non homo. Omnis enim pontifex ad offerendum munera et hostias constituitur, unde necesse est & hūc habere aliq̄d quod offerat. Si ergo esset sup terrā, nec esset sacerdos, cū essēt qui offerāt secundū legē munera, q̄ exēmplari & um-

& umbræ deseruiunt cœlestium, sicut responsum est Mosi, cum consummaret tabernaculum: Vide,(inquit,)omnia facito secundum exemplar quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium, quanto & melioris testamenti mediator est, quod in melioribus promissionibus sancitū est. Nam si illud prius culpa uacasset, non utique secundi locus inquireretur. Vituperans enim eos dicit: Ecce dies uenient dicit dominus, & consummabo super domum Israel, & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Aegypti, quoniam ipsi non permanserunt in testamento meo, & ego neglexi eos dicit Dominus. Quia hoc est testamentum, quod disponam domui Israel post dies illos dicit Dominus: Dabo leges meas in mentem eorum, & in corde eorum superscribam eas: & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit unusquisque proximum suum, & unusquisq; fratrē suum, dicens: Cognosce Dominū, quoniā omnes scient me, a minore usq; ad maiorē eorū: quia propitius ero iniquitatibus eorum, & peccatorum eorum iam nō memorabor. Dicendo autem nouum, uetera uit prius. Quod autem antiquatur & senescit, prope interitū est.

CAP.

which do serue vnto ỹ example & shadow of heauenly thynges, as it was answered vnto Moses whā he fynyshed the tabernacle: *See(sayeth he) that thou do all thynges accordynge to the ensample that was shewed ỹ vpon the mounte. But now hath he optayned a better office, as he also is a mediatour of a better testamēt, the whych is ordyned for better promyses. ffor yf that fyrst had not bene blameable, verely ther shulde no place of the secōde ben sought. ffor settynge them at nought he sayeth: *Beholde, the dayes shal come sayeth the LORDE, and I shall fynysh a new testamente vpon the house of Israell and vpon the house of Juda, not accordynge to the testamēt that I made vnto theyr fathers, in ỹ daye whan I toke theyr hande, ỹ I myght leade them out of the lāde of Egipt: *for they dyd not abyde in my testamente, and I haue not regarded thē sayeth the LORDE. * ffor thys is ỹ testament that I shal ordyne vnto ỹ house of Israel after those dayes sayeth ỹ LORD: I wyl geue my lawes in theyr mynde, and in theyr harte wyll I wryte them: *and I shalbe a God vnto them, & they shalbe a people vnto me. And euery one shal not teach hys neghboure, and euery one hys brother, sayenge: Knowe the LORDE, for they shall knowe me frō ỹ leest vnto ỹ most of thē: ffor I shalbe mercyful vnto theyr wyckednesses, & I shal not nowe remembre theyr synnes. But sayeng ỹ new he weareth out ỹ was afore. And it ỹ is worne out & waxeth old, is neare to.

ỹ perysshing.

Exod. 25.d Act. 7.f

B

Jere. 31.d

Act. 7.d

C

Esai. 51. b Jere. 31. e

zacha. 8.b Apoc. 21.b

The.ix.Chapter. ✠

A The fyrst verely had also iustifyenges of worshippe, and temporall holynesse.
Exod.25.a ✶ For fyrst was the tabernacle made, in the whych were the
Leuit.24.b candelstickes, and the table, and ✶ ẏ shewe breades, the whyche is called holy. But behynde the vayle was ẏ seconde tabernacle, the whych is called the moost holy, hauynge the gol-
Exod.25.b den censoure, and ✶ the Arke of the conuenaunte ouerlayde on euery syde wythgolde, wherein was ✶ the
Exod.16.f golden pot hauyng the Manna, and
Num. 17.a the rodde of Aarō, ✶ whych floryshed
Exod. 40.c and the ‡ tables of the testamente. And aboue thesame were the cherubins of glory, ouershadowyng ẏ mercyseate, wherof it is not nowe to
Num.28.a speak particularly. ✶ And whā ẏ thynges were thus dressed, in the fyrst tabernacle truely entred alwaye ẏ prestes, fulfyllynge the offices of sacrifi
Exod.30.b ces: ✶ but in the seconde ẏ hygh prest
Leuit.16.g only once in the yeare, not wythout
Luce.1.a bloude, the whych he shulde offre for
B hys and the peoples ignoraunce, the
Johan.10.a holy goost meanynge thys: that ✶ the
and.14.a waye of the holynesses was not yet vttered the fyrst tabernacle hauyng yet hys beynge. The whyche is a similitude of the present tyme, accordynge to the whych gyftes and sacrifices are offred, the whyche can not make perfecte as concernynge ẏ cōscience the seruer only in meates, & drynkes, and in sundry washynges, and ryghteousnesses of the fleshe, set
Hebre. 5.c in vntyll the tyme of correccion. ✠
6.a. 8.a ✠ ✶ But Christ cōmynge by, a hygh prest

CAPVT IX.

HAbuit quidem & prius iustificationes culturę, & sanctum seculare. Tabernaculum enim factum est primum, in quo erant candelabra, & mensa, & propositio panum, quæ dicitur sancta. Post uelamentum autem, secundum tabernaculum, quod dicitur sancta sanctorum, aureum habens thuribulum & arcam testamenti circumtectam ex omni parte auro, in qua urna erat habens Manna, & uirga Aaron, quæ fronduerat: & tabulæ testamenti. Superque eam erāt Cherubin gloriæ, obumbrantia propiciatorium, de quibus non est modo dicendum per singula. His uero ita compositis, in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secūdo autem semel in anno solus pontifex, non sine sanguine, quē offerret pro sua & populi ignorantia, hoc significante spiritu sancto: nondum propalatam esse sanctorum uiam, adhuc priore tabernaculo habente statum. Quæ parabola est temporis instantis, iuxta quam munera & hostiæ offeruntur, quæ non possunt iuxta cōscientiam perfectū facere seruientē solū modo in cibis, & in potibus, & in uariis baptismatibus, & iustitiis carnis, usque ad tempus correctionis impositis, Christus aūt assistens pōtifex

tifex futurorū bonorum, per amplius & perfectius tabernaculū non manufactum, id est non huius creationis, neq; per sanguinē hircorum aut uitulorū, sed per proprium sanguinem introiuit semel in sancta, æterna redemptione inuenta. Si enim sanguis hircorum aut taurorū & cinis uitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per spiritum sanctum semetipsum obtulit immaculatū Deo, emundauit conscientiam nostrā ab operibus mortuis, ad seruiendum Deo uiuenti? Et ideo noui testamenti mediator est, ut morte intercedente, in redemptionem earum præuaricationum, quæ erant sub priori testamento, repromissionē accipiant qui uocati sunt æternæ hæreditatis. Vbi em̄ testamētum est, mors necesse est intercedat testatoris. Testamentum em̄ in mortuis confirmatū est, alioqui nondū ualet, dū uiuit qui testatus est. Vnde nec primum quidem sine sanguine dedicatum est. Lecto enim omni mandato legis a Mose uniuerso populo, accipiēs sāguinē uitulorū & hircorū cū aqua & lana coccinea & hysopo, ipsū quoq; librū & oēm populū aspsit, dicēs: Hic sāguis testamēti, qd mādauit ad uos deus. Etiā tabernaculū & ōnia uasa ministerii, sanguine similiter aspersit. Et ōnia pene in sanguine secundū legē mundan

priest of good thynges to come, he is gone once into the holy places by a moze larger and moze perfecter ✶tabernacle, not made wyth handes, ỹ is, not of thys makynge, nother by ỹ bloude of goates oz calues, ✶ but by hys owne bloude, haupnge foūde eternall redemcion. ‡ffoz yf ỹ bloude of goates oz of oxen ✶ and the asshes of a cowe spzenkled sanctifyeth the vncleane vnto the clensynge of the flesh: how much moze hath ỹ bloude of Christ, ‡ whych thozowe the holy goost hath offered hymselfe vnspotted vnto God, clensed our conscience from deade wozkes, ✶ to serue the lyupnge God? And therfoz is he ‡a mediatoure of the new testament, that by the meane of death, they that are called maye receaue the promyse of eternall heretage, into redēpcion of those transgressions, which were vnder the fyzst testament. ✶ffoz where ther is a testament, it is necessarye that ỹ death of the testament maker do passe. ✶ffoz the testament is confyzmed by the deade, ozels it is yet of no value so lōge as he ỹ maketh the testament lyueth. Wherfoze nother was ỹ fyzst testament ozdyned without bloude. ffoz whā euery cōmaundement of ỹ lawe was red of Moses vnto al the people, takynge ỹ bloude of calues & goates w̄ water & purple woll & ysope, he spzēkled both ỹ boke & all ỹ people, sayenge: ✶ Thys is ỹ bloud of the testamēt, ỹ whych God hath cōmaūded vnto you. The tabernacle also & all ỹ vessels of ỹ seruice spzenkled he wyth bloude lykewyse. And nearehād al thynges are clēsed wyth

Esaie. 33.c
2. Cozi. 5.a
1. Johā. 1.b
1. Petri. 1.c
Apoc. 1.a
‡ Leui. 9.b and. 16.b
✶ Nu. 19.b
‡ Ephe. 1.a
Colos. 1. b
2. Cozin. 5.c
✶ Rom. 6.a
1. Petr. 4.a
‡ Gala. 3.c
1. Tim. 2.a
Gal. 3.c
Exod. 24.b

wyth blonde after the lawe, & wythout sheddynge of blonde is ther no remyssion. It is therfore necessarye truly ỹ similitudes of heauẽly thynges to be clẽsed w̃ these, but ỹ heauẽly thynges thẽselues with better sacrifices than these. ffor Jesus entred
Act. 7.f and. 17.D not in holy places * made wyth handes, the ensamples of the true, but
c. Johñ. 2.a in the very heauen, that * he maye now appeare vnto the syght of God for vs: Nother that he offre hymselfe
Leuit. 16.g ofte, lyke * as the hygh preest entreth euery yeare into the holy places w̃ straunge blonde: (orels behoued it hym ofte to suffre from the begynnynge of the worlde.) But nowe in ỹ fyntshynge of the tymes hath he appeared once by hys owne offerynge vnto the puttynge awaye of synne. And as it is ordined for men once to
Rom. 5.a dye, but after that shalbe the iudge-
1. Petri. 3.c mẽt: * euẽ so is Christ once offered, to take awaye the synnes of many. The seconde tyme shall he appeare wythout synne vnto al them ỹ wayt for hym vnto saluacion.

The. x. Chapter.

A
Colloss. 2.c For the lawe * haupnge a shadowe of the good thynges to come, not the very fashion of the thynges, cã neuer make the cõmers vnto it perfecte wyth the very same sacrifices, whych they offer wythout ceassynge euery yeare: orels had they ceassed to be offered, because that the worshippers once clensed shuld haue no more conscience of synne: but in thẽ is euery yeare made a remẽbraunce
Leuit. 16.c of synnes. * ffor it is impossible synnes

tur, & sine sanguinis effusione non fit remissio. Necesse est ergo exemplaria quidem cœlestium his mundari: ipsa autem cœlestia melioribus hostiis, quam istis. Non enim in manufacta sancta IESVS introiuit, exemplaria uerorum, sed ipsum cœlum, ut appareat nunc uultui Dei, pro nobis: Neque ut sæpe offerat seipsum, quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno: (Alioquin oportebat enim frequenter pati ab origine mundi) Nunc autem semel in consummationem seculorum, ad destitutionẽ peccati, per hostiam suam apparuit. Et quemadmodum statutum est hominibus semel mori, post hoc autem iudicium: sic & Christus semel oblatus est ad multorum hauriendа peccata. Secuudo sine peccato apparebit omnibus expectantibus se in salutem.

CAPVT X.

Vmbram enim habens lex futurorum bonorum, non ipsam imaginem rerum, per singulos annos eisdem ipsis hostiis quas offerunt indesinenter, nunquam potest accedentes perfectos facere: alioquin cessassent offerri, ideo quod nullam habẽt ultra conscientiam peccati cultores semel mũdati, sed in ipsis cõmemoratio peccatorũ per singulos annos fit. Impossibile eñ est

sanguine taurorum & hircorum auferri peccata. Ideo ingrediens mundum dicit: Hostiam & oblationem noluisti, corpus autem aptasti mihi. Holocaustomata & pro peccato non tibi placuerunt. Tunc dixi, ecce uenio. In capite libri scriptum est de me, ut faciam Deus uoluntatem tuam. Superius dicēs: Quia hostias, & oblationes, & holocaustomata, & pro peccato noluisti, nec placita sunt tibi quæ secundum legem offeruntur, tunc dixi: Ecce uenio, ut faciam Deus uoluntatem tuam: aufert primum, ut sequens statuat. In qua uoluntate sanctificati sumus per oblationē corporis IESV Christi semel. Et omnis quidem sacerdos præsto est quotidie ministrans, & easdem sæpe offerens hostias, quæ non possunt auferre peccata. Hic autē unam pro peccatis offerens hostiā, in sempiternum sedet in dextera Dei, de cætero expectans, donec ponantur inimici eius scabellū pedum eius. Vna enim oblatione consummauit in sempiternū sanctificatos. Cōtestatur autem nos & spiritus sanctus. Postquam enim dixit: Hoc autem testamentum quod testabor ad illos post dies illos, dicit Dominus: Dabo leges meas in cordibus eorum, & in mentibus eorum inscribam eas, & peccatorum & iniquitatum eorum non recordabor amplius. Vbi autē horum remissio, iam nō est oblatio pro peccato.

Haben-

nes to be taken away wt the bloude of oxen & goates. Therfore, entryng into the worlde he sayeth: * Sacrifice & offerynge woldest thou not haue, but thou hast prepared a body vnto me. Burntofferynges and synneofferynges pleased the not. Than sayde I: Lo I come. In the begynnynge of the boke is ther wrytten of me, that I shulde do thy wyll, O God. Sayenge aboue, that: Sacrifices & offerynges, & burntofferinges, & synneofferynges thou woldest not, nother are they thynges pleasynge vnto the, ẏ are offered after ẏ lawe, than sayd I: Lo, I come, that I maye do thy wyll o God: he taketh awaye the fyrst ẏ he may ordyne the ensuynge: In the whych wyll we are hallowed, by the offerynge once of the body of Jesus Christ. And euery prest truely is ready ministryng dayly, & offeryng oft thesame offeringes whych can not take away ẏ synnes. But thys mā offeryng one sacrifice for synnes, sytteth for euer at ẏ right hande of God, waytynge henceforth * vntyll hys enemyes be set a stoole for hys fete. For wyth one offerynge hath he made perfecte foreuer them that are sanctifyed. And ẏ holy goost beareth recorde wyth vs. For after ẏ he had sayd: * And thys is the testament that I shall make wyth them after those dayes, saieth the LORD: I wyll geue my lawes in theyr hartes, & in theyr myndes wyll I wryte them, & I wyl nomore remēbre theyr synnes & wyckednesses. But seynge the remission of these is, thā is ther nowe nomore offerynge for synne.

Esaye.50.b
Psal.39.b
B
Psal.109.a
Jere.31.a

Hauynge

Haupnge therfore brethren * bold-
Joh̄. 10. a and. 14. a Rom. 5. a Heb. 9. b
neſſe in the entraunce of holy thyn-
ges in the bloude of Chriſt, ỹ whych
new waye and lyupnge he hath pre-
pared vnto vs thorow the valle, that
is, hys fleſh, and the hygh preſt ouer
the houſe of God, let vs come neare
Heb. 9. c 1. Petri. 1. a
wyth a true harte in the fulneſſe of
fayth, * haupnge our hartes ſprenk-
led from an euell conſcience, and ha
upnge the body waſhen wyth cleane
water, let vs holde faſt the knowle-
gpnge of our fayth not wauerynge:
for he is faythfull that hath prompy-
ſed. And let vs conſyder ech other in
the prouokynge of charite and good
workes, not leaupnge our handrea-
chynge, as ſome haue a coſtume to
do: but comfortyng, and that ſomuch
Rom. 13. b ‡ Mat. 15. c Heb. 6. a
more as * ye ſhall ſe the daye appro-
chynge the more. ‡ ffor vnto vs ſyn-
nynge wyllingly after the knowlege
of the truth is receaued, ther is leſte
nowe no ſacrifice for ſynnes: but a
fearfull waytynge for the iudgemēt,
Deut. 17. b and. 19. c
and a heate of fyre, whych ſhall con-
ſume the aduerſaryes. * Yf ony ma-
keth the lawe of Moſes voyde, he dy
eth woute mercy vnder two or thre
wytneſſes: howe muche more worſe
punyſhmente ſuppoſe ye hym to de-
ſerue, whyche treadeth the ſonne of
God vnder foote, and counteth the
bloude of the conuenaunte wherein
he is ſanctifyed, a defyled thynge, &
doth iniury vnto the ſprete of grace?
Deut. 32. c Rom. 12. c ‡ Deu. 32. c
ffor we know him ỹ ſayd: * [Yelde]
vnto me the vengeaunce, and I ſhal
recōpence. And agayne: ‡ God ſhall
iudge hys people. It is a dredefull
thynge to fall into the handes of the
lyuinge

Habentes itaque fratres fiduciam in introitu ſanctorum in ſanguine Chriſti, quam initiauit nobis uiam nouam, & uiuētem per uelamen, id eſt, carnem ſuam, & ſacerdotem magnum ſuper domum Dei, accedamus cum uero corde in plenitudine fidei, aſperſi corda a conſcientia mala, & abluti corpus aqua munda, teneamus ſpei noſtræ confeſſionem indeclinabilem: fidelis enim eſt qui repromiſit. Et conſyderemus inuicem in prouocatione charitatis & bonorum operum, non deſerentes collectionem noſtram, ſicut conſuetudinis eſt quibuſdam: ſed conſolantes, & tanto magis, quanto uideritis appropinquantem diem. Voluntarie enim peccantibus nobis poſt acceptam notitiam ueritatis, iam non relinquitur pro peccatis hoſtia: terribilis autem quædam expectatio iudicii, & ignis æmulatio, quæ conſumptura eſt aduerſarios. Irritam quis faciens legem Moſi, ſine ulla miſeratione duobus uel tribus teſtibus moritur: quanto magis putatis deteriora mereri ſupplicia, qui filium Dei conculcauerit, & ſanguinem teſtamenti pollutum duxerit, in quo ſanctificatus eſt, & ſpiritui gratiæ contumeliam fecerit? Scimus enim qui dixit: Mihi uindictā, & ego retribuam. Et iterum: Iudicabit dominus populum ſuum. Horrendū eſt incidere in manus

Dei

Dei uiuentis. Rememoramini autem pristinos dies, in quibus illuminati, magnum certamen sustinuistis passionum: in altero quidem opprobriis & tribulationibus spectaculum facti, in altero autem socii taliter conuersantium effecti. Nam & uinctis compassi estis, & rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem & manentem substantiam. Nolite itaque amittere confidentiam uestram, quæ magnam habet remunerationem. Patientia enim uobis necessaria est, ut uoluntatem Dei facientes, reportetis promissionem. Adhuc enim modicum aliquantulumque qui uenturus est ueniet, & non tardabit. Iustus autem meus ex fide uiuet: quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii, in perditionem, sed fidei, in acquisitionē animæ.

CAPVT XI.

Est autem fides sperandarum substantia rerum, argumentum nō apparentium. In hac enim testimonium cōsecuti sunt senes. Fide intelligimus aptata esse secula uerbo Dei, ut ex inuisibilibus uisibilia fierent. Fide plurimam hostiam Abel quam Cain obtulit Deo, per quam testimonium consecutus est esse iustus, testimonium perhibente muneribus eius Deo, & per illā defun-

lyuynge God. But call to mynde ẏ dayes past, in the whych beyng lyghtened, ye suffred a great stryfe of sufferynges: of the one parte truely ye are become a gasynge stocke wyth the shames and troubles, but of the other parte ye are become companions of them that were so cōuersaūt. *For ye haue both suffred wyth thē that were presoners, and toke wyth ioye the spoylynge of your goodes, knowynge you to haue a better and durynge substaunce. Lose not therfore your confidence, whyche hath a great reward. *For paciēce is nedefull vnto you, that doynge the wyll of God, ye maye receaue the promyse. * For it is yet a shorte & a lytle whyle, he that is commynge shall come and shall not tary? * But my ryghteous shall lyue by fayth: Yf so be he shall wythdrawe hymselfe, he shall not please vnto my soule. But we are not chyldren of wythdrawynge vnto perdiciō, but of fayth, vnto the purchasynge of the soule.

Math. 25. c
2. Tim. 1. c
Hebre. 12. a
Abac. 2. a
Rom. 1. b
Galat. 3. b

The. xi. Chapter.

A

And fayth is a substaunce of thynges that are to be hoped for, an euidence of thīges ẏ * do not appeare. For by ẏ same haue ẏ elders optayned a report. By fayth do we vnderstāde * the worlde to haue ben ordyned, by ẏ worde of God, ẏ of inuisible thynges they myght become visible. * By fayth dyd Abell offre a more plentyfull sacrifice vnto God than Cain, by the whych he optayned a reporte to be ryghteous, his gyftes bearynge wytnesse vnto God, & beynge deade

Rom. 1. d
and. 8. c
Coloss. 1. b
Gene. 1. a.
Gene. 4. a

deade, he speaketh yet by the same.

Genes. 5. c Sapi. 4. b Eccl. 44. b and. 49. c *By fayth was Enoch translated, leste he shulde se death, and he was not founde, because God translated hym: for before the translatynge he had a reporte þ he had pleased God.

And wythout fayth it is impossible to please God. For he þ is cõmynge vnto God, must beleue, that he is, & that he be a recompẽser vnto them þ

Gen. 6. d Eccli. 41. b seke hym. *By fayth Noe after that he had receaued the answer, fearyng those thinges that were not yet seue he dressed the Arke for the sauegard

Math. 12. d of hys house, by the whych *he condẽned the worlde, and was made heyre of þ ryghteousnesse that is by fayth.

Gen. 12. a and 13. a *By fayth he that is called Abrahã obeyed to go out into þ place, which he was for to receaue for an heretage: and he wente out not knowynge whether he went. By fayth he dwelled in the lande of promyse, as in a straunge lande, dwellynge in tentes wyth Isaac and Jacob, heyres wyth hym of lyke promyse. For he wayted for a certie haunge fũdactõs, whose

L workeman and buylder is God. By

Gen. 21. a fayth *Sara also herselfe beynge baren receaued strength in cõceaupng of the sede, yee beyde þ tyme of hyr age: for she beleued God to be fayth ful, whych had promysed it. Therfor also of one, (and the same deade) are

Gene. 15. a spronge so many in multitude, *as the starres of the skye, and as the sande that is by the see shore innumerable Accordynge to fayth dyed all these, not haupng receaued the promyses,

Joh. 8. c but *seynge them afarre of, and salu

‡ Gen. 47. b tynge, ‡ and confessynge that they are

defunctus adhuc loquitur. Fide Enoch translatus est, ne uideret mortem, & non inueniebatur, quia translulit illum Deus: ante translationem enim testimonũ habuit placuisse Deo. Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad deum, quia est, & inquirẽtibus se remunerator sit. Fide Noe responso accepto, de iis quæ adhuc non uidebantur metuens, aptauit arcam in salutem domus suæ, per quam damnauit mundum, & iustitiæ quæ per fidem est, hæres est institutus. Fide qui uocatur Abraham, obediuit in locum exire, quem accepturus erat in hereditatem, & exiit, nesciens quo iret. Fide demoratus est in terra repromissionis tanquam in aliena, in casulis habitando cum Isaac & Iacob, cohæredibus repromissionis eiusdem. Expectabat enim fundamenta habentem ciuitatem, cuius artifex & conditor Deus. Fide & ipsa Sara sterilis uirtutem in conceptione seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum qui repromiserat. Propter quod & ab uno orti sũt (& hoc emortuo) tanquam syderа cœli in similitudinem, & sicut arena quæ est ad orãmaris innumerabilis. Iuxta fidẽ defũcti sunt ões isti nõ acceptis repromissionibus, sed a longe eas aspiciẽtes, & salutãtes, & cõfitẽtes, quia

pere-

peregrini & hospites sunt super terram. Qui enim hæc dicunt, significant se patriam inquirere. Et siquidem ipsius meminissent de qua exierunt, habebant utiq; tempus reuertendi: nunc autem meliorem appetunt, id est, cœlestem. Ideo non consunditur Deus uocati Deus eorum: parauit enim illis ciuitatem. Fide obtulit Abraham Isaac, cum tentaretur, & unigenitum offerebat, in quo susceperat repromissiones, ad quem dictum est: In Isaac uocabitur tibi semen, arbitrans quia & a mortuis suscitare potens est Deus: unde eum & in parabolam accepit. Fide & de futuris benedixit Isaac Iacob, & Esau. Fide Iacob moriens, singulos filiorum Ioseph benedixit, & adorauit fastigium uirgæ eius. Fide Ioseph moriens, de profectione filiorum Israel memoratus est, & de ossibus suis mandauit. Fide Moses natus, occultatus est mensibus tribus a parentibus suis, eo quod uidissent elegantem infantem, & non timuerunt regis edictum. Fide Moses grandis factus, negauit se esse filium filiæ Pharaonis, magis eligēs affligi cum populo Dei, quā temporalis peccati habere iucūditatem: maiores diuitias æstimans thesauro Aegyptiorū, improperium Christi: aspiciebat enim in remunerationem. Fide reliquit Aegyptum, non ueritus animositatem regis: inuisibilem enim tanquam uidens sustinuit.

Fide

are straungers & gestes vpon earth. For they ẏ do saye these thynges, do shewe them to seke a natural contry And truly yf they had ben myndeful of ẏ, whereout they wēt, verely they had leasure ynough to returne: but now desyre they a better, ẏ is, a heauenly. * Therfore is not God ashamed to be called theyr God: for he hath prepared a cytie vnto thē. By fayth dyd * Abraham offre vp Isaac whan he was proued, & offered hys only begottē sōne, in whom he receaued the promyses, vnto whō it was sayd: In Isaac shall ẏ sede be called vnto the, thynkynge ẏ God is able also to rayse frō the deade: whereby also he receaued hym in an ensāple. * By fayth also dyd Isaac blesse Iacob & Esau of the thynges to come. * By fayth dyd Iacob dyenge blesse euery one of ẏ chyldrē of Joseph, and worshipped the toppe of hys rodde. * By fayth dyd Joseph dyeng remēbre of ẏ departynge of ẏ chyldren of Israel, & cōmaunded cōcernynge hys bones. * By faith was Moses beyng borē hyd of his elders thre monethes because they saw hym to be a proper chyld, & feared not ẏ kynges cōmaūdemēt. * By fayth dyd Moses beyng waxē great deny hym to be ẏ sōne of Pharaos doughter: chosyng rather to be punished w̄ ẏ people of god, thā to haue ẏ pleasur of a tēporal synne: estymyng ẏ rebuke of Christe to be greater ryches, thā ẏ treasures of ẏ Egipciās: for he loked vnto ẏ reward * By fayth he left Egipte, not beyng afrayed of the kynges moode: for he wayted for ẏ inuisible as seyng him

Exod. 3. c
Math. 22. d
D
Gen. 22. c
Eccli. 44. c
Gene. 27. d
Gen. 48. c
Gene. 50. d
Exod. 2. a
Exod. 2. b
E
Exod. 12. c

Pp. i. By

Exod. 12.b ✶By fayth he kept the Easter, and the effusion of bloude: lest he ẏ waysted the fyrstborne, shulde touch thē.
Exod. 14.e ✶By fayth passed they the reed see, as thorow a drye lande, the whyche the Egipcians hauyng assayed, they
Josue. 6. c were drowned. ✶By fayth dyd ẏ walles of Jericho fall, by the cōpassynge
Josue. 2. a and. 6. d. Judic. 7. a of seuen dayes. ✶By fayth dyd not Raab the harlot perysh w̄ the vnbeleuynge, receauyng ẏ spyes in peace And what shall I saye more? for the
‡Judi. 4. d ✶Judi. 14. b ‡Judic. 11. f ✶1. Re. 17. f ‡1. Re. 12. a tyme shal fayle me treatyng of ✶Gedeon, of ‡Barach, of ✶Sampson, of ‡Hiepte, of ✶Dauid, of ‡Samuel, and of the prophetes, ✠ whyche thorowe fayth haue ouercome kyngdomes, haue wrought ryghteousnesse,
ff haue gotten ẏ promyses, ✶haue stopped the mouthes of the Liōs, ‡haue
✶Dan. 6. d. and. 14. g ‡Dan. 3. d ✶3. re. 19. a ‡Esa. 38. b ✶Judi. 5. 15 2. para. 12. a ‡1. Re. 14. 2. pa. 14. 20 ✶3. Re. 17. c 4. Reg. 4. d ‡Jere. 20. a quēched ẏ violēce of ẏ fyre, ✶haue escaped ẏ edge of ẏ sweard, ‡are recouered of theyr sycknes, ✶are become strōge in battail, ‡haue ouerthrowē the tētes of ẏ aleaūtes, ✶the wemen haue receaued theyr dead agayn frō ẏ resurrecciō: ‡but somewer racked not acceptyng ẏ delyueraūce, ẏ they myght fynde ẏ better resurreccion. But other haue proued mockynges & strokes, besydes thys also bādes &
3. Reg. 21. b presonementes, ✶they were stoned, they were hewē asunder, they were tempted, they were slayē by ẏ death
4. Reg. 1. b Math. 3. a of the swearde, ✶they went about in shepes skynnes, in gotes skynnes, ne dynge, in distresse, vexed, whereof ẏ worlde was not worthy: wandryng in wyldernesses, in mountaynes & dennes and caues of the earth. And al these beyng alowed by ẏ wytnesse of

Fide celebrauit pascha & sanguinis effusionem: ne qui uastabat primitiua tangeret eos. Fide transierunt mare rubrum, tanquam per aridam terram, quod experti Aegyptii, deuorati sunt. Fide muri Hiericho corruerunt, circuitu dierum septem. Fide Raab meretrix non periit cum incredulis, excipiens exploratores cum pace. Et quid adhuc dicam? Deficiet enim me tempus enarrantem de Gedeon, Barach, Samson, Hiepte, Dauid, Samuel, & prophetis, qui per fidem uicerunt regna, operati sunt iustitiam, adepti sunt repromissiones, obturauerunt ora leonum, extinxerūt impetum ignis, effugerunt aciem gladii, conualuerunt de infirmitate, fortes facti sunt in bello, castra uerterunt exterorum, acceperunt mulieres de resurrectione mortuos suos: alii autem distenti sunt, non suscipiētes redemptionem, ut meliorem inuenirent resurrectionem. Alii uero ludibria & uerbera experti, insuper & uincula & carceres, lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt, circumierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti, quibus dignus non erat mundus: in solitudinibus errantes, in mōtibus & speluncis & cauernis terræ. Et hi omnes testimonio fidei

fidei probati, nõ acceperant repromissionem, Deo pro nobis melius aliquid prouidẽte, ut nõ sine nobis consummarentur.

CAPVT XII.

IDeoq; & nos tantã habentes impositã nubem testium, deponentes omne põdus & circumstans nos peccatum, per patientiam curramus ad propositũ nobis certamen, aspicientes in authorem fidei & cõsummatorẽ IESVM: qui proposito sibi gaudio sustinuit crucem, confusione contempta, atq; in dextera sedis dei sedet. Recogitate enim eũ, qui talẽ sustinuit a peccatoribus aduersum semetipsum contradictionẽ, ut ne fatigemini, animis uestris deficientes. Nondũ enim usq; ad sanguinem restitis, aduersus peccatũ repugnantes, & obliti estis consolationis, quæ uobis tanquã filiis loquitur dicens: Fili mi, noli negligere disciplinã Domini, neq; fatigeris dũ ab eo argueris. Quem enim diligit Dominus, castigat: flagellat autem omnem filium, quem recipit. In disciplina perseuerate. Tanquã filiis uobis offert se deus: quis enim filius quẽ nõ corrigit pater? Quod si extra disciplinã estis, cuius participes facti sũt oẽs, ergo adulteri & nõ filii estis. Deinde pr̃es quidẽ carnis nostrę eruditores habuimus, & reuerebamur eos: nũ multo magis obtẽperabimus patri spirituum, & uiuemus? Et illi quidẽ in tẽpore paucorũ dierum,

of fayth receaued not the promyse, God prouydynge some better thyng for vs, that they shulde not be made perfecte wythout vs. F

The.xii. Chapter.

AND therfore we hauynge so greate cloude of wytnesses layde vpon vs, ⋆ layenge away all the weyght and synne that standeth by vs, let vs runne by pacience vnto the stryfe that is set afore vs, lokynge vpon the author and fynysher of fayth Jesus, ⋆ whyche the ioye beynge set afore hym suffered the crosse, shame despysed, ⋆ and sytteth at the ryghthande of the seate of God. Remembre hym than that suffred suche speakynge agaynst hymselfe of synners, ẏ ye be not weery, waxynge faynte in your myndes. For ye haue not yet resysted vntyl bloude, stryuyng agaynst synne, & haue forgottẽ ẏ cõsolacion whyche speaketh vnto you as vnto chyldren, sayeng: ⋆ My sõne, despyse not the nourtoure of ẏ LORD, nother do faynt whan ẏ art rebuked of hym. ⋆ For whom ẏ LORD loueth, doth he chastẽ, and scourgeth euery sõne whom he receaueth. Remayne in ẏ chastenyng, God offereth hymselfe vnto you, as vnto chyldren: for what chyld is it whõ his father doth not chastẽ? Yf so be ye are wout correccion, wherof they haue al bẽ parteners, thã are ye bastardes and not chyldrẽ. Moreouer, we haue had truly fathers of our flesh our teachers, & we feared thẽ: shall we not muche more obey ẏ father of sprets, & lyue? And they truely for ẏ space of fewe

A
Ephe. 4.c
Coll. 3.a
1. Petri. 2.
Philip. 2.a
Hebre. 1.a
and. 10. b
Prouer. 3.b
Apoc. 3.b
B

dayes enfourmed vs accordynge to
theyr wyll: but thys vnto it ꝑ is ꝓ-
fytable to receaue hys holynesse.
And euery chastenyng for the ꝓsẽt
tyme semeth not to be of ioye, but of
sorowe, but afterwarde shal it geue
them ꝑ are exercysed by thesame, a
moost quyet frute of ryghteousnesse
Esa.35.a ffor ꝑ whych cause ✶lyfte vp ꝑ slac-
ked hãdes, & ꝑ lowsed knees, & make
straygght pathes vnto your fete, ꝑ no
mã haltynge do go astraye, but ra-
ther be healed. ✶ffollow vpon peace
Rom. 12. c wt al men, & holynesse, wout ꝑ which
nomã shal se God, takyng hede ꝑ no
mã be destitute of ꝑ grace of God,
lest ony roote of bytterne sse spryng-
ynge vpwarde do let, & by the same
many be stayned. That ther be no
whoremonger or vncleane perſone
Gen.25.d as Esau, ✶that solde his byrthryghte
for one meate. ffor be sure ꝑ after-
wardes also desyryng to enheret, he
Gene.27.f was refused: ✶for he fãde no place of
repẽtaũce, though he had sought it wt
teares. ffor ye ar not come to a moũ
Exod.20. c tayne ꝑ can be handled, & ✶a fyre ꝑ cã
be approched, & myste, & darkne sse, &
tempest, & the soũde of ꝑ trõpe, & the
voyce of wordes: (the whych they ꝑ
dyd heare, dyd excuse thẽselues, ꝑ the
worde shuld not happẽ vnto thẽ. ffor
they coulde not beare ꝑ was spoken.
Exod.19. b And ✶yf a beast shall touch the moũ-
tayne, it shalbe stoned. And so terri-
ble was it ꝑ was sene, [that] Moses
D dyd say: I am afrayed & quake.) But
ye are come vnto ꝑ moũte Sion, & ꝑ
Apoc.21.b cyte of ꝑ lyuynge God, ✶ ꝑ celestial
Jerusalem, & the multitude of many
thousãd of angels, & ꝑ cõgregacõ of
the

dierum, secundum uoluntatem
suam erudiebant nos: hic autem
ad id quod utile est recipiendo
sanctificationem eius. Omnis au
tem disciplina in præsenti quidẽ
uidetur non esse gaudii, sed mœ
roris, postea autem fructum pa-
catissimum exercitatis per eam,
reddet iustitiæ. Propter quod re
missas manus & soluta genua e-
rigite, & gressus rectos facite pe
dibus uestris, ut non claudicans
quis erret, magis autem sanetur.
Pacẽ sequimini cũ õnibus, & san
ctimoniã, sine qua nemo uidebit
deũ, contẽplantes ne quis desit
gratiæ dei, ne qua radix amaritu
dinis sursum germinãs impediat,
& per illã inquinẽtur multi. Ne qs
fornicator aut prophanus ut E-
sau, qui propter unã escã uẽdidit
primitiua sua. Scitote enim qm̃ &
postea cupiẽs hæreditare bñdi-
ctionẽ, reprobatus est: nõ enim in-
uenit pœnitẽtiæ locũ, quãquã cũ
lachrymis inqsisset eã. Nõ enim ac
cessistis ad tractabilem mõtem,
& accessibilem ignẽ, & turbinẽ,
& caliginem, & procellã, & tubæ
sonũ, & uocẽ uerborũ (quam qui
audierunt, excusauerũt se, ne eis
fieret uerbum. Non enim porta-
bant quod dicebatur: Et si bestia
tetigerit montem, lapidabitur.
Et ita terribile erat quod uide-
batur Moses dixit: Exterritus
sum & tremebundus,) sed acces-
sistis ad Sion montem, & ad ciui
tatem dei uiuentis, Hierusalem
cœlestem, & multorum milium
angelorũ frequẽtiam & eccleſiã
primi-

primitiuorum, qui cõscripti sunt in cœlis, & iudicẽ omnium Deum, & spiritus iustorũ perfectorum, & testamenti noui mediatorem IESVM, & sanguinis aspersionem melius loquentem quam Abel. Videte ne recusetis loquẽtem. Si enim illi non effugerunt, recusantes eum qui super terram loquebatur: multo magis nos qui de cœlis loquentem nobis auertimus, cuius uox mouit terram tũc, nunc aũt repromittit, dicens: Adhuc semel & ego mouebo non solũ terrã, sed & cœlum. Quod autẽ semel dicit, declarat mobilium translationẽ, tãquam factorũ, ut maneant ea quę sunt, immobilia. Itaq; regnũ immobile suscipiẽtes habemus gratiam, per quam seruiamus placentes deo, cũ metu & reuerentia: etenim deus noster ignis cõsumens est

CAPVT XIII.

CHaritas fraternitatis maneat in uobis, & hospitalitatem nolite obliuisci: per hanc eñ placuerunt quidam, angelis hospitio receptis. Mementote uinctorum tanquã simul uincti: & laborantiũ, tanquã & ipsi in corpore morãtes. Honorabile connubium in oibus, & torus immaculatus. Fornicatores enim & adulteros iudicabit deus. Sint mores sine auaritia, contenti præsentibus: ipse eñ dixit: Non te deseram neque derelinquam, ita ut cõfidẽter dicamus: Dominus mihi adiutor, nõ timebo qd faciat mihi

the fyrstborne, which are wrytten in the heauens, and God the iudge of all, and to the spretes of the iuste & perfect, and to Jesus the mediatour of the newe testamente, and to the *sprenklynge of blonde, speakynge better thã ‡Abels. He that ye refuse not hym ẏ speaketh. ffor yf they escaped not refusynge hym ẏ spake vpon earth: much more we, ẏ refuse hym ẏ speaketh vnto vs frõ the heauens, whose voyce dyd shake the earth at ẏ tyme, but now promyseth, sayeng: *Yet once agayne, and I shal shake, not only the earth, but also heauen. But that he sayeth yet once, he declareth the chaungynge of the moueable, as done, that those thynges that are vnmouable maye remayne. Receaynge therfore the vnmoueable kyngdõ, we haue grace, *by ẏ which we may serue pleasing God wt feare & reuerence: *for our God is a cõsumynge fyre.

1. Petri. 1. a
Hebr. 9. c
and. 10. c
‡Genc. 4. b
Aggei. 2. b
1. Petri. 1. a
Deut. 4. b

The. xiii. Chapter.

LEt ẏ loue of brotherheade cõtinue in you, * & forget not hospitalite: for by the same some were acceptable, receaynge angels at lodgynge. *Remembre them that are bounde, as boũde wt them: & of thẽ that are in payne, as ye yourselues abydyng also in ẏ body. Let wedlocke be honourable in al thinges, & ẏ bed vndefiled ffor God shal iudge ẏ whoremõgers & aduouterers. Let your maners be wout couetousnesse, *beyng cõtent wt the thynges ẏ ye haue already: for he sayd: *I wil not leaue nor forsake ẏ, so ẏ we may boldly say: ‡The Lorde is my helper, I shal not be afrayd

A
Genc. 18. a
and. 19. a
Rom. 12. b
1. Petr. 4. b
Math. 25. c
Heb. 10. d
Eccli. 29. b
Deut. 31. b
Josue. 1. a
‡Psal. 55. a
and. 117. a

Pp. iii. what mã

do vnto me. Remembre them that haue ꝑ ouerſpght of you, which haue ſpoken the worde of God vnto you, beholdynge the ende of whoſe cõuerſacion, followe theyr fayth. Jeſus Chriſt yeſterdaye & * to daye, he abydeth foreuer. Be not miſcaried with ſũdry & ſtraũge doctrines. * ffor it is beſt to ſtaye the harte ẅ grace, ‡ not ẅ meates, which dyd not auayle thẽ that dyd walke in thẽ. We haue an altare, wherof they haue no power to eate ꝑ ſerue the tabernacle. * ffor thoſe beaſtes, ꝑ the bloud is brought into ꝑ holy places by ꝑ high preſt for ſynne, the bodyes of thẽ are burnt ẅout the tentes. ffor the whych cauſe Jeſus alſo, ꝑ he myght hallowe ꝑ people by hys bloude, * dyd ſuffre ẅout the gate. Let vs therfore go forth vn to hym wythout the tentes, bearyng hys rebuke. * ffor we haue not here an abydynge cytie, but we ſeke one to come. * Let vs therfore alwaye offer the ſacrifice of prayſe vnto God thorow hym, ꝑ is ꝑ frute of [our] lyppes, knowlegynge vnto hys name. And forget not the doyng wel * & the handreachynge: ‡ for wyth ſuche ſacrifyces is God made fauourable. ✝ Obeye youre ouerſeers, and be obediente vnto them: for they watche for you, as though they ſhal geue an accompte for you, that they may do it wyth ioye, and not ſyghynge: for ꝑ doth not become you. * Praye for vs: for we truſt that we haue a good conſcience, wyllynge in all thynges to be conuerſaũt well. But I beſeke you to do ꝑ ſame yet more, ꝑ I maye be reſtored vnto you ꝑ more ſpedely.

Heb. c. 1. b
Rom. 14. c
Coloſſ. 2. c
Titum. 3. c
‡ Joh. 6. f
Exod. 29. b
Leuit. 4. c
Num. 19. a
Joh. 19. b
Philip. 3. c
Pſal. 91. a
1. Cor. 16. a
Philip. 4. c
Act. 4. c and. 11. a
Epheſ. 6. c

The

mihi homo. Mementote præpoſitorum ueſtrorum, qui uobis locuti ſunt uerbum Dei, quorum intuentes exitum conuerſationis, imitamini fidem. IESVS Chriſtus heri & hodie, ipſe in ſecula. Doctrinis uariis & peregrinis nolite abduci. Optimum eſt enim gratia ſtabilire cor, non eſcis, quæ non profuerunt ambulantibus in eis. Habemus altare de quo edere non habent poteſtatem qui tabernaculo deſeruiunt. Quorum enim animalium infertur ſanguis pro peccato in ſancta per pontificem, horum corpora cremantur extra caſtra. Propter quod & IESVS, ut ſanctificaret per ſuum ſanguinem populum, extra portam paſſus eſt. Exeamus igitur ad eum extra caſtra, improperium eius portantes. Non enim habemus hic manentem ciuitatem, ſed futuram inquirimus. Per ipſum ergo offeramus hoſtiam laudis ſemper Deo, id eſt, fructum labiorum confitentium nomini eius. Beneficentiæ autem & communicationis nolite obliuiſci: talibus enim hoſtiis promeretur deus. Obedite præpoſitis ueſtris, & ſubiacete eis: ipſi enim peruigilãt quaſi rationẽ pro aiabus nr̃is reddituri, ut cũ gaudio hoc faciãt, & non gemẽtes: hoc enim nõ expedit uobis. Orate pro nobis: confidimus enim ꝙ bonã cõſciẽtiã habemus, in oibus bene uolẽtes cõuerſari. Amplius aũt deꝑcor uos hoc facere, quo celerius reſtituar uobis

Deus

Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti æterni, Dominum nostrum IESVM Christum, aptet uos in omni bono, ut faciatis eius uoluntatem, faciens in uobis quod placet coram se per IESVM Christum, cui est gloria in secula seculorũ. Amen. Rogo autem uos fratres, ut sufferatis uerbum solatii, etenim perpaucis scripsi uobis. Cognoscite fratrem nostrum Timotheum dimissum, cum quo (si celerius uenerit) uidebo uos. Salutate omnes præpositos uestros, & omnes sanctos. Salutant uos de Italia fratres. Gratia cum omnibus uobis. Amen.

The God of peace, whyche hath D
brought our LORDE Jesus Christ
from the dead, *the great shepeherd Exec. 34. b
of the shepe, thorowe the bloude of Joh 10. a
the eternall testamente, ‡make you 1. Petri. 5. a
mete in all goodnesse, that ye maye ‡Deut. 8. b
do hys wyll, worckynge amonge you 2. Cor. 5. a
that maye please in his syght thorowe Philip. 2. b
Jesus Christ, vnto whom be glorye for euer and euer. Amen. I beseke you brethren that ye suffre ỹ worde of solace, for I haue wrytten vnto you wyth very few [wordes.] Know our brother Timothe to be lettẽ go, wyth whome (yf he shall come spedely) I wyll se you. Grete al your ouerseers, and all the sayntes. The brethren of Italy salute you. Grace be wyth you all. Amen.

¶ Finis epistolæ Pauli Apostoli ad Hebræos.

¶ The ende of the Epistle of Paule the Apostle to the Hebrues.

EPISTOla catholica Iacobi Apostoli.

CAPVT PRIMVM.

The catholyke Epistle of the Apostle James.

The fyrst Chapter.

IAcobus Dei & Domini nostri IESV Christi seruus, duodecim tribubus quæ sunt in dispersione salutem. Omne gaudium existimate fratres mei, cum in tentationes uarias incideritis, scientes ꝙ probatio fidei

IAmes the seruaunte A
of God, and of oure
LORDE Jesus Christ
sendeth gretynge vn
to the twelfe tribes
whych *are scattred. Actu. 8. a
+ Counte it full ioye my brethren
whan ye do fall into sundry temptacions, beyng sure, that *the prouyng Rom. 5. a

1. Petri. 1. b
Zach. 13. b
of your fayth worketh pacience: but
let pacience haue a perfecte wor-
kynge, that ye maye be perfecte and
Prouer. 2. a
Joh. 16. c
sounde, fayenge in nothynge. * But
yf ony of you nedeth wysedome, let
hym requyre it of God, whyche ge-
ueth plentyfully vnto euery man, &
vpbrayeth not, and it shalbe geuen
Marc. 11. c
him. * But let him requyre it in fayth
not doutynge. For he that douteth
is lyke vnto ỹ wawe of ỹ see, whych
is steared of the wynde and is tossed
aboute: let not therfore that mã sup-
pose that he shall receaue ought of ỹ
B LORDE. A man that is doutfull is
vnstable in all hys wayes. Let ỹ bro-
ther of lowe degre reioyce in hys ex
altacion, but the rych in hys humble
nesse: for as the floure of grasse shal
Eccli. 14. b
Esa. 40. a
he passe awaye. For the * Sonne a-
1. Petri. 1. b
rose wyth heate, and dryed ỹ grasse,
and hys floure fell downe, and the
bewty of hys syghte perysshed. Euen
so shall the rych also fayde in hys
Job. 5. b
wayes. * Happy is the man that suf-
fereth tentacion: for whan he shalbe
proued, he shall receaue a crowne of
lyfe, the whych God hath promysed
to them that loue hym. ¶ Let noman
whan he is tempted saye that he is
tempted of Gód. For God is no tẽ-
ter of the euell, and he tempteth no-
man. But euery one is tempted, be-
ynge drawen & entysed of his owne
Rom. 6. b
cõcupiscence: afterwarde whan * cõ
cupiscence hath conceaued, she engẽ
dreth synne: but synne whan it is fy
nyshed, it engẽdreth death. Erre not
therfore my moost beloued brethren
Prouer. 2. a
Joh. 3. b
¶ * Euery best gyfte, and euery per
fecte gyfte is from aboue, cõmynge
downe

fidei uestræ patiẽtiam operatur. Patientia autem opus perfectũ habeat, ut sitis perfecti & integri, in nullo deficientes. Si quis autem uestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, & non improperat, & dabitur ei. Postulet autem in fide nihil hæsitans. Qui enim hæsitat, similis est fluctui maris, qui a uento mouetur & circunfertur: non ergo existimet homo ille quod accipiat aliquid a Domino. Vir duplex animo inconstãs est in omnibus uiis suis. Glorietur autem frater humilis, in exultatione sua: diues autem in humilitate sua: quoniam sicut flos fœni transibit. Exortus est enim sol cum ardore, & arefecit fœnum, & flos eius decidit, & decor uultus eius deperiit. Ita & diues in itineribus suis marcescet. Beatus uir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam uitæ, quã repromisit Deus diligentibus se. Nemo cum tentatur, dicat quoniam a Deo tentatur. Deus enim intentator malorum est, ipse autem neminem tentat. Vnusquisque uero tentatur a concupiscentia sua abstractus & illectus: deinde concupiscentia cum cõceperit, parit peccatum: peccatum uero cum consummatum fuerit, generat mortem. Nolite itaque errare fratres mei dilectissimi. Omne datum optimum, & omne donum perfectum de sursum est, descendens

a pa-

a patre luminum, apud quem nō est transmutatio, nec uicissitudinis obumbratio. Volūtarie enim genuit nos uerbo ueritatis, ut simus initiū aliquod creaturę eius. Scitis enim fratres mei dilectissimi. Sit autem omnis homo uelox ad audiendum, tardus autem ad loquendum, & tardus ad iram. Ira enim uiri iustitiam Dei non operatur. Propterea abiicientes omnem immundiciam & abundantiam malitiæ, in mansuetudine suscipite insitum uerbum, quod potest saluare animas uestras. Estote autem factores uerbi, & non auditores tantum, fallētes uosmetipsos. Quia si quis auditor est uerbi, & non factor, hic comparabitur uiro consyderanti uultum natiuitatis suæ in speculo: consyderauit enim se, & abiit, & statim oblitus est qualis fuerit. Qui autem perspexerit in lege perfectæ libertatis, & permanserit in ea, non auditor obliuiosus factus, sed factor operis, hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, huius uana est religio. Religio munda & immmaculata apud Deum & patrem hæc est: Visitare pupillos & uiduas in tribulatione eorum, & immaculatum se custodire ab hoc seculo.

CAPVT II.

Fratres

downe from the father of lyghtes, by whom ther is no chaūge, nor course of ouershadowynge. * For wylyngly hath he engendred vs wyth ỳ worde of truth, that we be some begynnynge of hys creature. For ye knowe it my mooste beloued brethrē. But * let euery mā be swyft to heare but slowe to speake, & slow to wrath For the wrath of man worketh not the ryghteousnes of God. * Lastyng awaye therfore all vnclennesse, and abundaunce of malyce, receaue the grafted in word in gētlynesse, which is able to saue your soules. ✝ * And be ye doers of the word, and not hearers only, deceaupnge yourselues. * For yf ony man be an hearer of ỳ worde, and not a doer, thesame shall be lykened vnto a man beholdynge the vysage of hys byrthe in a glasse: for he dyd beholde hymselfe & went, and forthwith dyd he forget of what fashiō he was. * But he ỳ shal loke in the law of perfecte lyberte, and shall remayne in thesame, not beynge become a forgetfull hearer, but an accomplysher of the worke, thesame shalbe happy in his dede. But yf ony man thynketh hym to be deuoute, not refraynynge hys * tunge, but inpf carpenge hys harte, thys mans deuocion is vayne. Pure and vnspotted deuocion by God and the father is thys: To vysyte the fatherlesse and motherlesse & the wedowes in theyr trouble, and to kepe hymselfe vndefyled from thys * worlde. ✝

Iohā. 1. a and. 3. d 1. Cor. 4. b

Prou. 17. d Eccli. 5. b

L Rom. 13. b Coloss. 3. a

Rom. 2. b.

Luc. 6. c

Math. 5. b

1. Petri. 3. b Iacob. 1. a

1. Iohā. 2. a

CAPVT II.

The. II. Chapter.

Wy

A My brethren, haue not the fayth of our LORDE of glory Jesus Christe wyth
Leuit. 19. d *regarde of persons. For yf ther entre into your congregacio a man hauynge a golden rynge, in a goodly apparell, and ther shall also entre in a poore man in a vyle rayment, and ye do loke vpon hym that is clothed wyth a gaye rayment, & shall saye vnto hym: Syt thou well here. And to the poore ye shall saye: Stande thou there, or syt downe vnder the footestoole of my fete: do not ye iudge by yourselues, and are become iudges of euell thoughtes?

B *Herken my moost beloued brethre:
Math. 5. a hath not God chosen the poore in thys worlde the rych in fayth & heyres of the kyngdome, the whych god hath promysed them that loue hym? But ye haue dishonoured the poore. Do not the ryche oppresse you by myghte, and drawe you to the iudgemente? Do not they blaspheme the good name that is calied vpon you? Yf ye at the leest fulfyl ỹ royal lawe
Leuit. 19. e accordyng to the scriptures: *Thou shalt loue thy neghboure as thyselfe, ye do well: but yf ye regarde the persone, ye do synne, beynge rebuked of
Ezech. 18. b the lawe, as transgressours. * But who so euer kepeth the whole lawe, and offendeth in one, he is become gylty of all. For he that hath sayde:
Exod. 20. c *Thou shalt not commytte aduoutry, hath sayde also: Thou shalte not kyl. But yf ỹ shalte not commyt aduoutry, but shalt slaye, thou arte become a transgressoure of the lawe. Speake ye so, & do so, as beggynninge to be

FRatres mei, nolite in personarum acceptione habere fidem Domini nostri IESV Christi gloriæ. Etenim si introierit in conuentum uestrum uir aureum annulum habens, in ueste cãdida: introierit autem & pauper in sordido habitu, & intendatis in eum qui indutus est ueste præclara, & dixeritis ei: Tu sede hic bene. Pauperi autem dicatis: Tu sta illic, aut sede sub scabello pedum meorum: nonne iudicatis apud uosmetipsos, & facti estis iudices cogitationum iniquarum? Audite fratres mei dilectissimi, nonne Deus elegit paupores in hoc mundo diuites in fide & hæredes regni, quod repromisit Deus diligentibus se? Vos autem exhonorastis pauperem. Nonne diuites per potentiam opprimunt uos, & ipsi trahunt uos ad iudicia? Nonne ipsi blasphemant bonum nomen quod inuocatum est super uos? Si tamen legem perficitis regalem secundum scripturas: Diliges proximum tuum sicut teipsum, bene facitis: si autem personam accipitis, peccatum operamini, redarguti a lege, quasi transgressores. Quicunque autem totam legem seruauerit, offendat autẽ in uno, factus est omnium reus. Qui enim dixit: Non mechaberis, dixit &: Non occides. Quod si non mechaberis, occides autem, factus es transgressor legis. Sic loquimini, & sic facite, sicut per le-

per legem libertatis incipientes iudicari. Iudicium enim sine misericordia illi qui non facit misericordiam. Superexaltat autem misericordia iudiciũ. Quid proderit fratres mei, si fidẽ quis dicat se habere, opera aũt non habeat? Nunquid poterit fides saluare eum? Si autem frater & soror nudi sint, & indigeant uictu quotidiano, dicat autem aliquis ex uobis illis: Ite in pace, calefacimini & saturamini, non dederitis autem eis quę necessaria sunt corpori, quid proderit? Sic & fides si nõ habeat opera, mortua est in semetipsa. Sed dicet quis: Tu fidẽ habes, & ego opera habeo, ostende mihi fidem tuã sine operibus, & ego ostendã tibi ex operibus fidẽ meã. Tu credis ꝙ unus est deus? Bene facis: & dæmones credũt & contremiscunt. Vis aũt scire o homo inanis, quoniã fides sine operibus mortua est? Abrahã pater noster nonne ex operibus iustificatus est, offerens Isaac filiũ suũ super altare? Vides qm̃ fides cooperatur operibus illius, & ex opibus fides cõsũmata est? Et suppleta est scripptura, dicẽs: Credidit Abraham deo, & reputatũ est illi ad iustitiam, & amicus dei appellatus est. Videtis quoniã ex operibus iustificatur homo, & nõ ex fide tãtũ? Similiter & Raab meretrix, nonne ex opibus iustificata est, suscipiẽs nũcios, & alia uia eiiciẽs? Sicut em̃ corpus sine spũ mortuum est, ita & fides sine operibus mortua est.

CAP.

to be iudged by the lawe of lyberte. Math. 18. d
* For iudgemente wythout mercy shalbe vnto hym ẏ sheweth no mercy. And mercy exalteth iudgemẽt. F Math. 7. c
* What doth it auayle my brethren yf ony mã do say hym to haue fayth, but hath no workes? Can fayth saue hym? * But yf a brother and syster be naked, and do nede dayly foode, & ony of you do saye vnto them: Go in peace, be warmed and be satisfyed, but ye shall not geue them ẏ thinges that are necessary to the body, what shall it auayle? Euen so faythe also, yf she hath no workes, is deade in herselfe. But some body wyl saye: C
Thou hast faith, and I haue workes shew me thy fayth wythout workes, and I shal shewe the my faith by my dedes. Beleuest thou that ther is one God? Thou doest well, * the deuels do also beleue and tremble. Mat. 8. d Marc. 1. c
But wylte thou know o thou vayne man that fayth wythout workes is deade? Was not Abraham oure father iustifyed by workes, offerynge Isaac hys sonne vpon the altare? Seyst thou not that fayth wrought wyth hys workes, & by workes was fayth made perfecte? And the scripture was fulfylled, sayenge: * Abraham beleued God, and it was counted hym vnto ryghteousnesse, and he was called the frende of God. Se ye not that man is iustifyed by workes and not by fayth only? Lykewyse also * Raab the harlot, was she not iustifyed, receauyng the messaũgers, & sending thẽ another way? For as ẏ body wythout ẏ sprete is deade, euẽ so fayth also wout workes is deade. Gen. 15. c Rom. 4. d Gal. 3. a Jos. 2. a and. 6. c

The

The.iii. Chapter.

CAPVT III.

A Mathy. 23. a

MY bretherē become not many ✶ mayſters, knowyng that ye receaue the more tudgemente. ffor we al offende in many thynges. ✶He that offēdeth not in worde, ꝑ ſame is a perfecte mā, is able alſo to lead about ꝑ whole body wt a brydle. And yf we do put brydles in horſes mouthes, we leade all theyr bodyes aboute to conſent vnto vs. And behold the ſhyppes whyle they be great, and be led with greate wyndes, wyth a lytle helme are they turned aboute where ꝑ violence of the gouernoure wyll. Eue̅ ſo alſo the tunge, it is a lytle mēbre truely, and it exalteth greate thynges. Beholde what maner of fyre, how great a woode it burneth. And the tunge is a fyre, a multytude of wyckednesse. The tunge is ſet in oure membres, whyche defyleth the whole body, and enflameth ꝑ whyle of our natiuite, beynge enflamed of hell. ffor euery nature of beaſtes, & brydes, and ſerpentes, and of other are tamed, and are made meke of ꝑ nature of man: but the tunge can noman tame, a reſtleſſe euell, ful of deadly poyſō. By theſame we bleſſe God and the father, and by ꝑ ſame do we curſe men, whych ✶are created after the ymage and ſimilitude of God. Out of ꝑ very ſame mouth commeth forth bleſſynge and curſynge. It ought not to be done ſo my brethren. Doth a fountayne flowe out at one hole ſwete and bytter water? Can the fygge tre my brethren brynge forth grapes, or the vyne, fygges?

Eccli. 14. a 19. c. and. 25. b

B Gen. 1. d

NOlite plures magiſtri fieri fratres mei, ſcientes quoniam maius iudicium ſumitis. In multis enim offendimus omnes. Si quis in uerbo non offendit, hic perfectus eſt uir, poteſt etiam freno circunducere totum corpus. Si autem equis frena in ora mittimus ad conſentiendum nobis, omne corpus illorum circumferimus. Et ecce naues cum magnæ ſint, & a uentis ualidis minentur, circumferuntur a modico gubernaculo ubi impetus dirigentis uoluerit: Ita & lingua, modicum quidem membrū eſt, & magna exaltat. Ecce quantus ignis quam magnam ſyluam incendit. Et lingua ignis eſt, uniuerſitas iniquitatis. Lingua conſtituitur in membris noſtris, quæ maculat totum corpus, & inflammat rotam natiuitatis noſtræ, inflāmata a gehenna. Omnis enim natura beſtiarū, & uolucrū, & ſerpētiū, & cęterorū domātur & domita ſunt a natura humana: linguā aūt nullus hoim domare poteſt, inquietū malū, plena ueneno mortifero. In ipſa benedicimus deū & patrē, & in ipſa maledicimus hoies, qui ad imaginem & ſimiliudinē dei facti ſūt. Ex ipſo ore procedit bn̄dictio & maledictio. Nō oportet fratres mei hęc fieri. Nūq̄d fōs de eodē foramine emanat dulcem & amarā aquam? Nunquid poteſt fratres mei, ficus uuas facere, aut uitis

ficus

ficus, sic neq; salsa dulcem potest ferre aquam. Quis sapiens & disciplinatus inter uos? Ostēdat ex bona conuersatione operationē suam in māsuetudine sapientiæ. Quod si zelū amarū habetis, & cōtentiones sint in cordibus uestris, nolite gloriari & mendaces esse aduersus ueritatem: non est enim sapientia de sursum descendēs a patre luminū, sed terrena, animalis, diabolica. Vbi enim zelus & cōtentio, ibi incōstantia & omne opus prauū. Quæ autē de sursum est sapientia, primū quidē pudica est, deinde pacifica, modesta, suadibilis, bonis cōsentiēs, plena misericordia & fructibus bonis, iudicans sine simulatione. Fructus autem iustitiæ in pace seminatur faciētibus pacem.

CAPVT IIII.

VNde bella & lites in uobis? Nonne ex concupiscētiis uestris, quæ militāt in membris uestris? Concupiscitis, & non habetis: occiditis & zelatis, & non potestis adipisci: litigatis & belligeratis, & non habetis, propterea quod non postulastis. Petitis, & non accipitis, eo quod male petatis, ut in cōcupiscentiis uestris insumatis. Adulteri, nescitis ꝙ amicitia huius mundi inimica est Deo? Quicūq; ergo uoluerit amicus esse huius seculi, inimicus Dei cōstituitur. An putatis ꝙ inaniter scriptura dicat: Ad inuidiā cōcupiscit spiritus qui habitat in uobis? Maiorem aūt dat gratiā.

Propter

fygges? Euen so nother can salt water geue swete. Who is wyse & learned amonge you? Let hym * shew his workynge of hys good conuersacion in the mekenesse of wysedome. Yf so be ye haue * bytter hatred, & ther be contencions in youre hartes, reioyce not, and be not lyars agaynste the truth: for thys wysedome is not cōmynge downe frō aboue from the father of lightes, but earthly, beastly deuelysh. For where as is enuy and contencion, there is inconstancy & euery euell worke. But ẏ wysedome that is from aboue, is fyrste truely * chayste, than peaceable, meke, persuadynge, consentynge vnto good thynges, full of mercy and good frutes, iudgynge wythout simulacion. But ẏ frute of ryghteousnesse is sowē in peace, vnto thē ẏ worke peace.

C Coloss. 4. a Ephes. 5. b Rom. 13. b Sap. 6. b

The. iiii. Chapter.

FRō whence are ther warres and stryfes amonge you? Are they not from your cōcupiscēces, whych stryue in your membres. For ye desyre, and haue not: ye slaye & enuye, and can not get: ye stryue & warre and haue not, because ye axed not. Ye axe, and receaue not, because ye axe not well, that ye may bestow it vpō your cōcupiscēces. Ye aduouterers, knowe ye not * that the frendshippe of thys worlde is enemye vnto God? Whosoeuer therfore wyl be a frende of thys worlde, is made the enemy of god. Thynke ye that scripture sayeth for nought: * The sprete that abideth in you desyreth vnto enuy? But he ‡ geueth the more grace.

A Gal. 1. b 1. Joh. 2. c Rom. 8. d Gal. 5. c ‡ Pro. 3. d

Wher-

1. Petri. 5. b Wherfore he sayeth: God * resysteth the proude, but geueth grace vnto ẏ
B lowly. Be subiecte vnto God therfore, but resyst ẏ deuel, & he shal flye from you. Drawe nye vnto God, & he shall draw nye to you. Clēse your handes ye synners, and pourge your hartes ye dubble harted. Be ye myserable, sorowe and wepe: Let youre laughter be turned into weppynge, &
1. Petri. 5. a your ioye into heuynesse. * Be lowly in the presence of the LORD, and he shall exalte you. Backbyte not one another my brethren. He ẏ bacbiteth his brother, or he that iudgeth hys brother, bacbyteth the lawe, and iudgeth the lawe. But yf thou iudgest the lawe, thou arte not a doer of the law, but a iudge. For ther is one lawgeuer & iudge, which cā destroye
Rom. 14. a and deliuer. But * who art thou that
* Ecc. 18. a iudgest thy neghboure? ‡ Beholde
Luce. 12. b now ye that saye: To daye or to morowe shal we go into that cytie, and continue there truely a yeare, and shall occuppe and gayne, (whyche knowe not what shalbe tomorowe. For what is youre lyfe? It is a vapoure appearynge for a lytle, and after that shal it vanysh.) for it that ye
Act. 28. a do saye: * Yf the LORDE wyl. And:
Hebre. 6. a Yf we do lyue, we shall do thys or ẏ. But now ye reioyce in your prydes Euery such reioycynge, is wycked.
Luce. 12. b * To hym therfore that can do good & not doynge it, it is synne vnto him

Propter quod dicit: Deus superbis resistit, humilibus autem dat gratiā. Subditi ergo estote Deo, resistite aūt diabolo, & fugiet a uobis. Appropinquate Deo, & appropinquabit uobis. Emundate manus peccatores, & purificate corda duplices animo. Miseri estote, & lugete, & plorate: risus uester in luctū cōuertetur, & gaudium in mœrorem. Humiliamini in cōspectu domini, & exaltabit uos. Nolite detrahere alterutrū fratres mei. Qui detrahit fratri, aut qui iudicat fratrem suum, detrahit legi, & iudicat legē. Si aūt iudicas legem, non es factor legis, sed iudex. Vnus enim legislator & iudex, qui potest perdere & liberare. Tu autē quis es, qui iudicas proximum tuum? Ecce nunc qui dicitis: Hodie aut crastino ibimus in illam ciuitatem. & faciemus ibi quidem annū, & mercabimur, & lucrū faciemus (qui ignoratis quid erit in crastino. Quæ est enim uita uestra? Vapor est ad modicū parens, & deinceps exterminabitur) pro eo quod dicatis: Si Dominus uoluerit. Et: Si uixerimus, faciemus hoc aut illud. Nunc autem exultatis in superbiis uestris. Omnis exultatio talis maligna est. Sciēti igitur bonum facere, & non facienti, peccatum est illi.

The. v. Chapter.

CAPVT V.

A
1. Tim. 6. b GO to now * ye rich, wepe, howlynge in youre wretchednesses, ẏ whych shall come to you. Your ryches are

AGite nūc diuites, plorate ululantes in miseriis uestris, quæ aduenient uobis. Diuitiæ uestræ putre-

putrefactæ ſunt, ueſtimnenta ueſtra a tineis comeſta ſunt, aurum & argentum ueſtrum erugi-nauit,& erugo eorum in teſtimonium uobis erit, & manducabit carnes ueſtras ſicut ignis. Theſaurizaſtis uobis iram in nouiſſimis diebus.Ecce merces operariorũ qui meſſuerũt regiones ueſtras quæ fraudat a eſta uobis, clamat, & clamor eorũ in aures Domini Sabaoth introiuit. Epulati eſtis ſuper terram, & in luxuriis enutriſtis corda ueſtra. In die occiſionis adduxiſtis & occidiſtis iuſtum, & non reſtitit uobis. Patientes igitur eſtote fratres, uſque ad aduentum Domini. Ecce agricola expectat precioſum fructum terræ, patienter ferens donec accipiat temporaneum & ſerotinum. Patientes igitur eſtote & uos,& confirmate corda ueſtra,quoniam aduentus Dñi appropinquauit. Nolite ingemiſcere fratres in alterutrũ, ut nõ iudicemini. Ecce iudex ante ianuam aſſiſtit. Exẽplũ accipite fratres,exitus mali, lõganimitatis, laboris & patiẽtię prophetas,qui locuti ſunt in nomine domini.Ecce beatificamus eos qui ſuſtinuerunt. Sufferentiam Iob audiſtis, & finem Domini uidiſtis, quod miſericors Dominus eſt & miſerator. Ante omnia aũt fratres mei, nolite iurare neq; p cœlũ,neq; per terram,neq; aliud quodcunq; iuramentum. Sit autem ſermo ueſter, eſt eſt, non non, ut nõ ſub iudicio decidatis.

are corrupte, your clothes are eaten of mothes, your golde and ſpluer is ruſted, and theyr ruſt ſhalbe a wytneſſe agaynſt you,& ſhall eate youre fleſh as fyre. Ye haue heaped you wrath in the laſt dayes. ✶ Beholde ỹ wages of the labourers whych haue reaped downe your landes, ỹ whych was defrauded of you, doth crye, and theyr crye is entred into the eares of the LORDE ſabaoth. ✶ Ye haue ben mery vpon earth, and haue noryſhed your hartes in vnmeaſurableneſſes. Ye haue brought the ryghteous in a day of ſlaughter, and haue ſlayne hym, & he dyd not wythſtãde you. ✝ Be ye pacięt therfore brethrẽ vntyll the commynge of the LORD. Beholde the huſbandman wayteth for the precious frute of the earth, takynge pacience vntyll he receaue the early and latter rayne. Be ye pacient therfore alſo,& ſatle youre hartes: for the commynge of the LORD is approched. Sygh not one agaynſt another brethren, that ye be not iudged. Beholde ỹ iudge ſtãdeth before ỹ dore. Take brethrẽ ỹ prophetes for an enſãple of an euell ende, of longe ſufferynge, of worckynge & pacience, whych haue ſpoken in the name of ỹ LORD. ✝ Behold ✶ we coũte thẽ happy that haue ſuffered. Ye haue herde of ✶ the pacięce of Job, and haue ſene the ende of the LORD, that ỹ LORDE is mercyfull and pyteous. But before al thynges my brethrẽ ✶ ſwear not, nother by heauen, nor by earth, nor ony what ſoeuer oth els. But let your oth be: yee, yee: nay, nay, that ye do not fall vnder iudgement. And

Leuit.19.c. Deut. 24.c Tobi. 4.c

Luce.16.c

Mat.5.8

Job.1.c and.2.b

Mach.5.b 2.Cor.1.8

Triſta-

pf

pfony of you be sory, let hym praye: Yf he be mery, let hym also synge psalmes. Yf ony amõg you be sycke, let hym bryng in the Elders of the congregacion, and let them pray ouer hym, * anoynt ynge hym wyth oyle in the name of the LORDE: and the prayer of fayth shal saue the sycke, and the LORDE shall rayse hym vp: and yf he be in synnes, they shalbe forgeuẽ hym. Knowlege your synnes therfore one to another, and praye for ech other, that ye maye be saued: for the instãte prayer of the ryghteous is much worth. * Elias was a mortall mã lyke vnto vs, and in prayer he prayed that it shuld not rayne vpon earth, and it rayned not in thre yeare and syx monethes. * And he prayed agayne, and ỹ skye gaue rayne, and the earth gaue hys frute. My brethren yf ony of you shal erre from the truth, and ony mã shall conuerte hym, he muste knowe that he that causeth a synner to conuerte from the erroure of hys waye, he shal saue hys soule from death, and shall couer the multitude of synnes.

Mare. 6. b

3. Reg. 17. a
Luc. 4. c

3. Reg. 18. a

Tristatur autem uestrum aliquis, oret: æquo animo, & psallat. Infirmatur quis in nobis, inducat presbyteros ecclesiæ, & orent super eum, ungentes eum oleo in nomine Domini: & oratio fidei saluabit infirmum, & alleuabit eum Dominus: & si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata uestra, & orate pro inuicem, ut saluemini: multum enim ualet deprecatio iusti assidua. Elias homo erat similis nobis passibilis, & oratione orauit, ut non plueret super terram, & non pluit annos tres & menses sex. Et rursum orauit, & cœlum dedit pluuiam, & terra dedit fructum suum. Fratres mei, si quis ex uobis errauerit a ueritate, & conuerterit quis eum, scire debet, quoniam qui conuerti fecerit peccatorem ab errore uiæ suæ, saluabit animam eius a morte, & operiet multitudinem peccatorum.

¶ The ende of ỹ canonicall Epistle of to the Apostle James.

¶ Finis epistolæ canonicæ Iacobi Apostoli.

EPISTOLA prima canonica Petri Apostoli.

CAPVT PRIMVM.

PEtrus Apostolus IESV Christi electis aduenis dispersionis Ponti, Galatiæ, Cappadociæ, Asiæ, & Bithyniæ secundum præscientiam Dei patris in sanctificationem spiritus, in obedientiam & aspersionem sanguinis IESV Christi: gratia uobis & pax multiplicetur. Benedictus Deus & pater Domini nostri IESV Christi, qui secundum misericordiam suã magnam regenerauit nos in spem uiuam, per resurrectionẽ IESV Christi ex mortuis, in hæreditatem incorruptibilem, & inconta minatã, & immarcessibilem conseruatam in cœlis in uobis, qui in uirtute Dei custodimini per fidem in salutem, paratam reuelari in tempore nouissimo: in quo exultabitis, modicum nunc si oportet contristari in uariis tentationibus, ut probatio uestræ fidei multo preciosior sit auro (qd per ignem probatur) inueniatur in, laudem & gloram, & honorẽ, in reuelatione IESV Christi, quem cum nõ uideritis, diligitis: in quem nunc quoque non uidẽtes, creditis: credentes autem exultabitis lętitia inenarrabili & glo-

The fyrste Canonicall Epistle of Peter the Apostle.

The fyrst Chapter.

PEter the Apostle of Jesus Christ to ỳ chosen straungers of the *scatterynge abrode in Pontus, Galatia, Cappadocia, Asia, & Bithinia, accordyng to ỳ foreknowlege of God the father vnto ỳ sanctificion of ỳ spirete, into ỳ obedience & *sprenklynge of the bloude of Jesu Christ: *Grace and peace be multiplyed vnto you. ‡Blessed be the god and father of oure LORDE Jesus Christe, whyche accordynge to hys great mercy hath begottẽ vs agayne into a lyuely hope, by *the ryssynge agayne of Jesus Christ from ỳ deade, into *an heretage vncorruptible, vndefyled, and not faydynge, ‡kepte in heauen in you, whych by the power of God are kept by fayth vnto saluacion, whych is ready to be shewed in the last tyme: in the whych ye shall reioyce, yf ye must now a lytle be sory in dyuerse temptaciõs, *that the tryenge of your faith be foũde much more precious than gold (that is proued by fyre) vnto prayse and *glory and honoure, in the reuelacion of Jesus Christ: *whome, whyle ye haue not sene, ye loue hym: in whome nowe also though ye are not seynge hym, ye beleue: but beleuynge ye shall reioyce wyth vnoutspeakeable

Act. 8. a

Heb. 9. b and. 10. c ‡1 Pet. 1. a *2. Cor. 1. a Ephes. 1. b

1. Cor. 15. c

Rom. 8. a ‡Colo. 3. a

Job. 23. a Jacob. 1. a

Mach. 25. c

Joh. 20. b

Gen. 49.b Daniel. 2.g Agge. 2. b Zach. 6. b

Act. 2.a ‡Luc. 2.b

Luce. 12.b

Leuit. 11. g and. 19.a

Math. 25.c

1. Corin. 6.c and. 7.c

Heb. 9.b 1. Joh. 1.b Apoc. 1.a

Esa. 9. b Luce. 2.b

ſope & glorious, bearynge awaye the ende of youre fayth, the ſaluacion of youre ſoules, of the whych ſaluacion * ỹ prophetes haue ſearched & ſought whych prophecyed of ỹ grace ỹ was to come amonge you, ſearchynge in whych or in what maner of tyme ỹ ſpyrete of God in them ſhulde ſignify ſhewynge afore the ſufferynges that are in Chriſte Jeſu, and the glorys to come: vnto whome it was opened that they declared it not vnto them ſelues, but made manyfeſte thoſe thynges to you, the whych are now ſhewed vnto you by thē, whych preached vnto you, * ỹ holy gooſt beinge ſente from the heauē, ‡ vpon whome the angels deſyre to loke. Wherfore, * the lopnes of your mynde beynge gyrded vp, be ye ſobre, hope perfectly in that grace ỹ is offred vnto you, into the ſhewynge of Jeſus Chriſte, as chyldren of obedience, not beyng lyke faſhioned vnto ỹ luſtes of your forenoraunce, but vnto that holy, whych hath called you: that ye alſo be holy in all [youre] conuerſacion, for it is wrytten: * Ye ſhalbe holy, for I am holy. And yf ye cal vpon that father, whyche * iudgeth accordynge to euery mans worke, wythout reſpecte of perſons, walke in feare the tyme of your indwellyng: ‡* knowynge ỹ ye are not bought w̄ corruptible ſyluer or golde, frō your vayne cōuerſacō of ỹ fatherly tradicion: * but w̄ the precious bloude of the vnſpotted and vndefyled lambe Chriſt, beyng knowen truely before ỹ creacions of ỹ worlde, but beynge made manyfeſt in ỹ laſt tymes * for you

glorificata, reportantes finem fidei ueſtræ, ſalutem animarū ueſtrarū: de qua ſalute exquiſierūt atq; ſcrutati ſunt prophetæ, qui de futura in uobis gratia prophetauerunt, ſcrutantes in quod uel in quale tempus ſignificaret in eis ſpiritus Chriſti, prænūcians eas quæ in Chriſto ſunt paſſiones, & poſteriores glorias: quibus reuelatum eſt quod non ſibi ipſis, uobis aūt manifeſtabāt ea, quæ nunc nunciata ſunt uobis, per eos qui euāgelizauerunt uobis ſpiritu ſancto miſſo de cœlo, in quem deſyderant angeli proſpicere. Propter quod ſuccincti lumbos mentis ueſtræ, ſobrii, perfecte ſperate in eam quæ offertur uobis gratiam, in reuelationem IESV Chriſti, quaſi filii obedientiæ non configurati prioris ignorātiæ ueſtræ deſyderiis, ſed ſecundum eum qui uocauit uos, ſanctam: ut & ipſi in omni cōuerſatione ſancti ſitis, quoniā ſcriptum eſt: Sancti eritis quoniam ego ſanctus ſum. Et ſi patrem inuocatis eum, qui ſine acceptione perſonarum iudicat ſecundū uniuſcuiuſque opus, in timore incolatus ueſtri tempore conuerſamini, ſcientes quod non corruptibilibus auro uel argento redempti eſtis de uana ueſtra conuerſatione paternæ traditionis: ſed precioſo ſāguine quaſi agni immaculati Chriſti & incōtaminati, præcogniti quidem antè mundi conſtitutionem, manifeſtati aūt nouiſſimis temporibus

propter

propter uos, qui per ipsum fideles estis in Deo, qui suscitauit eum a mortuis, & dedit ei gloriam, ut fides uestra & spes esset in Deo. Animas uestras castificãtes in obedientia charitatis, in fraternitatis amore simplici, ex corde inuicem diligite attẽtius, renati non ex semine corruptibili, sed incorruptibili per uerbum dei uiui & permanentis in æternum. Quia omnis caro ut fœnũ, & omnis gloria eius tanquã flos fœni. Exaruit fœnum, & flos eius decidit: Verbum autem Domini manet in æternum: hoc est autẽ uerbum quod euangelizatũ est in uobis.

CAPVT II.

DEponentes igitur omnem malitiã, & omnẽ dolũ, & simulationes, & inuidias, & õnes detractiones, sicut modo geniti infãtes, rationabiles, & sine dolo, lac concupiscite, ut in eo crescatis in salutẽ: si tamen gustatis qm̃ dulcis est dominus. Ad quẽ accedentes, lapidem uiuũ, ab hoibus qdẽ reprobatũ, a deo autẽ electũ & honorificatum, & ipsi tanquã lapides uiui supædificamini, domus spiritualis, sacerdotiũ sãctũ, offerẽtes spirituales hostias, acceptabiles deo per Iesũ Christũ. Propter qd & cõtinet scriptura: Ecce pono in Siõ lapidẽ summũ, ãgularẽ, probatũ, electũ, p̃ciosũ: & q crediderit in eũ, nõ cõfundetur. Vobis igitur honor credentibus: non credentibus autẽ lapis quem reprobauerunt ędificãtes: hic

your sakes, whych by hym are sayth full in God, whych hath raysed hym from the deade, * and hath geuen hym glorye, that youre sayth & hope shulde be in God. Clensynge youre soules in ỹ obedience of loue, in the syngle loue of brotherheade, loue ech other more earnestly frõ ỹ harte, beynge borne agayne not of corruptible sede, but vncorruptible by the worde of the lyuynge of God & abydynge forever. * ffor all fleshe is as grasse, & all hys glory as ỹ floure of grasse. The grasse wythered, & hys floure fel down: but the vvorde of god abydeth for euer: † but this is the worde, * whyche is preached amonge you. The.ii. Chap. +

1 Phylip. 2. a

Esa. 40. a
Eccli. 17. b
Jacob. 1. b

Deut. 30. c

LAyenge, * awaye therfore al malyce, & al gyle, & dissemblynge, & enuyes, & all backbytynges, ‡ as newe borne babes, reasonable & wythoute gyle, couet ỹ milke, ỹ therin ye may growe vnto saluacion: * yf ye assaye at the leest ỹ the LORDE is swete. Unto whome cõmynge neare, * the quycke stone, of men trucly refused, but chosen of God & glorifyed, ye also are buylded vpon, as quicke stones of ỹ spiritual house, a * holy preesthode, offerynge ‡ spirituall sacrifices, acceptable vnto God thorow Jesus Christ. Wherfore ỹ scripture cõtayneth also. * Beholde, I laye in Sion an heade stone, a corner stone, alowed, chosẽ, precious: & he ỹ shal beleue in hym, shal not be ashamed. Unto you therfore ỹ are beleuynge is it a prayse: but vnto ỹ not beleuyng, the stone which * the buylders refused,

A

Ephes. 4. a
Colos. 3. a
Hebr. 12. a
‡ mat. 18. a

Psal. 33. a

Ephes. 2. c

Esa. 66. b
‡ Ro. 12. a
Heb. 13. c

Esaye 28. c
Matth. 21. c
Act. 4. a

Psal. 117. c

Esay. 8.c is thesame become in the heade of ẏ
corner, and * a stone of stomblynge,
and a rocke of an offẽdicle, vnto thẽ
that offende in the worde, nother do
beleue on that wheron they are also
B set. * But ye are a chosen kynred, a
Exod. 19. a kyngly presthode ‡ a holy nacion, the
‡ Deu. 17. a people of purchasynge, * that ye do
* Esa. 40. a shewe ẏ powers of hym, which hath
called you into hys wonderful lyght
Osee. 2. c out of darkenesses. * Whych som-
Rom. 9. c tyme were not a people of God, but
now the people of God: which were
not hauynge optayned mercy, but
now haue optayned mercy. ⊢ + Ye
most beloued, I beseke you as strañ-
Rom. 13. b gers and pylgrymes, * to abstayne
Galat. 5. c you from carnall desyres, whyche
Math. 5. b warre agaynst the soule, * hauynge
your conuersacion good amõge the
1. Petri. 3. b Heythen, * that in it ẏ they do back-
byte you, as euel doers, they consy-
deryng you by [your] good workes,
they may prayse God in ẏ day of vi
Rom. 13. a sitaciõ. * Be ye therfore subiecte vn
Titum. 3. a to euery creature of man because of
God: ether vnto ẏ kynge, as ẏ moost
excellente, ether vnto the chefe offi-
cers, as sent frõ hym to ẏ punishmẽt
of euel doers, but ẏ prayse of good. ⊢
For so is the wyll of god, that doyng
well ye maye cause the ignoraunce
of foolysh men to be styll: as beynge
fre, and not as hauynge a cloke of
wyckednesse vnto lyberte, but as the
Rom. 12. b seruauntes of God. * Honoure al
men, loue brotherheade, feare God,
C * honoure the kynge. ‡ Ye seruañ-
Mat. 22. c tes be obediẽte vnto your maysters
‡ Ephe. 6. a wyth all feare, not onely the good
Coloss. 3. c and gentle, but also the frowarde
Titum. 2. b

For

hic factus est in caput anguli, &
lapis offensionis & petra scan-
dali, his qui offendunt uerbo,
nec credunt in quo & positi sunt.
Vos autem genus electum, rega
le sacerdotium, gens sancta, po-
lus acquisitionis, ut uirtutes an-
nuucietis eius, qui de tenebris
uos uocauit in admirabile lu-
men suum. Qui aliquando non
populus Dei, nunc autem popu-
lus Dei: qui non consecuti mise-
ricordiam, nunc autem miseri-
cordiam consecuti. Charissimi,
obsecro uos tanquam aduenas
& peregrinos, abstinere uos a
carnalibus desyderiis, quæ mili-
tant aduersus animam, conuer-
sationem uestram inter Gentes
habentes bonam, ut in eo quod
detractant de uobis, tanquam
de malefactoribus ex bonis ope
ribus uos consyderantes, glori-
ficent Deum in die uisitationis.
Subiecti igitur estote omni hu-
manæ creaturæ propter Deum,
siue regi, quasi præcellenti, siue
ducibus, tanquam ab eo missis,
ad uindictam malefactorum, lau
dem uero bonorum. Quia sic est
uoluntas Dei, ut benefacien-
tes obmutescere faciatis impru-
dentium hominum ignoranti-
am, quasi liberi, & non quasi ue-
lamen habentes malitiæ liberta
tem, sed sicut serui Dei. Omnes
honorate, fraternitatẽ diligite,
Deum timete, regem honorifica
te. Serui subditi ostote in omni
timore dominis, non tantum bo
nis & modestis, sed etiã dyscolis.

Hæc

Hæc est enim gratia, si propter Dei conscientiam sustinet quis tristitias patiens iniuste. Quæ enim est gratia si peccantes & colaphizati suffertis? Sed si benefacientes patienter sustinetis: hæc est gratia apud Deum. In hoc enim uocati estis, quia & Christus passus est pro nobis, uobis relinquens exemplum, ut sequamini uestigia eius, qui peccatũ non fecit, nec inuentus est dolus in ore eius: qui cum malediceretur, nõ maledicebat: cũ patereretur, nõ cõminabatur: tradebat aũt iudicãti se iniuste. Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, iustitiæ uiuamus, cuius liuore sanati estis. Eratis em̃ sicut oues errantes, sed cõuersi estis nũc ad pastorẽ & Episcopũ animarũ uestrarũ.

CAPVT III.

Similiter & mulieres, subditæ sint uiris suis, ut & si qui nõ credunt uerbo, per mulierũ cõuersationẽ sine uerbo lucrifiant, cõsyderãtes in timore sanctã cõuersationem uestrã: quarum non sit extrinsecus capillatura, aut circũdatio auri, aut indumẽti uestimentorũ cultus, sed qui abscõditus est cordis homo, in incorruptibilitate quieti & modesti spiritus, qui est in conspectu Dei locuples. Sic em̃ aliquãdo & sanctæ mulieres sperãtes in Deo, ornabant se, subiectæ propriis uiris, sicut Sara obediebat Abrahę, dñm eũ uocãs, cuius estis filię bene-

* For that is grace, yf ony man for cõsciẽce sake of God do suffre heuyuesses, sufferyng it vnworthely. For what thankes is it, yf ye synnyg and beynge buffetted, do suffre it? * But yf ye doynge well beare it paciẽtly, ẏ is grace w̃ God. For ther to are ye called, for ✝ Christ also suffred for vs leauynge you * an ensãple ẏ ye do followe hys footesteppes, whiche dyd no synne, nother is ther gyle foũd in hys mouth: * whã he was euel spokẽ of, he cursed not: which whã he suffred, he threatened not, but he deliuered hymselfe vnto hym ẏ iudged him [redacted]ryghteously. * Which hath borne our synnes hymselfe in his body vpõ ẏ tre, ẏ beyng dead of synne, we may lyue vnto ryghteousnesse, by whose strypes ye are healed. For ye were as shepe goynge astraye, but ye are now turned to ẏ shepherde & byshop of your soules. ✝ The. iii. Chap.

1. Cor. 7. b
Math. 5. a
1. Petri. 3. c
Joh. 13. b
Philip. 2. a
Math. 27. c
Johã. 18. c
Esa. 53. b
Eccli. 34. b
Luca. 15. a

A

Ykewyse also * the wemẽ, let thẽ be obediente vnto theyr husbãdes, ẏ they also which obey not ẏ word may be wonne by the conuersacion of wemen wythout the worde, beholdynge your holy cõuersacion in fear whose apparell * be not outwarde w̃ broydyng of heere, or puttyng about of golde, or puttyng on of apparell: but that ẏ inwarde man ẏ is hyd in the harte be of a quiete & meke spret whych is rych in the syght of God. For so dyd holy wemẽ also trustyng in God tyer themselues, beynge obediente vnto theyr owne husbandes, as Sara dyd obeye Abrahã, * callynge hym Lorde, whose doughters

1. Cori. 11. a
Ephes. 5. c
Coloss. 3. c
1. Tim. 2. b
Genes. 18. b

ye are doynge well, and not fearyng ony perturbacion. Lykewyse ye mē be dwellynge wyth them accordyng
c. Tess. 4. a to knowlege, * geuynge the woman honoure as vnto the weaker vessell, as vnto lyke heyres also of the grace of lyfe, that youre prayers be not let
B ✠ But in conclusion, be ye all one-mynded, sufferynge together, louers of brotherheade, mercyful, soft, low
Deut. 10. c Math. 5. e Rom. 12. c ly, * not rendrynge euel for euel, nor curse for curse: but cōtrarywyse bles-
‡ Gen. 12. a Math. 25. c * Psa. 33. b synge: for therfore are ye called, ‡ that ye do possesse the blesse by heretage. For * he ỳ wyll loue lyfe, and se good dayes, let hym refrayne his tūge frō euel, & his lippes ỳ they speak no gile Let hym eschue euell, & do good: let hym seke peace & followe it. For the eyes of of ỳ LORD are vpō ỳ ryghteous, & hys eares into theyr prayers: but ỳ spyght of ỳ LORD vpō thē that do euels. And who is it ỳ shall hurte you yf ye be the followers of God?
Mat. 5. a ‡ Esa. 8. c Marth 10. d * Yee yf ye suffre ought for ryghteousnes sake, blessed ar ye. And ‡ fear not ye theyr threatenynge, & be not troubled, * but sāctifye ỳ LORD
Job. 1. c ‡ Wsa. 118. f Actū. 4. a. Christ in your hartes, ‡ & beynge euer redy to ỳ satisfyeng of euery mā requyrynge you an accōpte of ỳ fayth & hope, which is in you wỳ mekenesse
Titum. 1. a 2. Petri. 2. b & feare, hauyng a good cōsciēce, * ỳ in ỳ wherein they backbyt you, they maye be ashamed which speake euel
L 1. Petri. 2. c Math. 5. a of your cōuersacion in Christ. * For it is better you doynge well (yf it be the wyll of God,) to suffre, than do-
Rom. 5. a Hcb. 9. c. d ynge euell. * For Christe also dyed once for oure synnes, the ryghteous for the vnryghteous,

benefacientes, & non pertimentes ullam perturbationē. Viri similiter cohabitantes secundum scientiam, quasi infirmiori uasculo mulieri impartientes honorē, tanquam & cohæredibus gratiæ uitæ, ut non impediantur orationes uestræ. In fine autem, omnes unanimes, compatientes, fraternitatis amatores, misericordes, modesti, humiles, nō reddentes malum pro malo, nec maledictū pro maledicto, sed e cōtrario bñdicētes: quia in hoc uocati estis, ut benedictionē hæreditatē possideatis. Qui enim uult uitam diligere, & dies uidere bonos, coerceat linguā suā a malo, & labia eius ne loquantur dolum. Declinet a malo, & faciat bonū: inquirat pacem, & sequatur eam: quia oculi Domini super iustos, & aures eius in preces eorum: uultus aūt domini super faciētes mala. Et quis est q uobis nocebit si boni æmulatores fueritis? Sed etsi qd patimini propter iustitiā, beati. Timorē autē eorū ne timueritis, & nō cōturbemini, dñm autē Christū sanctificate in cordibus uestris, parati sēper ad satisfactionē ōni poscenti uos rationē de ea quę in uobis est, spe & fide cū modestia & timore, cōsciētiā habētes bonā, ut in eo cp detrahūt uobis, cōfūdātur q calūniātur uestrā bonā i Christo cōuersationē. Melius est em, ut bñ faciētes (si uolūtas dei uelit) pati, q̄ male faciētes: qa & Christus semel pro pctis nīs mortuus ē, iustus pro iniustis, ut

that

iustis, ut nos offerret Deo, mortificatos quidem carne, uiuificatos autem spiritu. In quo & his qui in carcere erant spiritibus, ueniens prædicauit, qui incredu li fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca, in qua pauci, id est, octo animæ saluæ factæ sunt per aquam. Quod & uos nunc similis formę saluos facit baptisma, non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem IESV Christi, qui est in dextera Dei, deglutiens mortem, ut uitæ æternæ hæredes efficeremur, profectus in cœlum, subiectis sibi angelis & potestatibus, & uirtutibus.

CAPVT IIII.

CHristo igitur passo in carne, & uos eadem cogitatione armamini. Quia qui passus est in carne, desiit a peccatis, ut iam non desyderiis hominum, sed uoluntate Dei, quod reliquum est in carne uiuat temporis. Sufficit enim præteritum tempus ad uoluntatem Gentium consummandam, his qui ambulauerunt in luxuriis, desyderiis, uinolentiis, comessationibus, potationibus, ebrietatibus, & illicitis idolorum cultibus: in quo admirabantur non concurrentibus uobis in eandem luxuriæ confusionem, blasphe-

that he myght offer vs vp vnto god, beynge slayne truely after the flesh, but quyckened after the sprete. In ẏ whych also he commynge preached vnto the spretes that were in presõ, whych * were somtyme vnbelyuyng whan they wayted for the pacience of God in the dayes of Noe, whan ẏ Arke was made, * in the whyche a few, that is, eyght soules were saued by the water. The whych * the baptyme beynge of lyke fashion dothe saue you, not the layenge away of ẏ fylthynesse of the flesh, but ẏ demaũdynge of a good conscience towarde God, by the rysynge agayne of Jesus Christ, whych is at the ryghthãd of God, swalowynge vp death, that we myght become heyres of euerlastynge lyfe, beynge gone into heauẽ, * the angels, and the myghty, & powers beynge subiecte vnto hym.

Genes. 6. a
Mat. 24. b
Luc. 17. c
Gene. 7. c
Rom. 6. a
Hebre. 2. b
and. 2. b. c

The. iiii. Chapter.

A

THerfore Christe hauynge suffered in the flesh, be ye also armed wyth lyke meanynge. * For he that suffered in the flesh, he left of from synnes, that he do not now lyue the resydue of the tyme that resteth in the flesh in * the lustes of men, but in the wyll of God. ‡ For it is ynough the tyme past [to be spente] for the fulfyllynge of the wyll of the Heythen vnto them that haue walked in wãtonnesses, lustes, dronkennesses, bãckettynges, vnmeasurable eatynges, and drynkynges, and vnlawfull worshippynges of Idols: in the whyche they maruayled that ye ranne not with them vnto lyke confusion of ex

Rom. 6. a
1. Joha. 2. a
‡ Eph. 4. b

cesse, speakyng euel: the whych shall geue an accompt vnto hym, whyche is ready to iudge the quycke & dead.
1. Petri. 3. c ✱ For because of thys also is the gospell preached vnto the deade, ‡ that they truely maye be iudged accordynge to man in the fleshe, but lyue after God in the sprete. But ye ende of all thynges shall come neare.
‡ Joh. 5. c

B ✠ ✱ Be ye therfore wyse, and watch in prayers. But before all thynges be hauynge continual loue towarde ech other amonge yourselues: ✱ for loue couereth the multitude of synnes. ✱ Be harbarous towarde ech other wythout grudgyng, ‡ euery one ministrynge grace vnto another as he hath receaued thesame, as good stewardes of the manyfolde graces of God. ✱ Yf ony man speaketh, [let hym speake] as the wordes of God: ✱ Yf ony man ministreth, [let it be done] as by power, the whych God doth ministre, that in al thinges god maye be praysed thorowe Jesus Christ, ⊢ vnto whome be glorye and empyre for euer and euer. Amen.
Mat. 24. b
Prone. 10. b
Hebr. 13. a
‡ 2. Cor. 8. a
Jere. 23. e
Rom. 12. b

C Dearly beloued let it not be straũge vnto you in ✱ the heate, whych happeneth to ye tryeng of you, as though some straunge thynge do happen vnto you: but takynge parte wyth the passions of Christ ‡ reioyce, that beynge mery ye also may reioyce in ye reuelacion of hys glorye. ✱ Yf ye are reuyled in the name of Christe, ye shalbe happye: for it that is concernynge vnto the honoure, glorye, and power of God, & ye sprete that is hys doth rest vpon you. ✱ And let nomã of you suffre as a manslayer, or a thefe
Luce. 12. f
2. Cor. 3. c
1. Petri. 1. b
2. Tim. 2. b
Marc. 5. a
1. Petri. 2. c
and. 3. c

blasphemantes: qui reddent rationem ei, qui paratus est iudicare uiuos & mortuos. Propter hoc enim & mortuis euangelizatum est, ut iudicentur quidem secundum homines in carne, uiuant autem secundum Deum in spiritu. Omnium autem finis appropinquabit. Estote itaque prudentes, & uigilate in orationibus. Ante omnia autem mutuam in uobismetipsis charitatem continuam habentes: quia charitas operit multitudinem peccatorum. Hospitales in inuicem sine murmuratione, unusquisque sicut accepit gratiam in alterutrum illam administrantes, sicut boni dispensatores multiformis gratæ Dei. Si quis loquitur, tanquam sermones Dei: si quis ministrat, tanquam ex uirtute, quam administrat Deus, ut in omnibus honorificetur deus per IESVM Christum, cui est gloria & imperium in secula seculorum. Amen. Charissimi, nolite peregrinari in feruore qui ad tentationem uobis fit, quasi noui aliquid uobis contingat, sed communicantes Christi passionibus, gaudete, ut & in reuelatione gloriæ eius gaudeatis exultantes. Si exprobramini in nomine Christi, beati eritis: quoniam quod est honoris, gloriæ, & uirtutis dei, & qui est eius spiritus, super uos requiescit. Nemo autem uestrũ patiatur ut homicida, aut fur,

fur, aut maledicus, aut alienorum appetitor. Si autem ut Christianus, non erubescat, glorificet autem Deum in isto nomine: quoniam tempus est ut incipiat iudicium a domo Dei. Si autem primum a nobis, quis finis eorum qui non credunt Dei Euangelio? Et si iustus quidem uix saluabitur, impius & peccator ubi parebunt? Itaque & qui patiuntur secundum uoluntatem Dei, fideli creatori commendent animas suas in benefactis.

CAPVT V.

Seniores ergo qui in uobis sunt obsecro, cõsenior & testis Christi passionum, qui & eius quæ in futuro reuelanda est gloriæ communicator, pascite qui in uobis est gregem Dei, prouidentes non coacte, sed spontanee secundum Deum, neque turpis lucri gratia, sed uoluntarie: neque ut dominantes in cleris, sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcessibilem gloriæ coronam. Similiter adolescentes subditi estote senioribus. Omnes enim inuicẽ humilitatẽ insinuate, quia Deus superbis resistit, humilibus autẽ dat gratiam. Humiliamini igitur sub potenti manu Dei, ut uos exaltet in tempore uisitationis, omnem

thefe, or cursed speaker, or a despyser of other mens goodes. But [yf he suffre] as a christẽ man, let hym not be ashamed, but let hym prayse God in thys behalfe: * for it is tyme that the tudgemente do begynne at ỹ house of God. But yf [it begynne] fyrst at vs, what shalbe the ende of them * ỹ do not beleue the Gospell of God? * And yf the ryghteous shall scarce be saued, where shal the wycked and synner appeare? Therfore let them also that suffre accordynge to ỹ wyll of God commytte theyr soules vnto the faythful creator in weldoynges.

Jere. 25. b and. 40. b Ezech. 9. b

Luce. 10. b

Pro. 11. d

The. v. Chapter.

The Elders therfore that are amonge you do I beseke that am also an Elder and * wytnesse of the passions of Christe, whyche am also a partener of that glorye, whyche is to be reueled in tyme to come, * fede the flocke of God that is amonge you, prouydynge [for them] not as compelled, but wyllyngly, accordyng to God: Nother for fylthye lucres sake, but wyllyngly: * nother as rulynge lyke lordes ouer ỹ lot [of god] but hartely, ‡ beynge become the ensample of the flocke. And whã ỹ chef of ỹ shepherdes shal appeare, ye shal receaue the * vncorruptible crowne of glory. Lykewyse ye yonge men be obedient vnto the elder men. Yee shewe lowlynesse euery one to another: for * God doth resyst the proud, but geueth grace vnto ỹ lowly. ‡ Be come ye therfor lowly vnder ỹ mighty hande of God, that he maye exalte you in the tyme of visitacion, castynge

A

Act. 5. c

Actũ. 20. b

Ezech. 34. a Luce. 22. b ‡ Tit. 2. a

1. Cor. 9. b 2. Tim. 4. b

Prou. 11. a Jacob. 4. a

Psal. 54. c
Math. 6. c
Luc. 12. c
B
‡ Job. 1. b
Epho. 6. b
Jaco. 4. a
Rom. 8. c
1. Petri. 1 a
Heb. 10. d.
Rom. 16. b
1. Cor. 16. c
2. Cor. 13. b

*castynge all your carefulnesse vpō hym: for he careth for you. Be sobre, and watch: ‡ for your aduersary the deuell goeth aboute as a roarynge lyon, sekynge whome he maye deuoure, * whom resyst beynge strōge in fayth, knowynge the same sufferynge to happen vnto your brotherheade, whych is in the worlde. And ẏ God of al grace, which hath called vs vnto hys eternal grace in Christ Jesu, the same shall make perfecte, confirme and staye you, that * haue suffred a lytle: vnto hym be glory & empyre for euer and euer. Amen. ✝ By Syluanus, a faythfull brother vnto you as I suppose, haue I wrytten brefely, prayenge and earnestly requyrynge this to be the true grace of God, in the whych ye stande. The chosen congregacion that is at Babilon saluteth you, and Marke my sonne. * Grete ech other with an holy kysse. Grace be wyth you all, whyche are in Christ Jesu. Amen.

omnem sollicitudinem uestram proiicientes in eum, quoniam ipsi cura est de uobis. Sobrii estote, & uigilate: quia aduersarius uester diabolus tanquā leo rugiens circuit, quærens quē deuoret, cui resistite fortes in fide: scientes eandem passionem ei, quæ in mundo est, uestræ fraternitati fieri. Deus aūt ōnis gratiæ qui uocauit nos in æternā suam gloriā in Christo IESV, modicū passos ipse perficiet, confirmabit, solidabitq;: Ipsi gloria & imperiū in secula seculorū. Amē. Per Syluanum fidelem fratrem uobis (ut arbitror) breuiter scripsi, obsecrans & contestans hanc esse ueram gratiam Dei, in qua & statis. Salutat nos ecclesia quę est in Babylone electa, & Marcus filius meus. Salute inuicem in osculo sancto. Gratia uobis omnibus qui estis in Christo IESV. AMEN.

¶ The ende of the fyrste canonical Epistle of Peter the Apostle.

Finis primæ epistolæ canonicæ Petri Apostoli.

The seconde canonicall Epistle of Peter the Apostle.

EPISTOla secunda canonica Petri Apostoli.

The fyrst Chapter.

CAPVT PRIMVM.

A SImon Peter the seruaūt and Apostle of Christ Jesus, vnto them that haue optayned coequall faythe wyth vs in ẏ ryghteousnesse of oure God,

SImon Petrus seruus & Apostolus Christi IESV, iis qui coæqualem nobiscum sortiti sunt fidem in iustitia Dei nostri & sal-

uatoris nostri IESV Christi: Gratia uobis & pax adimpleatur in cognitione Dei & Christi IESV domini nostri. Quomodo omnia nobis diuinę uirtutis suæ quæ ad uitam & pietatē donata sunt per cognitionem eius, qui uocauit nos propria gloria & uirtute, p quem maxima & preciosa dona uit nobis promissa, ut per hoc efficiamini diuinæ consortes naturæ, fugientes eius quæ in mūdo est concupiscentiæ corruptionē. Vos aūt curam omnē subinferentes, ministrate in fide uestra uirtutem: in uirtute aūt, sciētiam: in scientia aūt, abstinentiā: in abstinentia aūt, patientiam: in patiētia autē, pietatem: in pietate autem, amorē fraternitatis: in amore aūt fraternitatis, charitatem. Hæc enim si uobiscū assint, & superent, non uacuos, nec sine fructu uos cōstituent in domini nostri IESV Christi cognitiōe. Cui enim nō præsto sunt hæc, cæcus est, & manu tentās, obliuionem accipiens purgationis ueterum suorum delictorum. Quapropter fratres magis satagite, ut per bona opera certā uestrā uocationē & electionē faciatis: hęc em̄ facietes, nō peccabitis aliquādo. Sic em̄ abūdanter ministrabitur uobis introitus in ęternū regnū dñi & saluatoris nostri IESV Christi. Propter quod incipiā uos semp commonere de his, & quidem scientes & cōfirmatos uos in prę sēti ueritate. Iustum aūt arbitror quādiu sum in hoc tabernaculo, suscita-

God, and the saueoure Jesus Christ
* Grace be vnto you and peace be fulfylled in the knowlege of God, & Christ Jesu our LORD. As all thyngs of the godly power, whyche [belonge] vnto lyfe & godlynesse are geuē vnto vs, by hys knowlege, whych hath called vs by hys owne glorye & power, by whome he hath geuen vs greate and precious promyses, that thereby ye become * partakers of the Godly nature, flyenge the corrupcion of ỹ desyre, whych is in ỹ worlde. 1.Petri.1.a Joh.1.a Coloss.2.b

But ye applyenge all care, ministre in youre faythe, vertue: in vertue, knowlege: * in knowlege, abstinēce: in abstinence, pacience: in pacience, Godlynesse: in Godlynesse, loue of brotherheade: in loue of brotherhead charite. ffor yf these be wyth you, & be plēteous, they shall make you not voyde and wythout frute in ỹ knowlege of our LORDE Jesus Christe. ffor he that hath not these thynges, he is blynde and groppynge wyth the hande, forgettynge the clensynge of hys olde synnes. Wherfore brethren endeuoure ye the more that ye make sure your callynge & chosynge wyth good workes: for doynge these thynges ye shall not synne at ony tyme. ffor so shal an entraunce into the euerlastynge kyngdome of our LORDE and Saueoure Jesus Christ be ministred vnto you plentyfully. 1.Cor.8.a.

* Wherfore I shall begynne to admonysshe you alwaye of these thynges, and that truely you knowynge and beynge stablysshed in the present truth. But I reken it ryght full as longe as I am in thys * tabernacle Luce.22.c 2.Cor.m.5.a

Joh. 21. d
2. Tim. 4. a

to rayse you in the admonicion, *be-
ynge sure that the layenge downe of
my tabernacle shalbe quicke, accor-
dynge also as our LORDE Jesus
Christ hath shewed me. Yee and I
wyll geue diligence, and that ofte, þ
ye may haue after my death that ye
make a remembraunce of all these
thynges. ✠ ffor we haue not made
knowen vnto you the power & fore-
knowlege of oure LORDE Jesus
Christ, haupng followed rude fables
*but beynge become the beholders
of hys greatnesse. ffor he was recea
upnge of God the father honoure &
glory, suche a voyce frō a great glo-
ry beyng fallen downe vnto hym:
*Thys is my beloued sonne in whō
I haue delyte, heare hym. And thys
voyce haue we herde brought from
heauen, whan we were wyth hym
vpon the holy mounte. And we haue
a sure worde of prophecye, vnto the
whych ye do well geupnge hede, as
vnto a lyghte *shynynge in a darcke
place, tyl þ daye do ryse, & þ morowe
starre do ryse in your hartes. Know
wynge thys fyrst, þ al þ prophecy of
scripture, is not done by priuate in-
terpretaciō. *ffor the prophecy was
neuer brought by mans wyl, but the
holy men of God haue spokē beynge
inspyred by the holy goost.

Joh̄. 1. b
2. Joh. 1. a
Math. 17. a
Marc. 9. a.
Luc. 9. b.
2. Cor. 4. b
Daniel 9. b
Zach. 7. b.
2. Tim. 3. b

The. ii. Chapter.

A

BUt ther haue bē false pro-
phetes also amonge þ peo
ple, *as ther shalbe lyeng
maysters amonge you,
whych shal bryngе in sectes of perdi
ciō, & deny the LORDE þ hath bought
thē, bryngynge vpō thēselues a swyft
pre-

Mat. 24. a
Actū. 20. b
2. Tim. 4. a

suscitare uos in commonitione,
certus quod uelox est depositio
tabernaculi mei, secūdum quod
& Dominus noster IESVS Chri
stus significauit mihi. Dabo autē
operam, & frequenter habere
uos post obitum meum, ut horū
oīm memoriam faciatis. Non e-
nim indoctas fabulas secuti, no-
tam fecimus uobis Domini no-
stri IESV Christi uirtutem & prę
scientiam, sed speculatores facti
illius magnitudinis. Accipiens
enim a Deo patre honorem &
gloriam, uoce delapsa ad eum
huiuscemodi a magnifica gloria:
Hic est filius meus dilectus, in
quo mihi complacui, ipsum au-
dite. Et hanc uocem nos audiui-
mus de cœlo allatā cū essemus
cum illo in monte sancto. Et ha-
bemus firmiorem propheticum
sermonem, cui bene facitis attē
dentes, quasi lucernæ lucenti in
loco caliginoso, donec dies illu-
cescat, & lucifer oriatur in cordi
bus uestris, hoc primum intelli-
gētes, q̄ omnis prophetia scrip-
turæ, propria interpretatione nō
fit. Non enī uoluntate humana
allata est aliquando pophetia,
sed spiritu sancto inspirati, locuti
sunt sancti Dei homines.

CAPVT II.

EFuerunt uero & pseudo
prophetæ in populo, si
cut & in uobis erunt
magistri mēdaces, qui
introducent sectas perditionis,
& eum qui emit eos, Dominū ne
gant, superinducētes sibi celerē
perdi-

perditionem. Et multi sequentur eorum luxurias, per quos uia ueritatis blasphemabitur, & in auaritia fictis uerbis de uobis negociabuntur, quibus iudicium iam olim non cessat, & perditio eorum non dormitat. Si enim Deus angelis peccantibus non pepercit, sed rudentibus inferni detractos in tartarum, tradidit cruciandos in iudicium reseruari: & originali mundo non pepercit, sed octauum Noe iustitiæ præconem custodiuit, diluuium mundo impiorum inducens, & ciuitates Sodomorũ & Gomorrhæorum in cinerem redigens, euersione damnauit, exemplum eorum qui impie acturi sunt ponens: & iustum Loth oppressum a nephandorum iniuria ac luxuriosa conuersatione eripuit. (Aspectu enim & auditu iustus erat, habitans apud eos, qui de die in diem animam iustam iniquis operibus cruciabant.) Nouit Dominus pios de tentatione eripere, iniquos uero in diem iudicii reseruare cruciandos: magis autem eos qui post carnem in concupiscentia immunditiæ ambulant, dominationemque contemnunt, audaces, sibi placentes, sectas non metuunt introducere, blasphemãtes, ubi angeli, fortitudine & uirtute cũ sint maiores, nõ portãt aduersum se execrabile iudiciũ: Hi uero uelut irrationabilia pecora naturaliter in cap-

perdicion. * And many shall followe theyr lecheryes, by whome the waye of truth shalbe blasphemed, and by couetousnesse shal they vse marchaũdyse of you, vnto whome the iudgement longe sence hetherto doth not ceasse, & theyr perdicion slepeth not * For yf God dyd not spare the angels synnynge, but beynge drawen downe wyth the bãdes of the lower partes into hell, he hath delyuered them to be punished [and] to be kept vnto iudgement: * and hath not spared ẏ originall worlde, but hath kept Noe the eyght preacher of ryghteousnesse, bryngyng the floude vpon the worlde of wycked men, * and bryngynge the cyties of them of Sodoma and Gomorra into asshes, damned them wyth ouerthrowynge, settyng thẽ for an ensãple of them ẏ shuld do euel: * and he delyuered the ryghteous Loth beynge oppressed wyth the iniury and lecherous conuersacion of the wycked. (For of syght & hearynge he was ryghteous, dwellynge wyth thẽ that vexed ẏ iust soule frõ daye to daye wyth wycked workes.) * The LORD knoweth to drawe ẏ godly out of tẽptaciõ, but to reserue the wycked vnto ẏ day of iudgemẽt to be tormented: & specyally those ẏ walke after the flesh in the desyre of vnclẽnesse, & despyse the power, are bolde, pleasynge thẽselues, they fear not to bryng in sectes, blasphemyng * where as angels whyle they be greater in strength and power, bear not agaynste themselues the cursed iudgemente: * But these euen as vnreasonable beastes naturally, blas-

Mach. 8. b
B
Job. 4. b
Apoc. 20. a
Genes. 7. a
Genes. 19. a
Gen. 19. c
1. Cor. 10. b
C
Jud. 1. b
Jere. 12. a

Jude.1.b *blasphemynge in those thynges ẏ they knowe not vnto a snare and destruccion, shal perysh in theyr owne corrupcion, receauynge ẏ rewarde of vnryghteousnesse, estymynge the one dayes voluptuousnesse a pleasure: staynynges [they are] and spottes, ouerflowynge in pleasures, at theyr feastes vsynge excesse of you, hauynge eyes full of aduoutrye and vncesseable synne, entycynge vnstable soules, hauynge a harte exercysed in couetousnesse, chyldrẽ of curse leauynge the ryght waye they haue erred, hauynge followed the waye of *Balaam of Bosor, whych loued the rewarde of wickednesse, ‡but he hadde the tame domme beaste a reprofe of hys foly, [for] speakyng wmans voyce it forbad the prophetes foolyshnesse. These are fountaynes wythout water, and *cloudes caried wyth tẽpestes, vnto whome ẏ myst of darknesse, is reserued. For speakynge wyth pryde of vanite, they entyce into lechery the desyres of the flesh them, which escape a lytle: they that be conuersaũt in erroure, them are they promysynge lyberte, whan they themselues are seruauntes of corrupcion. *For of whome ony mã is ouercome: hys seruaũt is he also. *For yf they flyeng ẏ stayninges of the worlde in the knowlege of oure LORDE & Saueoure Jesus Christ, beynge tangled wyth thesame are ouercome agayne, *than are the latter endes become worse vnto them than the fyrst. For it had ben better for them not to knowe the waye of ryghteousnes, thã after ẏ knowlege to

Num.22.23 and.24.
‡Nu.31.b
D
Jude.1.c
Johã 8.c
Rom.6.b
Luce.9.f
Math.12.c
Hebre.6.a

in captionem & in perniciem, in his quæ ignorant blasphemantes, in corruptione sua peribunt, percipientes mercedem iniustitiæ, uoluptatem existimantes diei delicias: coinquinationes, & maculæ, deliciis affluentes, in conuiuiis suis luxuriantes uobiscum, oculos habentes plenos adulterii, & incessabilis delicti, pellicientes animas instabiles, cor exercitatũ in auaritia habentes, maledictionis filii, derelinquentes rectam uiam errauerũt, secuti uiam Balaam ex Bosor, qui mercedem iniquitatis amauit, correptionem uero habuit suæ uesaniæ subiugale mutum animal, in hominis uoce loquẽs, prohibuit prophetæ insipientiam. Hi sunt fontes sine aqua, & nebulæ turbinibus exagitatæ, quibus caligo tenebrarum reseruatur. Superbia enim uanitatis loquentes, pelliciunt in desyderiis carnis luxuriæ eos, qui paululum effugiunt, qui in errore conuersantur, libertatem illis promittentes, cum ipsi serui sint corruptionis. A quo enim quis superatus est, huius & seruus est. Si enim refugientes coinquinationes mundi in cognitione Domini nostri & saluatoris IESV Christi, his rursus implicati superantur, facta sunt eis posteriora deteriora prioribus. Melius em̃ erat illis non cognoscere uiam iustitiæ, quam post agnitionem, retrorsum

retrorsum conuerti ab eo, quod illis traditum est, sancto mandato. Contigit enim eis illud ueri prouerbii: Canis reuersus est ad suum uomitum, & sus lota in uolutabro luti.

CAPVT III.

HAnc ecce uobis charissimi secundam scribo epistolam, in quibus uestram excito in cõmonitionẽ synceram mẽtem, ut memores sitis eorum quæ prędixi uerborum a sanctis prophetis, & Apostolorum uestrorum præceptorum Domini saluatoris. Hoc primum & scientes, quod uenient in nouissimis diebus in deceptione illusores, iuxta proprias concupiscentias ambulantes, dicentes: Vbi est promissio aut aduentus eius? Ex quo enim patres dormierunt, omnia sic perseuerant ab initio creaturæ. Latet enim eos hoc uolentes, quod cœli erant prius, & terra de aqua, & per aquam consistens Dei uerbo, per quæ ille tunc mundus aqua inundatus periit. Cœli autem qui nunc sunt, et terra, eodem uerbo repositi sunt, igni reseruati in diem iudicii & perditionis impiorum hominum. Vnum uero hoc non lateat uos charissimi, quod unus dies apud Dominum sicut mille anni: et mille anni sicut dies unus. Non tardat Dominus pro-

*to turne backwarde from the holy commaundemente that was delyuered vnto them. For ẏ true prouerbe is chaũced vnto them: * The dogge is turned agayne to his vomite, and the sowe beynge washen, in the wallowynge of myre. Actu. 5. a Proue. 26. b Eccli. 34. d

The. iii. Chapter.

BEholde thys secõde Epistle do I wryte vnto you dearely beloued, in the whych I rayse youre syncere mynde by admonicion, that ye be myndefull of those thynges that I haue sayd before, [namely:] the wordes of the holy prophetes, and of your apostles, [that is] the preceptes of the LORDE the Saueoure. A Knowynge this also fyrst of al, * that in the last dayes shal come mockers in deceaueablenesse, walkyng after theyr owne desyres, sayeng: ‡ Wher is his promyse or hys cõmynge? For sence the fathers slepte, all thynges do so remayne, [as at] the begynnynge of the creature. For thys they knowe not, and that wyllyngly, that the heauẽs were fyrst, * and ẏ earthe was beynge of the water and by the water by the worde of God, by the whyche thynges * that worlde that than was, perysshed by water. But the heauen and earth that are now, are set vp agayne by thesame worde kepte * for the fyre vnto the daye of iudgemente and destruccion of wycked mẽ. But let not thys one thynge be ygnoraunt vnto you ye beloued, that * one daye by the LORD, is as a thousãde yeares: and a thousande yeares, as one daye. The LORDE doth

Act. 20. d 1. Tim. 4. a 2. Tim. 3. a Jude. 1. c ‡ Ezec. 12. d 2. Thess. 2. a Gen. 1. a Gen. 7. d 2. Thess. 1. b B Psal. 89. a Ezech. 12. d 1. Petr. 4. a

doth not make longe wyth hys promyse, as some do suppose: but he *behaueth hymselfe paciently because of you, *not wyllynge ony to perysh but all men to come agayne to repẽtaũce. *But the daye of ẏ LORDE shall come as a these, ‡in the whych the heauens shall passe wyth a great rush, but the elementes shalbe lowsed wyth heate, and the earth and all the workes that are therein shalbe burnte. Whan al these now be to be loused, what maner of persõs ought ye to be than in holy conuersacions and godlynesses, waytynge and haistynge vnto the cõmynge of ẏ LORDES day, by ẏ which ẏ heauẽs burnynge shalbe lowsed, and the elemẽtes for heate of the fyre shall fayde? *But we wayte for new heauens, and new earth, and *hys promyses, in the whyche ryghteousnesse dwelleth. Wherfore ye dearly beloued, waytynge for these thynges endeuoure to be founde vnspotted and vnstayned vnto hym in peace, and estyme the longesufferynge of oure LORDE [your] health, as our moost beloued brother Paule, hath wrytten vnto you, accordynge to the wysedome that is geuen hym, euen as in all hys epistles also, speakynge in them of these thynges: in ẏ which are some thynges harde to vnderstande, the whych the vnlearned and vnstedfast do peruerte, as other scriptures also, to theyr damnacion. Ye brethren therfore knowyng it be fore, beware, leste beynge drawen awaye ye fall from your owne stedfastnesse: but growe in the grace & in

Rom. 2. a
Ezech. 18. d
Math. 24. d
1. Thess. 5. a
Apoc. 3. a
‡ Esay. 51. b
Psal. 101. d
Hebre. 1. b
Esay. 65. c
Apoc. 21. a
‡ Esa. 66. d
Math. 13. e
C

promissionem suam sicut quidam existimant, sed patienter agit propter uos, nolens aliquos perire, sed omnes ad pœnitententiam reuerti. Adueniet autem dies Domini ut fur, in quo cœli magno impetu transient: elementa uero calore soluentur, terra autem & omnia quæ in ipsa sunt opera exurentur. Cum igitur hæc omnia dissoluenda sint, quales oportet uos esse in sanctis conuersationibus & pietatibus expectantes & properantes in aduentu diei Domini, per quem cœli ardentes soluentur, & elementa ignis ardore tabescent. Nouos uero cœlos & nouam terram & promissa ipsius expectamus, in quibus iustitia habitat. Propter quod charissimi hæc expectantes, satagite immaculati & inuiolati ei inueniri in pace, & Domini nostri longanimitatem salutem arbitramini, sicut & charissimus frater noster Paulus, secundum datam sibi sapientiam scripsit uobis, sicut & in omnibus epistolis, loquens in eis de his: in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles deprauant, sicut & cæteras scripturas, ad suam ipsorum perditionẽ. Vos igitur fratres pręsciẽtes, custodite, ne insipientum errore traducti, excidatis a propria firmitate: crescite uero in gratia & in co-

in cognitione Domini nostri & saluatoris IESV Christi. Ipsi gloria & nūc, & in diem æternitatis. AMEN.

in the knowlege of oure Lorde & Saueoure Jesus Christe. To hym be glory, both now, and in the daye of euerlastynge. Amen.

¶ Finis secundæ epistolæ canonicæ Petri Apostoli.

¶ The ende of the seconde canonical Epistle of Peter the Apostle.

EPISTOla prima canonica Ioannis Apostoli.

The fyrst ca canonicall Epistle of Jhon the Apostle.

CAPVT PRIMVM.

The fyrst Chapter.

QVod fuit ab initio, quod audiuimus, quod uidimus oculis nostris, qd perspeximus, & manus nostræ contrectauerunt de uerbo uitæ, & uita manifesta est, & uidimus, & testamur, & annunciamus uobis uitam æternam, quæ erat apud patrem, & apparuit nobis. Quod uidimus & audiuimus annunciamus uobis, ut & uos societatem habeatis nobiscū, & societas nostra sit cum patre, & cū filio eius IESV Christo. Et hæc scribimus uobis, ut gaudeatis, & gaudium uestrum sit plenum. Et hæc est annunciatio quam audiuimus ab eo, et annunciamus uobis: quoniam Deus lux est, et tenebræ in eo non sunt ullæ. Si dixerimus quoniam societatem habemus cum eo, et in tenebris ambu-

That whyche was frō the begynnynge, that whych we haue herd that which * we haue sene wyth our eyen, that whych we haue beholden, and * our handes haue hād led, of ẏ worde of lyfe, & the lyfe is manifeste, & we haue sene & testifye & shew vnto you * ẏ lyfe euerlastyng whych was by the father & appeared vnto vs. That whych we haue sene & haue herde do we shewe vnto you, that ye also maye haue fellowshippe wyth vs, and ẏ oure fellowship be w the father, & wyth hys sonne Jesus Christ. And these thynges do I wryt vnto you that ye may reioyce, * and your ioye maye be ful. ‡ And thys is the tydynges that we haue herde of hym, & do shewe vnto you: that God is lyghte, and ther is no darkenesse in hym. * Yf we say that we haue fellowshippe wyth hym, and walke in

A
Joh. 1. b
2. Petri. 1. b
Joh. 20. b
Johā. 17. a
Joh. 16. b
and. 17. b
2. Johā. b.
B
‡ Joh. 17. b
Psal. 14. a
Esay. 33. b

darkenesse, we lye, and do not the truth. But yf we walke in lyghte, as he also is in lyghte, we haue fellowshippe together, and * the bloude of hys sonne Jesus Christe clenseth vs from all synne. ‡ Yf we do saye that we haue no synne, we deceaue oure selues, and the truth is not in vs.

Heb. 9. b
1. Petri. 1. c
Apoc. 1. a
‡ Pro. 19. b

3. Reg. 8. g
and. 9. a
Joh. 13. b
Prou. 28. b
Eccl. 7. c
Psal. 31. a

* Yf we knowlege oure synnes, he is faythfull and ryghteous, that he do forgeue vs oure synnes, and clense vs from all wyckednesse. Yf we do saye that we haue not synned, we make hym a lyar, and hys worde is not in vs.

The. ii. Chapter. +

MY lytle chyldre, these thynges do I wryte vnto you that ye synne not. But al thoughe ony man doth synne, we haue * an aduocate by god the father Jesus Christe the ryghteous, and * he is the attonemente for oure synnes: not for oures only, but also for the whole worldes. And ther by do we knowe that we loue hym, yf we kepe hys commaundementes. * he that sayeth hym to know God, & doth not kepe hys cõmaũdemẽtes, he is a lyare, & in the same is not the truth. But he that kepeth his worde, truely in the same is the loue of god perfecte: * thereby we know that we are in hym. ‡ he that sayeth hym to abyde in hym, oughte also to walke so, as he hath walked. ¶ Moost beloued, I wryte no newe cõmaũdemẽte vnto you, but an olde commaundement, the whych ye had frõ ỹ begynnynge. The olde commaundement is the worde whych ye haue herde.

Hebre. 7. D
Rom. 3. c
1. Joh. 4. c
Joh. 13. D
‡ Joh. 13. b
1. Petri. 2.

Agayne

ambulamus, mentimur, & ueritatem non facimus. Si autẽ in luce ambulamus, sicut & ipse est in luce, societatẽ habemus ad inuicẽ, & sanguis IESV Christi filii eius emundat nos ab omni peccato. Si dixerimus quoniã peccatum non habemus, ipsi nos seducimus, & ueritas in nobis non est. Si confiteamur peccata nostra, fidelis est & iustus, ut remittat nobis peccata nostra, & emundet nos ab omni iniquitate. Si dixerimus quoniam non peccauimus, mendacem facimus eum, et uerbum eius non est in nobis.

CAPVT II.

FIlioli mei, hæc scribo uobis, ut non peccetis. Sed & si quis peccauerit, aduocatũ habemus apud patrem IESVM Christum iustum, & ipse est propitiatio pro peccatis nostris: nõ pro nostris autem tãtum, sed etiam pro totius mundi. Et in hoc scimus quoniã cognouimus eũ, si mãdata eius obseruamus. Qui dicit se nosse deũ, & mandata eius nõ custodit, mendax est, & in eo ueritas nõ est. Qui aũt seruat uerbũ eius, uere in hoc charitas dei perfecta est, in hoc scimus quoniam in ipso sumus. Qui dicit se in ipso manere, debet sicut ille ambulauit, & ipse ambulare. Charissimi, non mandatum nouum scribo uobis, sed mãdatum uetus qd habuistis ab initio. Mãdatũ uetus est uerbũ qd audistis.

Iterũ

Iterum mandatum nouum scribo uobis, quod uerum est, & in ipso, & in nobis, quia tenebræ transierunt, & uerum lumen iam lucet. Qui dicit se in luce esse, & fratrem suum odit, in tenebris est usque adhuc. Qui diligit fratrem suum, in lumine manet, & scandalum in eo non est. Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebræ obcæcauerunt oculos eius. Scribo uobis filioli, quoniam remittuntur uobis peccata propter nomen eius. Scribo uobis patres, quoniam cognouistis eum qui ab initio est. Scribo uobis adolescētes, qm̃ uicistis malignū. Scribo uobis infātes, qm̃ cognouistis patrē. Scribo uobis patres, quoniā cognouistis eū qui ab initio est. Scribo uobis iuuenes, quoniam fortes estis, & uerbum Dei manet in uobis, & uicistis malignum. Nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est charitas patris in eo. Quoniam omne quod est in mundo, cōcupiscentia carnis est, & concupiscentia oculorum, & superbia uitæ, quæ non ex patre, sed ex mundo est. Et mundus transit, & concupiscentia eius. Qui autem facit uoluntatē Dei, manet in æternū. Filioli, nouissima hora est, & sicut audistis qa antichristus uenit: nūc antichristi multi facti sunt, unde scimus quia

Agayne I wryte vnto you a * newe commaundement, whyche is also true in him and in you, for the darkenesses are past, and the true lyght doth nowe shyne. He that sayeth him to be in the lyght, and hateth hys brother, is yet in darkenesse. He that loueth hys brother, remayneth in the lyght, and ther is no offendicle in hym. But he that hateth his brother is in darkenesse, and walketh in darkenesse, and woteth not whether he doth go: for darkenesses haue blynded hys eyen. I wryte vnto you lytle chyldren * that synnes are forgeuen you for hys names sake. I wryte vnto you fathers, because ye haue knowen hym that is frō the begynnyng I wryte vnto you yongemen, for ye haue ouercome the wycked. I wryte vnto you babes, for ye haue knowen the father. I wryte vnto you fathers that ye haue knowen him that is frō the begynnynge. I wryte vnto you yonge men that ye are stronge, and the worde of God abydeth in you, & ye ouercome the wycked. Loue not the worlde, nor the thynges ỳ are in the worlde. Yf ony man loueth the worlde, the loue of the father is not in hym. For all that is in the world, is the cōcupiscēce of ỳ flesh, and the desyre of the eyen, and the pryde of lyfe: the whych is not of the father, but of the worlde: And * the worlde passeth awaye, & hys lust. But he ỳ doth ‡ the wyl of God, abydeth forever. Wy lytle chyldren, it is the last houre, & as ye haue herde that * Anti chryst cōmeth, euē now are ther many become Antichristes, wherby we

Joh. 13. b and. 15. b

W

Luce. 24. b Actu. 4. a

L

Psal. 89. a 1. Cor. 7. b Esa. 40. a ‡ Joh. 6. c 1. Tess. 4. c

Mat. 24. a. Joh. 5. b

that it is the last houre. They went
Johā 13. c out * from vs, but they were not of
Act. 20. d vs: for yf they hadde ben of vs, they
shulde verely haue remayned wyth
2. Cor. 11. b vs. But * that they maye be knowen
that they are not all of vs. But ye
Heb. 1. b haue the * anoyntynge of hym that
is holy, and ye knowe all thynges. I
haue not wrytten vnto you as not
knowyng the truth, but as knowyng
it, and because euery lye is not of ẏ
D truth. Who is a lyar, saue he that de
nyeth that Jesus is Christe? The sa-
me is the Antichrist, whych denyeth
Joh. 14. a the father & the sōne. * Euery one ẏ
denyeth ẏ sōne hath not ẏ father: he
that cōfesseth the sōne, hath ẏ father
also. That whych ye haue herde frō
ẏ begynnyng, doth remayne in you:
for yf ẏ remayne in you, whyche ye
haue herde from the begynnynge, ye
shal also remayne in ẏ sōne & the fa-
ther. And this is ẏ promyse ẏ he hath
promysed vs, [namely] lyfe euerla-
stynge. These thynges haue I wryt
Esa. 54. c ten of thē ẏ deceaue you. * And the a
Johā. 6. e noyntynge that ye haue receaued of
14. c. 16. b hym, let it remayne in you. And ye
haue not nede ẏ ony mā teach you,
but lyke as his anoyntyng teacheth
you of all thynges, so is it true also,
& it is no lye. And as he hath taughte
you, so abyde you in hym. And nowe
ye lytle chyldren abyde in hym, that
whan he shal appeare, we may haue
Sapie. 5. a hope, * and be not ashamed of hym
at hys commynge. Yf ye knowe
that he is ryghteous, know also that
euery one that doth ryghteousnesse
is borne of hym.

quia nouissima hora est. Ex no-
bis prodierūt, sed nō erāt ex no-
bis: nam si fuissent ex nobis, per
mansissent utique nobiscum.
Sed ut manifesti sint, quoniam
non sunt omnes ex nobis. Sed
uos unctionem habetis a san-
cto: & nostis omnia. Non scripsi
uobis quasi ignorantibus ueritatem, sed quasi scientibus eam, &
quoniam omne mendacium ex
ueritate non est. Quis est men-
dax, nisi is qui negat quoniam
IESVS est Christus? Hic est
antichristus, qui negat patrem
& filium. Omnis qui negat fili-
um, nec patrem habet: qui con-
fitetur filium, & patrem habet.
Vos quod audistis ab initio, in
uobis permaneat: quia si in uo-
bis permāserit quod audistis ab
initio, & uos in filio & patre ma
nebitis. Et hæc est repromissio
quam ipse pollicitus est nobis,
uitam æternam. Hæc scripsi uo-
bis de his qui seducunt uos. Et
uos unctionem quam accepistis
ab eo, maneat in uobis. Et non
necesse habetis, ut aliquis do-
ceat uos, sed sicut unctio eius
docet uos de omnibus, & uerum
est, & non est mendacium. Et si-
cut docuit uos manete in eo. Et
nūc filioli manete in eo, ut cum
apparuerit, habeamus fiduciam,
& non confundamur ab eo in
aduentu eius. Si scitis quoniam
iustus est, scitote quoniam & om
nis qui facit iustitiam, ex ipso na
tus est.

The. iii. Chapter. CAPVT III.

Be- Vide-

VIdete qualem charitatem dedit nobis pater, ut filii Dei nominemur & simus. Propter hoc mundus non nouit uos, quia non nouit eum. Charissimi, nunc filii Dei sumus, & nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus, quoniam uidebimus eum sicuti est. Et omnis qui habet hanc spem in eo, sanctificat se, sicut & ille sanctus est. Omnis qui facit peccatum, & iniquitatem facit: & peccatum est iniquitas. Et scitis quia ille apparuit ut peccata tolleret, & peccatum in eo non est. Omnis qui in eo manet, non peccat: & omnis q̄ peccat, nō uidit eū, nec cognouit eū. Filioli, nemo uos seducat. Qui facit iustitiā, iustus est, sicut & illle iustus est. Qui facit peccatum, ex diabolo est: qm̄ ab initio diabolus peccat. In hoc apparuit filius Dei, ut dissoluat opera diaboli. Omnis qui natus est ex Deo, peccatum non facit, quoniam semen ipsius in eo manet, & non potest peccare, quoniam ex Deo natus est. In hoc manifesti sunt filii Dei, & filii diaboli. Omnis qui non est iustus, non est ex Deo, & qui non diligit fratrem suum: quoniam hæc est annunciatio, quam audistis ab initio, Vt diligatis alterutrum, non

BEholde what loue the father hath geuen vs, that we are called the chyldren of God, and be. Therfore *doth not the worlde knowe vs, because it hath not knowen hym. Dearly beloued, nowe are we *the chyldren of God, and it hath not yet appeared what we shalbe. * We knowe that whan he shall appeare, we shalbe lyke hym: for we also shall se hym as he is. And euery one that hath thys hope in hym, sanctifyeth hymselfe, as he also is holy. Euery one that doth synne, doth wickednes also: and synne is wickednesse. *And ye know that he hath appeared that he shulde take away synne, and ther is no synne in hym. Euery one that abydeth in hym, synneth not: and euery one that synneth, hath not sene hym, nor hath knowen hym. My lytle chyldren, let noman myscarye you. He that doth ryghteousnesse is ryghteous, as he is ryghteous also. He that doth synne, is of the deuell: *for the deuel synneth from the begynnynge. Therfore appeared the sonne of God, that he do lowse the workes of the deuell. * Euery one that is borne of God doth no synne, because hys sede * abydeth in hym, and he can not synne, because he is borne of God. * My that are the chylderen of God manifest, and the chylderen of the deuell. Euery one that is not ryghteous, is not of God, and he that loueth not hys brother: for thys is the tydynge the whych ye haue herde frō the begynnynge, that ye loue one another.

A
Ioh.16.c
1.Cor.2.a
Luce.20.a
Rom.8.a
1.Cor.15.c
Coloss.3.a
Philip.3.c
Esay.53.a
1.Tim.1.c
Titum.2.b
1.Petri.2.c
B
Ioh.8.a
1.Ioh.3.c
1.Pet.2.a
Ioha.13.a

Gene. 4. b * Not as Cain, whych was of ỳ euel and slew hys brother. And wherfore dyd he slaye hym? Because hys workes were euell, but hys brothers, ryghteous. ✠ * Maruayle not brethren yf the worlde hate you. We knowe that we are translated frō death to lyfe, because we loue ỳ brethren. He that loueth not, abideth in death. * Euery one that hateth hys brother, is a manslayer: & ye knowe that * euerymanslayer hath not lyfe euerlastynge abydynge in hym. By ỳ haue we knowen * the loue of god, that he hath layde hys lyfe for vs: & we ought to laye oure lyues for the brethren. * He that shall haue ỳ substaunce of thys worlde, and shall se hys brother to haue nede, and shutteth vp hys entyer affeccion frō him howe dwelleth the loue of God in hym? My lytle chyldren, * let vs not loue wyth worde, nor tunge, but w worde and truth. ✠ By thys do we knowe that we are of the truth, and we shall quyte oure hartes in hys syghte. For yf oure harte do reprehende vs, God is greater than oure harte, and he knoweth all thynges. Moost dearly beloued, yf our harte shall not rebuke vs, we haue confydence towarde God, * and what so euer we shal desyre, we shal receaue it of hym: for we kepe hys commaundementes, and we do the thynges that are pleasynge before hym. And thys is hys commaundemente, that we beleue in the name of hys sonne Jesus Christ, & that we loue one another, * as he hath geuen vs a cōmaūdemente. And he that kepeth hys cōmaunde

Joh. 15. b

Joha. 5. c

Apoc. 22. c

Joha. 3. c and. 15. b Rom. 5. a

Deut. 15. a

Jacob. 2. b

Joha. 16. c 1. Joha. 5. b Jacob. 4. a

Joh. 13. b and. 15. b

non sicut Cain, qui ex maligno erat, & occidit fratrem suum. Et propter quid occidit eum? Quoniam opera eius maligna erant, fratris autem eius iusta. Nolite mirari fratres, si odit uos mundus. Nos scimus quoniam translati sumus de morte ad uitā, quoniam diligimus fratres. Qui non diligit, manet in morte. Omnis qui odit fratrem suum, homicida est: & scitis quoniam omnis homicida non habet uitam æternam in se manentem. In hoc cognouimus charitatem Dei, quoniam ille animam suam pro nobis posuit: & nos debemus pro fratribus animas ponere. Qui habuerit substantiam huius mundi, & uiderit fratrem suum necessitatem habere, & clauserit uiscera sua ab eo, quomodo charitas Dei manet in eo? Filioli mei, non diligamus uerbo, neque lingua, sed opere & ueritate. In hoc cognoscimus quod ex ueritate sumus, & in conspectu eius suadebimus corda nostra. Quoniam si reprehenderit nos cor nostrum, maior est deus corde nostro, & nouit omnia. Charissimi, si cor nostrum non reprehenderit nos, fiduciam habemus ad Deū, & quicquid petierimus, accipiemus ab eo: quoniam mā data eius custodimus & ea quæ sunt placita corā eo, facimus. Et hoc est mandatū eius, ut credamus i nomie filii eius IESV Chri & diligamus alterutrū, sicut dedit mandatū nobis. Et qui seruat

mandas

data eius, in illo manet, & ipse in eo. Et in hoc scimus quoniam manet in nobis, ex spiritu quem dedit nobis.

CAPVT IIII.

CHarissimi, nolite omni spũi credere, sed probate spiritus si ex Deo sint, qm̃ multi pseudoprophetæ exierunt in mundũ. In hoc cognoscitur spiritus dei. Omnis spiritus qui cõfitetur IESVM Christũ in carne uenisse, ex Deo est: & õnis spiritus qui soluit IESVM, ex deo nõ est, & hic est antichristus, de quo audistis qm̃ uenit, & nũc iã in mũdo est. Vos ex deo estis filioli, & uicistis eũ, qm̃ maior est q in uobis est, quã q in mũdo. Ipsi de mũdo sũt, ideo de mũdo loquũtur, & mũdus eos audit. Nos ex deo sumus. Qui nouit deũ, audit nos: qui non est ex deo, nõ audit nos: in hoc cognoscimus spiritum ueritatis & spiritum erroris. Charissimi diligamus nos inuicem, quia charitas ex deo est. Et õnis qui diligit, ex deo natus est, & cognoscit deũ. Qui non diligit, nõ nouit deum, quoniã deus charitas est. In hoc apparuit charitas dei in nobis, quoniam filium suum unigenitũ misit Deus in mundum, ut uiuamus per eum. In hoc est charitas, nõ quasi nos dilexerimus deum, sed quoniam ipse prior dilexit nos, & misit filiũ suum propitiationẽ pro peccatis nostris. Charissimi, si sic Deus dilexit nos, & maundementes, *abydeth in hym, and he in hym. And therby do we knowe that he abydeth in vs, euẽ *by the sprete, ẏ whych he hath geuẽ vs. 1. Joh. 4. b Rom. 8. a

The. iiii. Chapter.

DEarly beloued, beleue not euery sprete, * but proue the spretes whether they be of god, for ‡ many false prophetes are gone out into ẏ world Hereby is the sprete of God knowen Euery sprete that confesseth Jesus Christe to be cõme in the flesh, is of God: and euery sprete that parteth Jesus, is not of God, and the same is Antichrist, of whome ye haue herde that he commeth, and euen nowe is he in the worlde. Ye lytle chyldren are of God, & haue ouercome hym: for he is greater that is in you, than he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and ẏ worlde heareth them. We are of God. * He that knoweth god, heareth vs: he ẏ is not of God, doth not hear vs: by ẏ do we knowe the sprete of truth, & the spret of erroure. Dearly beloued, let vs loue ech other, for loue is of God. And euery one ẏ loueth, is borne of God, and knoweth God. He ẏ loueth not, doth not know God, for God is loue. * By thys hath ẏ loue of god appeared in vs, because God sent hys only begotten sõne into the worlde, that we may lyue by hym. In thys is loue, not as thoughe we haue loued God, but because he hath loued vs fyrst, and * sente hys sonne the atonemente for oure synnes. Dearly beloued, yf God hath so loued vs, A 3. Reg. 13. b Math. 7. b ‡ 1. Joh. 2. c 2. Joh. 1. b Joh. 8. b B Joh. 3. c Rom. 5. a 2. Cor. 5. c Coloss. 1. b

we oughte also to loue one another.
Exod. 33. b Deu. 4. b Joh. 1. b 1. Tim. 6. c ‡1. Joh. 3. c *Noman hath sene God at ony tyme. ‡Yf we do loue ech other, God abydeth in vs, and hys loue is perfecte in vs. By this do we knowe that we abyde in hym, and he in vs, because he hath geuen vs of hys spyrete. And we haue sene and testifye that the
Joh. 6. f father hath sente hys sonne the Sauioure of the worlde. *Whosoeuer shall confesse that Jesus is ỳ sonne of God, God abydeth in him, and he
L in God. And we knowe and beleue the loue that God hath in vs. ‡God is loue, and he that abydeth in loue,
Ephes. 3. b abydeth in God, and God in hym. In thys is the loue of God perfecte wyth vs, that we haue * boldnesse in the daye of iudgemente: for as he is, so are we also in thys worlde. Feare is not in loue, but perfecte loue casteth forthe feare, because
1. Joh. 2. a. feare hath paynfulnesse: but he that feareth, is not perfecte in loue. Let vs therfore loue God, for God hath loued vs fyrste. * Yf ony man shall saye, I loue God, and shal hate hys brother, he is a lyare. For he
Leuit. 19. e Joh. 13. d that loueth not hys brother whome he seyth, how can he loue god whom he seyeth not? And thys commaundemente haue we of God, *that he that loueth God, do loue hys brother also. ‡

The. v. Chapter.

A
Matth. 16. c Joh. 1. a EVery one ỳ beleueth that Jesus is Christe, * is borne of God. And euery one that loueth hym that begat

& nos debemus alter alterutrũ diligere. Deum nemo uidit unquam. Si diligimus inuicem, Deus in nobis manet, & charitas eius in nobis perfecta est. In hoc cognoscimus qꝺ in eo manemus, & ipse in nobis, quoniam de spiritu suo dedit nobis. Et nos uidimus & testificamur quoniam pater misit filium suum saluatorem mundi. Quisquis confessus fuerit, quoniam IESVS est filius Dei, Deus in eo manet, & ipse in Deo. Et nos cognouimus, & credimus charitati, quam habet Deus in nobis. Deus charitas est, & qui manet in charitate, in Deo manet, & Deus in eo. In hoc perfecta est charitas Dei nobiscum, ut fiduciam habeamus in die iudicii: quia sicut ille est, & nos sumus in hoc mũdo. Timor nõ est in charitate, sed perfecta charitas foras mittit timorem, quoniam timor pœnam habet: qui autem timet, non est perfectus in charitate. Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. Si quis dixerit quoniã diligo deũ, & fratrẽ suum oderit, mẽdax est. Qui eñ nõ diligit fratrem suũ quẽ uidet, deum quem nõ uidet quomodo potest diligere? Et hoc mandatum habemus a Deo ut qui diligit Deũ, diligat & fratrem suum.

CAPVT V.

OMnis qui credit qm̃ IESVS est Christus ex deo natus est. Et omnis qui diligit eum qui genuit,

genuit, diliget & eum qui natus est ex eo. In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. Hæc enim est charitas Dei, ut mandata eius custodiamus, & mandata eius grauia non sunt. Quoniam omne quod natum est ex deo, uincit mundum, & hæc est uictoria quę uincit mundum, fides nostra. Quis est enim qui uincit mundum, nisi qui credit quoniam IESVS est filius dei? Hic est qui uenit per aquam & sanguinem IESVS Christus: non in aqua solum, sed in aqua & sanguine. Et spiritus est qui testificatur quoniam Christus est ueritas. Quoniam tres sunt qui testimonium dant in cœlo, pater, uerbum, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, & sanguis: & hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quoniam hoc est testimonium dei quod maius est, quoniam testificatus est de filio suo. Qui credit in filium dei, habet testimonium dei in se. Qui non credit filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est deus de filio suo. Et hoc est testimonium, quoniam uitam æternam dedit nobis Deus, & hæc uita, in filio eius. Qui habet filium Dei, habet uitam: qui non habet filium Dei, uitam non habet.

begat, shall loue hym also ꝑ is borne of hym. By thys do we knowe that we loue the chyldren of God, whan we loue God, and do hys commaundementes. *For thys is the loue of God, that we do kepe hys commaũdementes, *and hys cõmaundementes are not heuy. ✠ For all that is borne of God, ouercommeth the worlde, and thys is *the victory that ouercommeth the worlde, euen our fayth. For who is it ꝑ ouercõmeth ꝑ worlde, saue he that beleueth that Jesus is the sonne of God? Thys is he that cõmeth by water and blonde Jesus Christe: not by water onely, but in water and blonde. * And it is the spryte that testifyeth that Christ is the truth. For ther are thre that beare wytnesse in heaue̅: the father the worde, and the holy goost: and these thre are one. And ther are thre that beare wytnesse in earth: the spryte, water, and blonde: and these thre are one. * Yf we receaue the wytnesse of men, the wytnesse of God is greater: for thys is ꝑ wytnesse of God, the whych is greater, because he testifyed it of hys sonne. *he that beleueth in ꝑ sõne of God, hath the wytnesse of God in hym. ✠ he that beleueth not the sonne, maketh hym a lyare: because he beleueth not in the wytnesse, the whych God hath testifyed of hys sonne. And thys is the wytnesse, that God hath geuen vs euerlastynge lyfe, *and thys lyfe is in hys sonne. He that hath the sõne of God, hath lyfe: he that hath not the sonne of God, hath not the lyfe. These thynges do

Joh̃. 14. b
Math. 11. c
Joh̃. 16. d
1. Cor. 15. f
Math. 3. b
and. 17. c
Joh. 1. d
and. 12. b
B
Joh̃. 5. d
Joh. 3. e
Rom. 8. b
Gala. 4. a
Joh̃. 1. e

Hæc

I wryt vnto you, that ye may know that ye haue lyfe euerlastynge, ye ẏ do beleue in the name of the sonne of God. * And thys is the boldnesse whych we haue towarde God, that * what so euer we shall axe accordynge to hys wyll, he heareth vs, & we knowe that heareth vs what souer we shal desyre: We are sure that we haue ẏ peticiõs that we requyre of hym. He that knoweth his brother to synne a synne not vnto death, let him axe, & lyfe shalbe geuẽ vnto him synnynge not vnto death. Ther is a * synne vnto death, I saye not that ony man do praye for that. Euery wyckednesse is synne, and ther is a synne vnto death. We know that euery one that is borne of God, doth not synne, but the generacion of god kepeth him, and the wicked toucheth hym not. We knowe that we are of God, and the whole worlde is set in myschefe. And we knowe that ẏ sõne of God is come, * and hath geuẽ vs vnderstandynge that we may know the true god: and we are in hys true sonne. Thys same is the true God, and the euerlastynge lyfe. Lytle chyldren kepe you from ymages.

Johã. 6. d
Joh. 16. c
Marc. 11. c
1. Johã. 1. c
Jere. 7. b
Math. 12. c
Johã. 8. b
Mec. 24. d

Hæc scribo uobis, ut sciatis quoniam uitam habetis æternam, qui creditis in nomine filii Dei. Et hæc est fiducia quam habemus ad Deum, quia quodcunque petierimus secundum uoluntatem eius, audit nos, & scimus quia audit nos quicquid petierimus. Scimus quod habemus petitiones, quas postulamus ab eo. Qui scit fratrem suum peccare peccatum non ad mortem, petat, & dabitur ei uita peccanti non ad mortem. Est peccatum ad mortem, non pro illo dico ut roget quis. Omnis iniquitas peccatum est, & est peccatum ad mortem. Scimus quia omnis qui natus est ex Deo, non peccat, sed generatio Dei conseruat eum, & malignus non tangit eum. Scimus quoniam ex deo sumus, & mundus totus in maligno positus est. Et scimus quoniam filius Dei uenit, & dedit nobis sensum ut cognoscamus uerum Deum: & sumus in uero filio eius. Hic est uerus Deus, & uita ęterna. Filioli, custodite uos a simulacris.

¶ The ende of the fyrste canonical Epistle of Jhon the Apostle.

¶ Finis primæ epistolæ canonicæ Ioannis Apostoli.

EPISTO The second

la secunda canonica Ioannis Apostoli. canonicall Epistle of Jhon the Apostle.

CAPVT PRIMVM. The fyrst Chapter.

SEnior electæ dominę & natis eius, quos ego diligo in ueritate: & non ego solus, sed & omnes qui cognouerunt ueritatem propter ueritatē, que permanet in uobis, & uobiscum erit in æternum. Sit uobiscum gratia, & misericordia, & pax a Deo patre, & a Christo IESV filio patris in ueritate & charitate. Gauisus sum ualde quod inueni de filiis tuis ambulantes in ueritate, sicut mandatum accepimus a patre. Et nunc rogo te domina, non tanquam mandatum nouum scribens tibi, sed quod habuimus ab initio, ut diligamus alterutrum. Et hæc est charitas, ut ambulemus secundum mandata eius. Hoc est enim mandatum, ut quemadmodum audistis ab initio, in eo ambuletis. Quoniam multi seductores exierunt in mundum, qui non confitentur IESVM Christum ueniisse in carne: hic est seductor & antichristus. Videte uosmetipsos, ne perdatis quæ operati estis, sed ut mercedem plenam accipiatis. Omnis qui rece-

THe Elder to ỳ electe lady, and hyr chyldrē whome I loue in the truth: and not I only but all they also that haue knowē ỳ truth for the truthes sake, whych abydeth in you, and shalbe wyth you forever Grace, mercye, and peace be wyth you from God the father, and from Christ Jesu * the sonne of the father in truth and loue. I reioyced greatly that I haue founde of thy chyldren walkyng in truth, as we haue receaued commaundement of the father. And nowe I beseke the lady, not as wrytynge * a new commaundemēt vnto the, but it that we had frō the begynnyng, that we do loue one another. And thys is loue, that we do walke after hys cōmaundementes. ffor thys is the commaundemente, that as ye haue herde sence the begynnynge, ye do walke in hym. * ffor many deceauers are gone out into the worlde, whych do not cōfesse Jesus Christe to be come in the flesh: thys is a deceauer & an Antichrist. Take hede to yourselues that ye do not lose the thynges that ye haue wrought, but that ye maye receaue full rewarde. Euery one that goeth backe

Math. 17. a

1. Joh. 2. a

1. Joh. 2. a and. 4. a

Joh. 14. c backe, and contynueth not in * the doctrine of Christ, hath not God: He that continueth in the doctrine, thesame hath the father and the sōne
1. Tess. 3. b * Yf ony commeth vnto you, & bryngeth not thys doctrine, receaue him not into ẏ house, nother salute hym. For he that saluteth hym, is partner of hys euell workes. Beholde, I haue tolde you it before, that ye be not ashamed in the LORDES daye.
1. Joh. b * Hauynge many thynges to wryte vnto you, I wolde not do it w̄ paper and ynke: for I trust to be wyth you and to speake mouth to mouth, that
Joh. 16. c * your ioye may be full. The chyldrē
1. Joha. 1. a of thyne electe syster salute the.

recedit, & non permanet in doctrina Christi, Deum non habet. Qui permanet in doctrina, hic patrem & filium habet. Si quis uenit ad uos, & hanc doctrinam non affert, nolite eum accipere in domum, nec Aue ei dixeritis. Qui enim dicit illi Aue, communicat operibus eius malignis. Ecce prædixi uobis, ut in die Domini non confundamini. Plura habens uobis scribere, nolui per chartam & atramentum: spero enim me futurum apud uos, & os ad os loqui, ut gaudium uestrum plenum sit. Salutant te filii sororis tuæ electæ.

¶ The ende of the seconde canonicall Epistle of Jhon the Apostle.

¶ Finis secundæ epistolę canonicæ Ioannis Apostoli.

The thyrde canonicall Epistle of Jhon the Apostle.

EPISTOla tertia canonica Ioannis Apostoli.

The fyrste Chapter.

CAPVT PRIMVM.

A The Elder vnto the moost deare Gaius, whome I loue in the truth Dearly beloued in all thynges I wysh that thou walke prosperously, and fare well, as thy soule prospereth. I reioyced greatly whan the brethren dyd come, and dyd bear wytnes vnto thy truth, as thou walkest in the truth. * I haue no greater

SEnior Gaio charissimo quē ego diligo in ueritate. Charissime, de oībus orationē facio prospere te ingredi & ualere, sicut prospere agit aia tua. Gauisus sū ualde ueniētibus frībus, & testimoniū phibētibus ueritati tuę, sicut i ueritate ambulas. Maiorē horū nō habeo gra-

beo gratiam, quam ut audiam filios meos in ueritate ambulare. Charissime, fideliter facis quicquid operaris in fratres, & hoc in peregrinos, qui testimonium reddiderunt charitati tuæ in cõspectu ecclesiæ, quos bene facies, deducens digne Deo. Pro nomine enim eius profecti sunt, nihil accipientes a gentibus. Nos ergo debemus suscipere huiusmodi, ut cooperatores simus ueritatis. Scripsissem forsitan ecclesiæ, sed is qui amat primatum gerere in eis Diotrephes non recipit nos. Propter hoc si uenero, commonebo eius opera quæ facit, uerbis malignis garriens in nos: & quasi non ei ista sufficiant, neque ipse suscipit fratres, & eos qui suscipiunt, prohibet, & de ecclesia eiicit. Charissime, noli imitari malum, sed quod bonum est. Qui bene facit, ex Deo est: qui autem male facit, non uidet Deum. Demetrio testimonium redditur ab omnibus, & ab ipsa ueritate: sed & nos testimonium perhibemus, & nosti quoniam testimonium nostrum uerum est. Multa habui tibi scribere, sed nolui per atramentum & calamum scribere tibi. Spero autem protinus te uidere, & os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

¶ Finis tertiæ epistolæ canonicæ Ioannis Apostoli,

ter grace than these, that I do heare my chyldren to walke in the truth. Dearly beloued * thou doest faythfully what soeuer thou doest vnto the brethren, and that vnto the straungers whych haue borne wytnesse vnto thy loue in the syght of the cõgregacion, ẏ whych bryngynge on theyr way worthely vnto God, thou shalt do well. ffor they are gone forth for hys names sake, * takynge nothinge of the heythen. We ought therfore * to receaue suche, that we maye be fellowhelpers of the truth. I had happely wrytten vnto the congregaciõ, but Diotrephes, whyche loueth to beare rule in thesame, doth not receaue vs. Therfore yf I shall come, I shal admonysh hym of hys workes that he doth, bablynge agaynst vs wt euell wordes. And as though these thynges were not sufficiente vnto hym, nother doth he receaue the brethren, & those that receaue them, doth he forbyd, & cast forth out of the congregacion. Dearly beloued folowe not it that is euel, but it ẏ good is. he that doth well, is of God, but he ẏ doth euel, seyth not God. Vnto Demetrius is a [good] reporte geuẽ of euery one, & of the truth herselfe: yee we also geue hym a [good] reporte, & thou knowest ẏ our reporte is true. I had many thynges to wryte vnto the, * but I wolde not wt pnke & penne wryte vnto the. But I trust to se the shortly, and we shall speake mouth to mouth. Peace be vnto the The frẽdes do grete the. Grete the frendes by name.

Hob. 13. a
1. Cor. 9. b
2. Cor. 11. a
Math. 10. c
3
1. Joh. b

¶ The ende of the thyrd canonicall Epistle of Jhon the Apostle.

The canoni=

call Epistle of Jude the Apostle.

The fyrst Chapter.

A

Udas the seruaunte of Jesus Christe, the brother of James, vn to the sayntes that ar beloued in God the father, and kepte and called in Christ Jesu: Mercy vnto you and peace and loue be fulfylled. Dearly beloue, I busyenge mooste carefully to wryte vnto you, it was nedefull vnto me to wryte vnto you of youre commune saluacion, desyrynge the fayth once delyuered vnto the sayntes to be stryuen thorow.

2. Petri. 2. a * For ther are some men preuely entred in (whych longesence are wrytten vnto suche iudgement) wycked, chaungyng the grace of our LORD

Psal. 13. 8 Jesus Christe into lechery, and * denyenge the only ruler and our LORD Jesus Christe. But I wyll admonysh you, knowynge once for al, ỳ Jesus sauynge the people out of ỳ lãde

Num. 14. d of Egipte, secõdarely * he destroyed

‡ Esa. 14. b those that dyd not beleue: but ‡ the angels that kepte not theyr princely

Job. 4. b state, but haue lefte theyr dwellyng,

Apoc. 20. a hath he kepte wyth eternall bandes vnder the darknesse vnto the iudge-

Gen. 19. c ment of the great daye: * as Sodoma, and Gomorrha, and the cyties thereby, goynge a whorynge and after straũge flesh, sufferynge ỳ payne of euerlastynge fyre, are of lyke maner

EPISTO

la canonica Iudæ Apostoli.

CAPVT PRIMVM

Vdas IESV Christi seruus, frater Iacobi, his qui sunt in Deo patre dilectis, & in Christo IESV conseruatis & uocatis: Misericordia uobis, & pax, & charitas adimpleatur. Charissimi, omnem sollicitudinem faciens, scribendi uobis, de communi uestra salute necesse habui scribere uobis, deprecans supercertari semel traditæ sanctis fidei. Subintroierunt enim quidam homines (qui olim præscripti sunt in hoc iudicium) impii, Domini nostri gratiam transferentes in luxuriam, & solum dominatorem & Dominum nostrum IESVM Christum negantes. Commonere autem uos uolo, sciẽtes semel omnia quod IESVS populum de terra Aegypti saluans, secundo eos qui non crediderunt perdidit: angelos uero qui non seruauerunt suum principatũ, sed dereliquerũt suum domicilium, in iudicium magni diei, uinculis æternis sub caligine seruauit: sicut Sodoma & Gomorrha, & finitimæ ciuitates simili modo exfornicatæ, & abeũtes post carnẽ alterã, facti sũt exemplum, ignis æterni pœnam

susti-

sustinētes. Similiter & hi qui carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant. Cum Michael archangelus cum diabolo disputans altercaretur de Mosi corpore, non est ausus iudicium inferre blasphemiæ, sed dixit: Imperet tibi Deus. Hi autem quæcunque quidem ignorant, blasphemant: quæcunque autem naturaliter, tanquam muta animalia norunt, in his corrūpūtur. Væ illis qui in uia Cain abierunt, & in errore Balaā mercede effusi sunt, & in cōtradictione Chore abierūt. Hi sunt in epulis suis, maculæ, conuiuantes sine timore, semetipsos pascentes, nubes sine aqua, quæ a uentis circumferuntur, arbores autumnales, infructuosæ, bis mortuæ, eradicatæ, fluctus feri maris, despumantes suas confusiones, sydera errantia, quibus procella tenebrarum seruata est in æternum. Prophetauit autem & de his septimus ab Adam Enoch, dicens: Ecce uenit Dominus in sanctis milibus suis facere iudicium contra omnes, & arguere omnes impios de omnibus operibus impietatis eorum, quibus impie egerunt, & de omnibus duris quæ loquuti sunt contra Deū peccatores impii. Hi sunt murmuratores, quærulosi, secundum desyderia sua ambulantes, & os eorum loquitur superbiam, mirātes personas

ner become an ensample. Lykewyse truely do these also ẏ stayne [theyr] flesh, and despyse the gouernaunce, and speake euel of ẏ maiesty. * Whā as Michaell the archangell disputynge dyd stryue aboute the body of Moses, he durst not geue iudgemēt agaynst the blasphemy, but sayde: God commaunde the. * But these truely do speake euel of what soeuer thynges they know not: but whatso euer thynges they knowe naturally as domme beastes, in those are they corrupte. Wo be vnto them that are gone into the waye of * Cain, and in the erroure of ‡ Balaam are they spylte wyth rewarde, and are gone in the gaynesayenge of * Chore. These are the spottes feastynge at theyr meates wythout feare, fedyng themselues, * cloudes wythout water, whych are caryed aboute wyth wyndes, trees of the gatherynge tyme, vnfrutefull, twyse deade, pulled vp by the rootes, the wawes of the ragynge see, fomynge theyr shames wandrynge starres, vnto whome ẏ tempest of darkenesse is kepte foreuer. And Enoch also the seuenth frō Adam prophecyed of these, sayenge: * Beholde, the LORDE is come w̄ hys holy thousandes, to geue iudgemente agaynst euery man, and to rebuke all ẏ wycked of all theyr workes of wyckednesse, wherewith they haue done wyckedly, and of all the cruell speakynges, that the wycked synners haue spoken agaynst God. These are murmurers, cōplainers, walkynge after theyr lustes, & theyr mouth speaketh pryde, wonderynge at

Zach. 3. a
2. Petri. 2. c
Gen. 4. a
‡ Nu. 24. a
Num. 16.
C
2. Petri. 2. d
Esaye 3. c
Apoca. 1. a

at men for cause of auauntage. But be ye mooſt beloued myndfull of the wordes that are ſpoken afore of the Apoſtles of oure LORDE Jeſus
Act. 20. D
1. Tim. 4. a
2. Tim. 3. a
2. Petri. 3. a
Chriſt, * which ſayd vnto you, ỹ in ỹ laſt ſeaſons ſhal come mockers, walkynge in wyckednesſes accordynge to theyr pleaſures. Theſe are they that ſeparate themſelues, beaſtly, hauynge no ſpyrete. But be ye mooſt beloued buyldynge yourſelues vpõ our mooſt holy fayth, prayenge in the holy gooſt, kepe yourſelues in the loue of God, waytynge for the mercy of our LORDE Jeſus Chriſte into lyfe euerlaſtynge. And them truely beynge iudged rebuke ye, but ſaue ỹ other, drawynge them out of ỹ fyre. And haue compaſſion vpon ỹ other wyth feare, hatynge alſo the ſame ſpotted cote, whych is fleſhly. But vnto hym that is able to kepe you wythout ſynne, & to ſet you vnſpotted before the ſyght of his glory with ioye, at the comynge of our LORDE Jeſus Chriſte, vnto the only god our Sauioure thorow Jeſus Chriſt our LORDE be glory, and maieſty, and empyre, and power, before all the worlde, both now and for euer and euer. Amen.

¶ The ende of the canonicall Epiſtle of Jude the Apoſtle.

ſonas quæſtus cauſa. Vos autem chariſſimi memores eſtote uerborum quæ prædicta ſunt ab Apoſtolis Domini noſtri IESV Chriſti, qui dicebant uobis, quoniam: In nouiſſimis temporibus uenient illuſores, ſecundum deſyderia ſua ambulantes in impietatibus. Hi ſunt qui ſegregant ſemetipſos, animales, ſpiritum nõ habentes. Vos autem chariſſimi, ſuperædificantes uoſmetipſos ſanctiſſimæ noſtræ fidei, in ſpiritu ſancto orantes, uoſmetipſos in dilectione Dei ſeruate, expectantes miſericordiam Domini noſtri IESV Chriſti in uitam æternam. Et hos quidem arguite iudicatos, illos uero ſaluate de igne rapientes. Aliis autem miſeremini in timore, odientes & eam quæ carnalis eſt, maculatam tunicam. Ei autẽ qui potens eſt uos conſeruare ſine peccato, & conſtituere ante conſpectum gloriæ ſuæ immaculatos in exultatione, in aduentu Domini noſtri IESV Chriſti, ſoli Deo ſaluatori nõ per IESVM Chriſtum Dominum noſtrũ, gloria, & magnificentia, imperiũ, & poteſtas ante oia ſecula, & nunc & in oia ſecula ſeculorũ. Amen.

¶ Finis epiſtolæ canonicæ Iudæ Apoſtoli.

APOCA=lypsis Ioannis Apostoli.

CAPVT PRIMVM.

APocalypsis IESV Christi quam dedit palam facere seruis suis, quæ oportet fieri cito: & significauit, mittēs per angelum suum, seruo suo Ioanni, qui testimonium perhibuit uerbo Dei, & testimonium IESV Christo quæcunque uidit. Beatus qui legit & audit uerba prophetiæ huius, & seruat ea quæ in ea scripta sunt: tempus enim prope est. Ioannes septem ecclesiis quæ sunt in Asia, gratia uobis & pax ab eo qui est, & qui erat, & qui uenturus est, & a septem spiritibus qui in conspectu throni eius sunt, & a IESV Christo, qui est testis fidelis, primogenitus mortuorum, & princeps regum terræ, qui dilexit nos, & lauit nos a peccatis nostris in sanguine suo, et fecit nos regnum, & sacerdotes Deo & patri suo, ipsi gloria & imperium in secula seculorum. Amen. Ecce uenit in nubibus, & uidebit eum omnis oculus, et qui eum pupugerunt, Et plangent se super

The Apoca=lypse or Reuelacion of the Apostle Jhon.

The fyrst Chapter.

THe reuelacion of Jesus Christe, whyche God gaue vnto hym *to make manyfeste vnto hys seruauntes the whych must happen shortly: ✝ And he shewed it sendynge it by hys angell vnto hys seruaunt Jhon, *whych dyd beare wytnesse of the word of God, & wytnesse vnto Jesus Christ & all that euer he dyd se. * Happy is he that readeth & heareth ỳ wordes of thys prophecy, & kepeth these thynges that are written in thesame: for ỳ time is at hãde. Jhon vnto the seuen congregacions that are in Asia: Grace be vnto you & peace frõ hym ỳ is, & that was, and that is to come, & frõ the seuẽ spretes that are in the syght of hys trone, & from Jesus Christ whych is a fayth full wytnesse, *the fyrst borne of the deade, & prynce of the kynges of the earth: whyche hath loued vs, & *hath washẽ vs frõ our sinnes in his bloud & hath made vs a kingdom & prestes vnto God and hys father, vnto hym be glory and empyre for euer and euer Amen. ✝ * Beholde he cõmeth wyth cloudes, and euery eye shall se hym, & they ‡ that haue pearsed him. And all kynred of the earthe shall

a

Joh. 16. b

Johã. 19. b and. 21. d

Apoc. 22. a

1. Cor. 15. c Coloss. 1. b

Hebre. 9. b 1. Petri. 1. c 1. Joh. 1. b

b

Math. 24. c Jude. c ‡ Zach. 12. c Johã. 19. d

S s. i. bewayle

Esa. 44. b Apoc. 22. c

bewayle themselues ouer hym. Euē so. Amen. ✶ I am Alpha and Omega the begynnynge and ende sayeth the LORDE God almyghty, whyche is, and whych was, and whych is to come. I Jhon your brother, & partaker in the tribulacion, and kyngdome, and pacience in Christe Jesu, was in ꝑ Ile whych is called Pathmos for the worde of God and wytnesse of Jesus Christ. I was in spyrit on the sondaye, and I herde a greate voyce behynde me, as of a trompe, sayenge: That thou seyst, wryte in a boke, and sende it vnto the seuen cōgregacions that are in Asia: Unto Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardis, & Philadelphia, and Laodicia. And I turned, that I myght se the voyce ℒ that spake vnto me. And beynge turned I sawe seuen golden candelsticke, and in the myddes of the seuen golden candelsticke one ✶ lyke the sonne of man, clothed wyth a longe garmente reachynge to the fowes, and gyrded aboute the brest wyth a golden gyrdle: but hys heade & heeres were whyte as whyte woll, and as snowe, ✶ and hys eyen as a flame of fyre, & hys fete lyke vnto brasse burnynge in a burnynge ouen, and hys voyce as the voyce of many waters and in hys ryghthāde had he seuen starres, ✶ and out of hys mouth wente a swearde sharpe of both sydes, ✶ and hys face as the sonne shyneth in hys strength. And whan I ℘ hadde sene hym, I fell at hys fete euen as deade. And he layde hys ryghthande vpon me, sayenge:

Daniel. 7. b and. 10. a

Apoc. 2. c and. 19. c

Apoc. 19. c

Math. 17. a

super eum omnes tribus terræ. Etiam, Amen. Ego sum Alpha & ω, principiū et finis, dicit Dominus Deus qui est, & qui erat, & qui uenturus est omnipotens. Ego Ioannes frater uester & particeps in tribulatione, & regno, & patientia in Christo IESV, fui in insula quæ appellatur Pathmos propter uerbum Dei & testimonium IESV Christi. Fui in spiritu in Dominica die, & audiui post me uocem magnam, tanquam tubæ, dicentis: Quod uides, scribe in libro, et mitte septem ecclesiis, quæ sunt in Asia, Epheso, & Smyrnæ, & Pergamo, & Thyatiræ & Sardis, & Philadelphiæ, & Laodociæ. Et conuersus sum, ut uiderem uocem quæ loquebatur mecum. Et conuersus uidi septem candelabra, aurea, & in medio septem candelabrorum aureorum, similem filio hominis, uestitum podere, & præcinctum ad mamillas zona aurea: caput autem eius & capilli erant candidi uelut lana alba & tanquam nix, & oculi eius uelut flamma ignis: & pedes eius similes aurichalco, sicut in camino ardenti, et uox illius tanquam uox aquarum multarum, & habebat in dextera sua stellas septem, & de ore eius gladius utraque parte acutus exibat, et facies eius sicut sol lucet in uirtute sua. Et cum uidissem eum, cecidi ad pedes eius tanquam mortuus. Et posuit dexteram suam super me, dicens:

Noli

ffeare

Noli timere, ego sum primus & nouissimus, & uiuus, & fui mortuus, et ecce sum uiuens in secula seculorum, et habeo claues mortis et inferni. Scribe ergo quæ uidisti, et quæ sunt, et quæ oportet fieri post hæc. Sacramentum septem stellarum, quas uidisti in dextera mea, et septem candelabra aurea: Septem stellæ angeli sunt septem ecclesiarum, et candelabra septem, septem ecclesiæ sunt.

CAPVT II.

ET ange lo Ephesi ecclesiæ scribe: Hæc dicit qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum: Scio opera tua, et laborem, et patientiam tuam, et quod non potes sustinere malos, et tentasti eos qui se dicunt Apostolos esse, et non sunt, et inuenisti eos mendaces, et patientiam habes, & sustinuisti propter nomen meum, et non defecisti. Sed habeo aduersum te pauca, quod charitatem tuam primam reliquisti. Memor esto itaque unde excideris, & age pœnitentiam, et prima opera fac: sinautem, ueniam tibi cito, et mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris: sed hoc habes quia odisti facta Nicolaitarum, quæ et ego odi. Qui habet aurē, audiat quid spiritus dicat ecclesiis: Vincēti dabo edere de ligno uitæ,

ffeare not, ⁎I am the fyrst and last, and ‡am alyue, and was deade, and beholde I am lyuynge for euer and euer, & ⁎I haue the keyes of death & hell. Wryte therfore the thynges ẏ thou hast sene, & that are, and ẏ must be done after thys. The mystery of the seuē starres whych ẏ hast seue in my handes & the seuen golden candelstickes [is thys:] The seuen starres are the angels of the seuen congregacions, & the seuen candelstickes are the seuen congregacions.

Esai. 44. b
‡Rom. c. b
Job. 12. b
Esaie. 22. d
Apoc. 3. b

The. ii. Chapter.

AND wryte vnto ⁎the angel of ẏ cōgregacion of Ephesus: These thinges sayeth he ẏ holdeth ẏ seuē starres in hys ryghthande, whyche walketh in the myddes of the seuen goldē cādelstickes: I knowe thy workes and laboure, and thy pacience, and that thou canst not suffre the euel men, & hast proued them that saye them to be apostles, and are not, & hast foūde them lyars, and hast pacience, & hast suffred for my names sake, & hast not faynted. But I haue a few thynges agaynst the, that ẏ hast left thy fyrst loue. Be therfore myndeful whence thou arte fallē frō, & repente, and do the fyrst workes: ⁎Yf not, I shall come quickly vnto the, & remoue thy candelsticke frō hys place, wythoute thou do repente: but thys hast ẏ also that thou hatest the dedes of the ⁎Nicolaitans, the whych I hate also. He ẏ hath an eare, let hym heare what the sprete doth saye vnto the congregacions: Unto hym that ouercommeth shal I geue to eat of the ⁎tre of lyfe,

A
Malac. 2. b
1. Cor. 11. b
Apoc. 3. a
Luce. 15. a
Actu. 6. a
Gen. 2. b

lyfe, that is in ẏ paradyse of my god.
B And vnto the angell of the congregacion of Smyrna, wryte: These
Esay. 41. a thynges sayeth * the fyrst and laste, whyche was deade and lyueth. I knowe thy tribulacion and thy pouerte, but thou arte ryche, and thou arte blasphemed of them that do say them to be Jewes and are not, but are the sinagoge of Satanas. Feare none of those thynges that thou shalte suffre. Beholde the deuel shall cast some of you into preson, that ye maye be proued, and ye shall haue tribulacion ten dayes. Be faythfull vntyll death, and I shall geue the
Tob. 3. d 1. Tim. 2. a * the crowne of lyfe. He that hath an eare, let hym heare what the sprete doth saye vnto the congregacions: He that shall ouercomme, shall not be hurte of the seconde death. And wryte vnto the angell of the congregacion of Pergamus. These thyn-
Hebre. 4. c ges sayeth he that hath * the sharpe twoedged swearde: I knowe where thou dwellest, where the seate of Satanas is, and thou kepest my name, and haste not denyed my fayth. And in those dayes [was] Antipas my faythfull wytnesse, whyche was slayē by you, where Satanas dwel-
C leth. But I haue a fewe thynges agaynst the, because ẏ hast there that
Num. 25. a and. 31. c holde ẏ doctrine of * Balaā, whych taught in Balac to put an occasion of synne before ẏ chyldrē of Israel, to eat & to cōmit fornicaciō: euē so hast ẏ also thē ẏ kepe ẏ doctrine of the Nicolaitans. Repent thou lykewyse, yf not, I wyll come shortly vnto the, & fyght agaynst thē w̄ the swearde of my

uitæ, quod est in paradiso Dei mei. Et angelo Smyrnæ ecclesiæ scribe: Hæc dicit primus et nouissimus, qui fuit mortuus, et uiuit. Scio tribulationem tuam. et paupertatem tuam, sed diues es, et blasphemaris ab his qui se dicunt Iudæos esse, et non sunt, sed sunt synagoga satanæ. Nihil horum timeas quæ passurus es, Ecce missurus est diabolus aliquos ex uobis in carcerem, ut tentemini, et habebitis tribulationem diebus decem. Esto fidelis usque ad mortem, et dabo tibi coronam uitæ. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Qui uicerit, uō lædetur a morte secunda. Et angelo Pergami ecclesiæ scribe: Hæc dicit qui habet rompheam utraque parte acutam: Scio ubi habitas, ubi sedes est satanæ, et tenes nomen meum, et non negasti fidem meam. Et in diebus illis Antipas testis meus fidelis, qui occisus est apud uos, ubi satanas habitat. Sed habeo aduersus te pauca, quia habes illic tenentes doctrinam Balaam, qui docebat in Balac mittere scandalum coram filiis Israel, edere et fornicari: ita habes et tu tenentes doctrinam Nicolaitarum. Similiter pœnitētiā age: si quo minus ueniam tibi cito & pugnabo cum

cum illis in gladio oris mei. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Vincenti dabo manna abscōditum, & dabo illi calculum candidum, & in calculo nomen nouum scriptum, quod nemo scit, nisi qui accipit. Et angelo Thyatirę ecclesię scribe: Hæc dicit filius Dei, qui habet oculos tāquā flammā ignis, & pedes eius similes aurichalco. Noui opera tua, & fidem, & charitatem tuam, & ministerium, & patientiam tuā, & opera tua nouissima plura prioribus. Sed habeo aduersus te pauca, quia permittis mulierē Hiezabel, quæ se dicit propheten, docere, & seducere seruos meos, fornicari, & manducare de idolothytis. Et dedi illi tempus ut pœnitentiam ageret, & non uult pœnitere a fornicatione sua. Ecce, ego mitto eam in lectum, & qui mœchātur cum ea, in tribulatione maxima erunt, nisi pœnitentiam ab operibus suis egerint, & filios eius interficiam in morte, & sciēt omnes ecclesiæ, quia ego sū scrutans renes & corda, & daba unicuiq; uestrū secūdum opera sua. Vobis autem dico & cæteris qui Thyatiræ estis. Quicunq; nō habent doctrinam hanc, & qui non cognouerūt altitudiuem satanæ, quemadmodum dicunt: non mittam super uos aliud pondus: tamen id quod habetis, tenete donec ueniam. Et qui uicerit, & custodierit usq; in finē opera mea, dabo illi potestatē sup gentes, & reget

my mouth. He that hath an eare, let hym heare what ẏ sprete doth say vnto ẏ congregacions. Unto hym that ouercōmeth shal I geue the hyd Mā na, & shal geue hym a whyte stone, & in the stone * a new name wrytten, the whych noman knoweth, saue he that receaueth it. And wryte vnto ẏ angel of ẏ cōgregacion of Thyatira These thinges sayeth ẏ sōne of God * which hath eyes as ẏ flame of fyre & hys fete lyke vnto copper: I knowe thy workes, & fayth, & thy loue, & seruice, & thy paciēce, & thy last workes more thā ẏ fyrst. But I haue a fewe thynges agaynst the: Because ẏ suffrest ẏ womā * Iesabel to teach, whiche sayeth her to be a prophete, & to myscary my seruaūtes, to vse fornicacion, and to eate of the Idolofferynges. And I haue geuen her respyte to repente, and she wyll not repente of hyr fornicacion. Beholde, I cast her into a bedde, and they that vse whoredome wyth her, shalbe in greate tribulacion, wythout they do repente of theyr workes, and I shall slaye hyr chyldren by death: and all congregacions shal knowe, * that I am searchynge the reynes and hartes, & I shall geue vnto euery one of you accordynge to hys dedes. But I saye to you, & to other ẏ be at Thyatira: Whosoeuer haue not this doctrine, & they ẏ haue not knowen the depth of Satā, as they do say: I shal laye none other charge vpō you: not wstādyng kepe ẏ whych ye haue, vntyll I come. And he ẏ shal ouercōme, & shal kepe my workes vntyl ẏ ende, I shal geue hī power ouer ẏ naciōs & he shal

Esaie. 62. a
Johā. 1. a
Apoc. c
and. 19. c
3. Reg. 16. b
4. Reg. 9. c
D
Iere. 17. b
Psal. 7. b
Psal. 2. b
Apoc. 19. c

rule them wyth an yron rodde, and they shalbe brokē as a potters vessel as I also haue receaued of my father and I shall geue hym the morkynge starre. He that hath an eare, let hym heare what the sprete doth saye vnto the congregacions.

The.iii.Chapter.

A

Apoca. 2.a

AND vnto the *angel of ẏ cōgregaciō of Sardis, wryte These thynges sayeth he ẏ hath the seuen spretes of God, & the seuē starres: I knowe thy workes, because ẏ hast a name that thou doest lyue, & thou art dead. Be thou wakyng & strengthen ẏ reste ẏ were dyenge: For I haue not foūde thy workes ful before my god. Haue therfore in mynde how thou hast receaued & herde, & kepe it, and repent. Yf thou therfore shalt not watch, I shall come vnto the *as a these, and thou shalt not knowe at what houre I shal come vnto the. But ẏ hast few names in Sardis, whyche haue not defyled theyr garmētes, & they shall walke w̄ me in whyte garmētes, for they are worthy. He ẏ shal ouercome shall so be clothed w̄ whyte garmente, and I shal not put out hys name out of *the boke of lyfe, & shall knowlege hys name before my father, and before hys angels. He that hath an eare, let hym heare what the sprete doth saye vnto the congregacions.

Math. 24. d
1. Thess. 5. a
a, Pet. 3. b

Auic. 12. a

B

And vnto the angell of the congregacion of Philadelphia, wryte: These thynges sayeth ẏ holy & true, whych hath the keye of Dauid, whych *openeth, & nomā shutteth: shutteth & noman openeth: I knowe thy workes.

Esay. 22. d
Job. 12. b
Apoca. 1. d

reget eas in uirga ferrea, & tanquam uas figuli confringentur, sicut & ego accepi a patre meo, & dabo illi stellam matutinam. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT III.

ET angelo ecclesię Sardis, scribe: Hæc dicit qui habet septem spiritus Dei, & septem stellas: Scio opera tua, quia nomen habes quod uiuas, & mortuus es. Esto uigilans, & confirma cætera quæ moritura erant: Non enim inueni opera tua plena coram Deo meo. In mente ergo habe, qualiter acceperis, & audieris, & serua, & pœnitentiam age. Si ergo non uigilaueris, ueniam ad te tanquam fur, & nescies qua hora ueniam ad te. Sed habes pauca nomina in Sardis, qui non inquinauerunt uestimenta sua, & ambulabunt mecum in albis, quia digni sunt. Qui uicerit, sic uestietur uestimentis albis, & non delebo nomen eius de libro uitæ, & confitebor nomen eius coram patre meo, & coram angelis eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Philadelphiæ ecclesiæ scribe: Hæc dicit sanctus et uerus qui habet clauem Dauid, qui aperit, et nemo claudit: claudit, et nemo aperit. Scio opera tua,

Ecce, dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes uirtutem, & seruasti uerbum meum, & non negasti nomen meum. Ecce, dabo de synagoga satanę, qui dicunt se Iudæos esse, & non sunt, sed mentiuntur. Ecce, faciam illos ut ueniant, & adorent ante pedes tuos, & scient quia ego dilexi te. Quoniam seruasti uerbum patientiæ meæ, & ego seruabo te ab hora tentationis, quæ uentura est in orbem uniuersum, tentare habitantes in terra. Ecce uenio cito, tene quod habes, ut nemo accipiat coronam tuam. Qui uicerit, faciam illum columnam in templo Dei mei, & foras non egredietur amplius, & scribam super eum nomen Dei mei, & nomen ciuitatis Dei mei nouæ Hierusalem, quæ descendit de cœlo a Deo meo, & nomen meum nouum. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Laodiciæ ecclesiæ, scribe: Hæc dicit Amen, testis fidelis & uerus, qui est principium creaturæ Dei: Scio opera tua, quod neque frigidus es, neque calidus: utinam frigidus esses aut calidus. Sed quia tepidus es, & nec frigidus, nec calidus, incipiam te euomere ex ore meo, qa dicis: Diues sum, & locupletatus, & nullius egeo: & nescis qa tu es miser, & miserabilis, & pau-

Beholde, I haue a doze open before the, the whych noman can shute, because thou hast a lytle strength, and hast kepte my wozde, and hast not denyed my name. Beholde, I shall geue out of the synagoge them that do say thē to be Iewes, and are not, but do lye. Beholde, I shal make thē that they do come, and wozshippe before thy fete, and they shall knowe ꝑ I haue loued the. Because thou hast kepte the wozde of my pacience, I wyll also kepe the from the houre of tẽptacion, the whych shall come vpō the whole wozlde, to proue ꝑ dwellers on earth. Beholde, I come quyckely, holde that thou hast, that nomā take away thy crown. He ꝑ shal ouercōme, I shal make him a pyller in the tẽple of my God, & he shall nomoze go fozth, & I wyll wzyte vpon hym ꝑ name of my God, and the name of ꝑ cytie of my God, newe Ierusalem, *whych is come down frō heauē fro my god, and my new name. He that hath an eare, let him heare what the spzete sayeth vnto the congregacios. And vnto the angell of the congregacion of Laodicia, wzyte: These thynges sayeth Amen, the saythfull and true wytnesse, whych is the begynnyng of the creature of god: I know thy wozkes, that thou arte nother colde, noz whote: wolde God thou weresst ether colde oz whote. But because thou arte lukewarme, and nother whote noz colde, I shal begyn to spewe out of my mouth: foz ꝑ sayest I am rych, & encreaced, & haue nede of nothyng: & thou doest not knowe that thou art wzetched & myserable,

L

Apoc. 11.a

and poore, and blynde, and naked. I
D counsell the to bye of me golde tryed
in the fyre, that thou mayest become
ryche: & that thou be clothed wt whyte
Apoca. 16. c garmentes, that ỹ shame of thy ⋆ nakednesse do not appeare: & anoynte
thyne eyẽ wt eye salue, that ỹ mayest
Deut. 3. b Hebre. 12. a se. ⋆ Those that I do loue, do I rebuke and chastise. Be feruent therfore, and repente. Beholde, I stande
at the doore & knocke: Yf ony mã shal
heare my voyce, & shall open ỹ doore
vnto me, I shall entre in vnto hym,
& shal suppe wyth hym, and he with
me. He that shall ouercõme, I shall
Luce. 22. b graunt hym ⋆ to syt with me on my
seate, as I also haue ouercõme, and
haue sytten wyth my father in hys
seate. He that hath an eare, let hym
heare what the spryte sayeth vnto
the congregacions.

The. iiii. Chapter. ✣

A

fter thys I loked, and beholde a doore was opẽ in he
aue, & the fyrst voyce ỹ I herde [was] as of a trõpe
speakynge wyth me, sayenge: Come
vp hether, & I shal shewe ỹ the thynges that must happen shortely. After
thys I was forthwyth in spryte. And
beholde ther was a seate set in heauen, and one syttynge vpon ỹ seate.
And he ỹ sat was lyke vnto a Jasper
stone, & a Sardine stone. And ther
was a reyne bow in ỹ cõpasse of the
seat, like vnto ỹ sight of a Smaragde
Dan. 7. b ⋆ And aboute the seate foure & twen
Apoc. 20. b ty seates, & vpon the seates foure &
twenty elders syttynge, decked with
whyte garmẽtes, & vpõ theyr heades
were golden crownes. And from the
throne

& pauper, & cæcus, & nudus. Suadeo tibi emere a me aurum ignitum probatum, ut locuples fias, & uestimentis albis induaris, ut non appareat confusio nuditatis tuæ: & collyrio inunge oculos tuos, ut uideas. Ego quos amo, arguo, & castigo. Aemulare ergo, & pœnitentiam age. Ecce sto ad ostium, & pulso: si quis audierit uocem meam, & aperuerit mihi ianuam, intro ibo ad illum, & cœnabo cum illo, & ipse mecum. Qui uicerit, dabo ei sedere mecũ in throno meo, sicut & ego uici, & consedi cum patre meo in throno eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT IIII.

Ost hæc uidi, & ecce ostium apertum in cœlo, & uox prima quam audiui tanquam tubæ loquentis mecum, dicens: Ascende huc, & ostendam tibi quæ oportet fieri cito. Post hæc, statim fui in spiritu. Et ecce sedes posita erat in cœlo, & supra sedem sedens. Et qui sedebat, similis erat aspectui lapidis Iaspidis & Sardinis, & iris erat in circuitu sedis, similis uisioni Smaragdinæ. Et in circuitu sedis, sedilia uiginti quatuor, & suprathronos uiginti quatuor seniores sedentes, circumamicti stolis albis, & in capitibus suis coronæ aureæ. Et

de throno

de throno procedebāt fulgura, & uoces, & tonitrua, & septem lampades ardentes ante thronum, quæ sunt septē spiritus Dei. Et in conspectu sedis, tanquam mare uitreum, simile Cristallo, & in medio sedis, & in circuitu sedis quatuor animalia plena oculis ante & retro. Et animal primum simile leoni, & secūdū simile uitulo, & tertiū animal habēs faciem uelut hominis, & quartū animal simile aquilæ uolanti. Et quatuor animalia singula eorum habebant alas senas, & in circuitu, & intus plena sunt oculis, & requiem non habebāt die ac nocte, dicentia: Sanctus, sanctus, sanctus Dominus Deus omnipotens, qui erat, et qui est, et qui uēturus est. Et cum darent illa animalia gloriā, et honorē, et benedictionem sedenti super thronū, uiuenti in secula seculorū, procedebant uiginti quatuor seniores ante sedentē in throno, et adorabant uiuentem in secula seculorū, & mittebant coronas suas ante thronū dicētes: Dignus es domine Deus noster accipere gloriam et honorē et uirtutē: quia tu creasti oīa, et propter uoluntatē tuā erāt, et creata sūt.

CAPVT V.

ET uidi in dextera sedētis super thronū, librū scriptū intus et foris, signatū sigillis septē. Et uidi angelū fortē, et prędicātem uoce magna: Quis est dignus aperire librum, et soluere signacula eius? Et nemo poterat neq; in

trone dyd procede lyghtenynges, & voyces, & thonderynges, & seuen burnynge lāpes before ẏ trone, ẏ whych are the seuen spretes of God. And in the syght of ẏ seate was as it had ben a glassy see, lyke vnto Cristall: & in the myddes of the seate, and in cōpasse of the seat, were foure beastes full of eyes before & behynde. And ẏ fyrst beaste was lyke vnto a Lion, & the seconde lyke vnto a Calfe, & the thyrde beaste hauynge a face lyke a Mans, & the fourth beaste lyke vnto an Egle flyeng. And ẏ foure beastes had euery one of them syxe wynges & aboute and wythin they are full of eyes, & they had no rest nyght & day, sayenge: * Holy, holy, holy LORDE God omnipotent, whych was, and ẏ is, & that is to come. And whā those beastes gaue glory, & honoure, and blessynge vnto hym ẏ sytteth vpon ẏ trone lyuyng for euer and euer, the foure and twenty elders came forth before hym that sytteth vpon the trone, and worshipped the lyuynge for euer and euer, and layde downe theyr crownes before ẏ trone, sayng Thou arte worthy LORD our God to receaue glory and honoure, & power for thou haste created all thynges, & for thy wylles sake were they, and are created. F

B

Esaie. 6. a

The v. Chapter.

A

AND I saw at ẏ ryghthande of hym ẏ sat vpon ẏ trone * a boke wrytten w̄ in & w̄ out, sealed w̄ seuē seales. And I saw a strōge angel & preachīg w̄ loude voyce: Who is worthy to open ẏ boke & to louse his seales. And nomā was able to open it, nother in

Ezech. 2. b

heauen, nor in earth, nor vnder the earth, nother to loke on it. And I wepte much, because nomā is foūde worthy to open the boke, nor to loke on it. And one of the elders sayde vnto me: Wepe not, ⋆ beholde, the lyon of the trybe of Iuda, the roote of Dauid hath ouercome to opē the boke, and to lose hys seuen seales.

Gen. 49. b
Esay. 31. b

And I sawe, and beholde in the myddes of the trone, & of the foure beastes, and of the elders a lambe standynge as kylled, hauynge seuen hornes, and seuen eyes, which are the seuen spretes of God, sente into all ẏ earth. And he came, and toke ẏ boke of the ryght hande of him that sat on the seate. And whan he had opened ẏ boke, the foure beastes, and ẏ foure and twenty elders fel downe before the lambe, hauynge euery one harpes and golden vials, full of odoure, whych are the prayers of sayntes, & they sange a new songe, sayenge:

B

Thou arte worthy LORDE to receaue the boke, and to open hys seales, ⋆ for thou wast slayne, and haste redimed vs vnto God in thy bloude, of euery kinred, and tunge, & people, and nacion, and thou haste made vs vnto oure God a kyngdome & prestes, and we shal raygne vpon earth.

Hebr. 9. b
1. Petri. 1. c
1. Iohā. 1. b
Apoc. 1. a

⋆ And I sawe and herde the voyce of many angels in the compasse of the seate, and of the beastes, and elders, and the nombre of them was thousandes of thousandes, sayenge wyth loude voyce: The lābe that is slayē is worthy to receaue power & Godheade, and wysedome, and strength, and honoure, and glory, & blessynge.

Daniel. 7. b

And

cœlo, neque in terra, neque subtus terram, aperire librum, neque respicere illum. Et ego flebam multum, quoniam nemo dignus inuētus est aperire librum, nec uidere eum. Et unus de senioribus dixit mihi: Ne fleueris, ecce, uicit leo de tribu Iuda, radix Dauid aperire librum, & soluere septem signacula eius. Et uidi, & ecce in medio throni & quatuor animalium, & in medio seniorum agnum stantem tanquam occisum, habentem cornua septem, & oculos septem, qui sunt septem spiritus Dei, missi in omnem terram. Et uenit, & accepit de dextera sedentis in throno librū. Et cum aperuisset librum, quatuor animalia, & uiginti quatuor seniores ceciderunt coram agno, habentes singuli citharas & phialas aureas, plenas odoramentorum, quæ sunt orationes sanctorum, & cantabant canticum nouū dicentes: Dignus es Domine accipere librum, & aperire signacula eius, quoniam occisus es, & redemisti nos Deo in sanguine tuo, ex ōni tribu, & ligua, & populo, & natione, & fecisti nos deo nr̄o regnū, & sacerdotes, & regnabimus sup terrā. Et uidi, & audiui uocē āgelorū multorū i circuitu throni, & aīaliū & seniorū, & erat numerus eorū milia miliū dicētiū uoce magna: Dignus est agnus q occisus est accipere uirtutē & diuinitatē, & sapientiā, & fortitudinē, & honorē, & gloriā, & benedictionē.

Et

Et omnem creaturam quæ in cœlo eſt,& ſub terra, & quæ ſunt in mari,& quæ in eo, omnes audiui dicentes: Sedenti in throno, & agno, benedictio, & honor,& gloria, & poteſtas in ſecula ſeculorum. Et quatuor animalia dicebant: Amen. Et uiginti quatuor ſeniores ceciderunt in facies ſuas, & adorauerunt uiuentem in ſecula ſeculorum.

And euery creature that is in heauen,and vpon the earth, and vnder the earth,and that are in the ſee,and that are therin,I herde them al ſayenge: Vnto hym that ſytteth in the ſeate, & vnto the lambe, be bleſſyng, and honoure, and glory, and power for euer and euer.And the foure beaſtes ſayd:Amen. And the foure and twenty elders fell vpon theyr faces and worſhipped the lyuyng for euer and euer.

CAPVT VI.

ET uidi quod aperuiſſet agnus unum de ſeptem ſigillis, & audiui unum de quatuor animalibus dicens tanquam uocem tonitrui:Veni,& uide.Et uidi:& ecce equus albus,& qui ſedebat ſuper illum, habebat arcum,& data eſt ei corona,& exiuit uincens ut uinceret. Et cum aperuiſſet ſigillum ſecundum, audiui ſecundum animal, dicẽs: Veni & uide. Et exiuit alius equus, rufus, & qui ſedebat ſuper illum, datum eſt ei ut ſumeret pacem de terra, & ut inuicem ſe interficiant, & datus eſt ei gladius magnus. Et cum aperuiſſet ſigillum tertium, audiui tertium animal, dicens: Veni & uide.Et ecce equus niger,et qui ſedebat ſuper illum habebat ſtateram in manu ſua.Et audiui tanquam uocẽ in medio quatuor animaliũ,dicẽtẽ:Bilibris tritici denario uno, et tres bilibres hordei denario uno,

The.vi.Chapter.

AND I ſawe that the lambe had opened one of ỳ ſeuẽ ſeales, and I herde one of the foure beaſtes ſayenge as the voyce of a thõder:Come,and ſe.And I ſaw, and beholde a whyte horſe,& he that ſat vpon theſame had a bowe, and ther was a crowne geuen vnto hym,and he wente out cõquerynge that he ſhulde ouercome. And whan he had opened ỳ ſeconde ſeale,I herde the ſeconde beaſt ſayenge:Come and ſe. And ther wente out another horſe,reede,& he that ſat vpon it, it was geuen hym to take away peace from the earth,and that they ſhulde ſlaye ech other,and ther was a great ſwearde geuen hym. And whan he had opened ỳ thyrde ſeale,I herde the thyrde beaſte, ſayenge: Come and ſe. And beholde a blacke horſe,and he that ſat vpon the ſame had a payre of balaũces in hys hande. And I herde as it had bene a voyce in ỳ myddes of the foure beaſtes,ſayenge: Two pounde weyght of wheat for one peny,and thre two pounde weyghtes of barlye for one peny,

A

zach.1.b and.6.a

peny, and the wyne and oyle do not
W thou hurte. And whā he had opened
the fourth seale, I herde the voyce of
the fourth beaste, sayenge: Come
& se. And beholde a pale horse, and he
that sat vpon it, hys name was cal-
led Death, and hell followed hym,
and power was geuen hym vpon ꝑ
foure partes of the earth, to kyll wt
the swearde, honger, and death, and
beastes of the earth. And whan he
had opened the fyfte seale, I saw vn-
der the altare the soules of thē that
were slayne for the worde of God,
and for the wytnesse that they had,
4. Esd. 15. b and cryed wyth loude voyce, sayeng
Dane. 12. b *how longe LORDE thou holy and
true, doest thou not iudge and doest
not auenge our bloude of them that
dwell vpon earth? And vnto euery
Esay. 26. c one of them were geuen whyte gar-
mentes. *And it was sayd vnto thē,
that they shuld rest yet a lytle whyle
vntyll they fellowseruauntes & bre-
thren be fulfylled, whyche are to be
L kylled as they also. And I saw whan
he had opened the fyrte seale, and be
Math. 27. c holde ther happened a great *earth-
quake, and ꝑ sōne became blacke as
a heery sacke, & the Moone became
altogether as bloud, and the starres
fell downe from heauen vpon earth,
as the fygge tre casteth hys vntyme
ly fygges, whā it is shakē of a greate
wynde. And the heauē wente awaye
as a boke rolled together: and euery
Esaye. 2. c hyll, and yles were remoued from
they places: *and the kynges of the
earth, and prynces, and captaynes,
and the ryche, and the stronge, & eue-
ry bondman and freman hyd them-
selues

uno, & uinum, & oleum no læse-
ris. Et cum aperuisset sigillum
quartum, audiui uocem quarti
animalis, dicentis: Veni et uide.
Et ecce equus pallidus, et qui se
debat super eū, nomē illi Mors,
et infernus sequebatur eum, et
data est illi potestas super qua-
tuor partes terræ, interficere gla
dio, fame, et morte, et bestiis ter
ræ. Et cum aperuisset sigillum
quintum, uidi subtus altare ani-
mas interfectorum propter uer-
bum Dei, et propter testimoni-
um quod habebant, et clama-
bant uoce magna, dicentes: Vs-
quequo Domine, sanctus et ue-
rus non iudicas, et non uindicas
sanguinem nostrum de his qui
habitant in terra? Et datæ sunt
illis singulæ stolæ albæ, et di-
ctum est illis ut requiescerent
adhuc tēpus modicū, donec cō-
pleātur cōserui eorū & frēs eorū,
qui interficiendi sunt sicut et il-
li. Et uidi cum aperuisset sigil-
lum sextum, et ecce terræmotus
magnus factus est, et sol factus
est niger tanquam saccus silici-
nus: et luna tota facta est sicut
sanguis, et stellæ de cœlo ceci-
derunt super terram, sicut ficus
emittit grossos suos cum a uēto
magno mouetur: & cœlū recessit
sicut liber inuolutus, & ōnis mōs,
et insulę de locis suis motę sunt:
et reges terræ, et principes, et tri
buni, et diuites, et fortes, et om-
nis seruus, et liber absconderunt

se in

se in spelūcis & petris montium, et dicunt montibus et petris: Cadite super nos, et abscondite nos a facie sedentis super thronum, et ab ira agni: quoniam uenit dies magnus iræ ipsorum. Et quis poterit stare?

CAPVT VII.

POst hæc uidi quatuor angelos stantes super quatuor angulos terræ, tenentes quatuor uentos terræ, ne flarent super terram, neque super mare, neque in ullam arborem. Et uidi alterum angelum ascendentem ab ortu solis, habentem signum Dei uiui, et clamauit uoce magna quatuor angelis, quibus datum est nocere terræ & mari, dicens: Nolite nocere terræ et mari, neque arboribus, quoadusque signemus seruos Dei nostri in frontibus suis. Et audiui numerum signatorum, centum quadraginta quatuor milia, signati ex omni tribu filiorum Israel. Ex tribu Iuda, duodecim milia signati. Ex tribu Ruben, duodecim milia signati. Ex tribu Gad, duodecim milia signati. Ex tribu Aser, duodecim milia signati. Ex tribu Nephthalim, duodecim milia signati. Ex tribu Manasse, duodecim milia signati. Ex tribu Symeō duodecim milia signati. Ex tribu Leui, duodecim milia signati.

Ex

selues in the dēnes and in rockes of the hylles, and saye vnto the mountaynes and rockes: * ffall vpon vs, and hyde vs from the syghte of hym that sytteth vpon the trone, and frō the wrath of the lambe: ffor ỳ great daye of theyr wrath is come. And who shalbe able to endure? Osee.10.b Luc.23.c Apoca.9.b

The vii. Chapter.

A ffter these thynges sawe I foure angels standynge vpon the foure corners of the earth, holdyng ỳ foure wyndes of ỳ earth, that they shulde not blowe vpō earth, nor vpon ỳ see, nor vpon ony tre. And I sawe another angell commynge vp from the rysynge of the Sonne, haupnge the token of the lyuynge God, and he cryed with loude voyce vnto ỳ foure angels, vnto whome it was geuen to hurte the earth and the see, sayenge: * hurte not the earth and see, nother the trees, vntyll we seale the seruauntes of our God in theyr foreheades. And I herde the nombre of the sealed, hundreth and foure and forty thousande, sealed of euery trybe of the chyldren of Israel. Of the trybe of Juda are twelfe thousande sealed. Of the trybe of Ruben are twelfe thousande sealed. Of the trybe of Gad are twelfe thousande sealed. Of the trybe of Aser are twelfe thousande sealed. Of the trybe of Nephthalim are twelfe thousande sealed. Of ỳ trybe of Manasse are twelfe thousande sealed. Of the trybe of Symeō are twelfe thousande sealed. Of the trybe of Leui are .xii. thousād sealed. A B Apoc.9.a

Of

Of the trybe of Isachar are twelfe thousande sealed. Of the tribe of Zabulon are twlfe thousande sealed. Of the trybe of Joseph are twelfe thousande sealed. Of the trybe of BenJamin are twelfe thousand sealed. * After these thynges sawe I a greate multitude, the whych nomā coulde nombre, out of all nacions, & kynredes, and peoples, and tunges, standynge before the trone, & in the syght of the lābe, clothed with whyte garmentes, and palmes in theyr hādes, & they cryed wyth loude voyce, sayenge: Saluacion [be ascribed] vnto our God, whych sytteth vpon the seate and the lambe. And all the angels stode in the compasse of ẏ seate and the elders, and the foure beastes and they fell downe vpon theyr faces in the syght of the trone, & worworshipped God, sayenge: Amen.

4. Esdr. 2. f

¶ Blessynge, and glory, and wysedom, and thankesgeuynge, honoure, and power, and strength, be vnto oure God, for euer and euer. Amen. And one of the elders answered and sayd vnto me: They that be clothed in whyte garmētes, who are they, and whence came they? And I sayd vnto him: My lorde, thou knowest it. And he sayd vnto me: these are they that are come from greate tribulacion, & haue washen theyr garmentes, and haue whyted them in the bloude of the lambe. Therfore are they before the seate of God, and serue hym day and nyghte in hys tēple: and he that sytteth in the trone, * shall dwel vpō them. ‡ They shall not honger nor thyrst ony more, nother shal ẏ Sōne lyghte

Exod. 29. g
‡ Esa. 49. e

Ex tribu Isachar, duodecim milia signati. Ex tribu Zabulon, duodecim milia signati. Ex tribu Ioseph, duodecim milia signati. Ex tribu Beniamin, duodecim milia signati. Post hæc uidi turbam magnam, quam dinumerare nemo poterat, ex omnibus gentibus, et tribubus, et populis, et linguis, stantes ante thronum, et in conspectu agni, amicti stolis albis, et palmæ in manibus eorum, et clamabant uoce magna, dicentes: Salus Deo nostro, qui sedet super thronum, et agno. Et omnes angeli stabant in circuitu throni, et seniorum, et quatuor animalium, et ceciderunt in conspectu throni in facies suas, et adorauerunt Deum, dicentes: Amen. Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et uirtus, et fortitudo Deo nostro in secula seculorum. Amen. Et respondit unus de senioribus, et dixit mihi: Hi qui amicti sunt stolis albis, qui sunt? et unde uenerunt? Et dixi illi: Domine mi, tu scis. Et dixit mihi: Hi sunt qui nenerūt de tribulatione magna, et lauerunt stolas suas, et dealbauerunt eas in sanguine agni. Ideo sunt ante thronum Dei, et seruiunt ei die ac nocte in tēplo eius, & qui sedet in throno, habitabit super illos: Non esurient, neq; sitiēt āplius, neq; cadet sup illos

illos sol, neque ullus æstus: quoniam agnus qui in medio throni est, reget illos, et deducet eos ad uitæ fontes aquarum, et absterget Deus omnem lachrymã ab oculis eorum.

CAPVT VIII.

ET cum aperuisset sigillum septimum factum est silentium in cœlo, quasi media hora. Et uidi septem angelos stantes in conspectu Dei, et datæ sunt illis septem tubæ. Et alius angelus uenit, et stetit ante altare, habẽs thuribulum aureum, et data sunt illi incensa multa, ut daret de orationibus sanctorum omnium super altare aureum, quod est ante thronum. Et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo. Et accepit angelus thuribulum aureum, et impleuit illud de ignẽ altaris, et misit in terram, et facta sunt tonitrua, et uoces, et fulgura, et terræmotus magnus. Et septem angeli qui habebant septem tubas, præparauerunt se, ut tuba canerent. Et primus angelus tuba cecinit, et facta est grando, et ignis, mixta in sanguine: et missum est in terram, et tertia pars terræ combusta est, et tertia pars arborum cõcremata est, et omne fœnum uiride combustũ est. Et secundus angelus tuba cecinit, et tanquã mons

lyghte vpon them, nor onp heate: for the lambe that is in the myddes of the trone shall rule them, and shal leade them vnto the fountaynes of water of lyfe, *and God shall wepe awaye euery teare from theyr eyes. *Esaie.25.b Apoc.21.a

The.viii. Chapter.

AND whan he had opened ỹ seuenth seale, ther happened a splence in heauen, nearehãde halfe an houre. A And I sawe seuen angels standynge in the syght of God, and vnto them were geuen seuen trompettes. And ther came another angell and stode before the altare, haupnge a golden censoure, and much incense was geuen hym, that he shulde geue of *the prayers of all sayntes vpon the golden altare, the whyche is before the trone. And the smoke of insence of ỹ prayers of sayntes wente vp before God out of the angels hande. And the angell toke the golden censoure and spilled it wyth fyre of the altare, and cast it vpon the earth, and ther happened thonderynges, and voyces, and lyghtninges, and a greate earth quake. And the seuen angels that had the seuen trompettes prepared themselues that they myghte blowe wyth the trompet. And the fyrst angell dyd blowe wyth the trompette, and ther happened hayle, and fyre, myngled wyth bloude: and it was cast into the earth, and the thyrde parte of the earth was burnte, and ỹ thyrde parte of the trees was burnt and all grene grasse was burnte. And the seconde angell dyd blowe wyth a trompet, and as it had ben a greate *Psal.140.a

greate mountayne burnynge was caſt in ỹ ſee, and ỹ thyrde parte of ỹ ſee became bloude: and the thyrde parte of ỹ creatures dyed, thoſe that had lyfe in the ſee, & the thyrde parte of the ſhippes perpſhed. And ỹ thyrd angell blewe wyth a trompet, & ther fell a great burnynge ſtarre frõ heauen lyke a creſhet, and it fell vpõ the thyrde parte of the floodes, and vpõ the fountaynes of waters: and the name of the ſtarre is called Wormewoode, and the thyrde parte of ỹ waters became wormewoode, & many men dyed of the waters, for they became vnpter. And the fourth angell dyd blowe wyth the trompet, and ỹ thyrde parte of the Sõne was ſmytten, and the thyrd parte of ỹ Moone and the thyrde parte of the ſtarres, inſomuche that the thyrde parte of them was darkened, and the thyrde parte of the daye dyd not ſhyne, and of the nyght lykewyſe. And I ſawe and herde the voyce of an Egle flyenge by the myddes of heauen ſayenge wyth loude voyce: Wo, wo, wo vnto the dwellers in earth, of ỹ voyces of the angels, that were for to blowe wyth the trompet.

L

The.ix.Chapter.

A

AND the fyfte angell dydde blowe wyth a trompet, & I ſawe a ſtarre to be fallẽ downe vpon earth, & ther was geuẽ hym ỹ keye of *the bottõleſſe pytte. And he opened the bottõleſſe pytte, and the ſmoke of ỹ pytte wente vp, *as the ſmoke of a greate foyrnace: and the Sõne and the ayer was darkened for the ſmoke of the pytte

*Actha.9.b

*Apoc.14.c and.19.a

mons magnus igne ardens, miſſus eſt in mare, et facta eſt tertia pars maris, ſanguis, et mortua eſt tertia pars creaturæ, eorum quæ habebant animas in mari, et tertia pars nauium interiit. Et tertius angelus tuba cecinit, et cecidit de cœlo ſtella magna ardens tanquam facula, et cecidit in tertiam partem fluminum, et in fontes aquarum: et nomen ſtellæ dicitur Abſynthium, et facta eſt tertia pars aquarum in abſynthium, et multi hominum mortui ſunt de aquis: quia amaræ factæ ſunt. Et quartus angelus tuba cecinit, et percuſſa eſt tertia pars ſolis, et tertia pars lunæ, et tertia pars ſtellarum, ita ut obſcuraretur tertia pars eorum, et diei non luceret pars tertia, et noctis ſimiliter. Et uidi, et audiui uocem unius aquilæ uolantis per medium cœli, dicentis uoce magna: Væ, uæ, uæ, habitantibus in terra, de cæteris uocibus triũ angelorum, qui erant tuba canituri.

CAPVT IX.

ET quintus angelus tuba cecinit, et uidi ſtellam de cœlo cecidiſſe in terram, et data eſt ei clauis putei abyſſi. Et aperuit puteum abyſſi, et aſcendit fumus putei, ſicut fumus fornacis magnæ: et obſcuratus eſt ſol, et aer de fumo putei,

tei. Et de fumo putei exierunt locustæ in terram, & data est illis potestas, sicut habent potestatem scorpiones terræ, & præceptum est illis ne lederent fœnum terræ, neque omne uiride, neque omnem arborem: nisi tantum homines, qui non habent signum Dei in frontibus suis: & dictum est illis, ne occiderent eos, sed ut cruciarent mensibus quinque: & cruciatus eorum, ut cruciatus scorpii cum percutit hominem. Et in diebus illis quærent homines mortem, et non inuenient eam: & desyderabunt mori, et fugiet mors ab eis. Et similitudines locustarũ similes equis paratis in prælium: et super capita earum tanquam coronæ similes auro, & facies earum tanquam facies hominum: et habebãt capillos sicut capillos mulierũ, et dẽtes earũ sicut dẽtes leonũ erãt: et habebãt loricas sicut loricas ferreas, et uox alarum earum sicut uox curruum equorum multorum currentium in bellum: et habebant caudas similes scorpionum, et aculei erant in caudis earum: et potestas earum nocere hominibus mensibus quinque. Et habebant super se regem angelum abyssi, cui nomen hebraice Abaddon, græce autem Appollyon, & latine habens nomen Exterminans. Væ unum abiit, & ecce ueniunt adhuc duo uæ post hec. Et sextus angelus tuba cecinit, et audiui uocem unam ex quatuor comi-

pytte. And out of the smoke of ẏ pyt went locustes into the earth, & power was geuen them, as the scorpiõs of ẏ earth haue power, *and it was commaunded them that they shulde not hurte the grasse of the earth, nor euery grene thynge, nor euery tre: saue onely the men that haue not ẏ token of God in theyr foreheades: & it was sayd vnto thẽ, that they shuld not kyl thẽ, but ẏ they shuld vexe thẽ fyue monethes: & theyr payne [was] as the payne of a scorpion, whan he stynge th a man. In those dayes *shal men seke death, and shall not fynde it: and they shall couet to dye, and death shall flye from them. And the lykenesses of the locustes were lyke vnto horses prepared vnto battayll: and vpon theyr heades as it had ben crownes lyke vnto golde, and theyr faces, as the faces of men, and heeres as the heeres of wemen, & theyr teth were as the teth of lions: & they had habergions as yron habergions and the soũde of theyr wynges was, as the sounde of the charrets of many horses runnynge in a battayle: and they had tayles lyke as of scorpions, and ther were stynges in theyr tayles: and theyr power was to hurte men fyue monethes. And they had the angell of ẏ bottomlesse pytte for a kynge ouer them, whose name is in Hebrue Abaddon, but in Greke, Apollyon, and in Latine, hauynge ẏ name Rootynge out. One wo is paste, & beholde ther come yet two woes more after thys. And the syxte angell dyd blowe w̃ a tompet, and I herde a voyce out of the foure

Apoc. 7. a

B

Osee. 10. b
Apoca. 6. c

C

hoznes of the golden altare, wꝫyche is before ꝑ eyes of God, sayenge vnto the syxte angel ꝑ had the trõpet: Louse the foure angels ꝑ are boũde in the great floude Euphrates. And the foure angels were louſed, which were ready at an houre, and a daye, & moneth, and peare, that they ſhuld kyll the thyrde parte of mẽ. And the nombre of horſemen was twenty tymes ten thouſãde: and I herde theyr nombre. And thus I ſawe the horſes in a viſion, and they that ſat vpõ thẽ had fyry habergions, and yelowe, & brymſtony: & the horſes heades were as the heades of lyons, & out of theyr mouth come forth fyre, and ſmoke, & brymſtone. And of theſe thre plages was the thyrde parte of men ſlayne, [namely,] of fyre, of ſmoke, & brymſtone, whych dyd come forth out of theyr mouth. ffor the power of ꝑ horſes is in theyr mouth, & in theyr tayles: for theyr tayles are lyke ſerpentes, haupnge heades, and wyth the ſame do they hurte. And ꝑ reſt of mẽ that were not kylled wyth theſe plages, nother repented of the workes of theyr handes, that they ſhulde not worſhip deuels, and golden ymages and ſyluer, & of braſſe, & of ſtone, & of woode, whych nother can heare, nor ſe, nor walke, *and haue not repented of theyr manſlaughter, nor of theyr wytchcraftes, nor of theyr fornication, nor of theyr theftes.

Apoc. 22. c

The. x. Chapter.

AND I ſaw another mighty angel cõmyng downe frõ heauẽ, clothed wꝫ a cloude, & the raynebow vpon hys heade

cornibus altaris aurei, quod eſt ante oculos Dei, dicentem ſexto angelo qui habebat tubam: Solue quatuor angelos, qui ligati ſunt in flumine magno Euphrate. Et ſoluti ſunt quatuor angeli, qui parati erãt in horam, & diem, & mẽſem, & annum, ut occiderent tertiã partem hominũ. Et numerus equeſtris exercitus, uicies millies dena milia. Et audiui numerũ eorũ. Et ita uidi equos in uiſione, & q̃ ſedebãt ſup eos, habebant loricas igneas, & hyacinthinas, & ſulphureas: & capita equorũ erant tanq̃ capita leonum, & de ore eorũ procedebat ignis, & fumus, & ſulphur. Et ab his tribus plagis occiſa eſt tertia pars hoim, de igne, & de fumo, & ſulphure, quæ procedebãt ex ore ipſorũ. Poteſtas eñ equorum in ore eorũ eſt, & in caudis eorũ: nã caudæ eorũ ſimiles ſerpẽtibus, habẽtes capita, & in his nocẽt. Et cæteri hoies qui nõ ſũt occiſi in his plagis, neque pœnitentiã egerunt de operibus manuum ſuarũ, ut non adorarẽt dæmonia, & ſimulachra aurea, & argentea, & ærea, & lapidea, & lignea, quæ neq; uidere poſſũt, neque audire, neq; ambulare, & nõ egerũt pœnitẽtiã ab homicidiis ſuis, neq; a ueneficiis ſuis, neq; a fornicatiõe ſua, neq; a furtis ſuis.

CAPVT X.

ET uidi alium angelum fortem deſcendentem de cœlo, amictum nube, et iris in capite eius,

eius,& facies eius erat ut sol, & pedes eius tanquam columna ignis:& habebat in manu sua libellum apertum. Et posuit pedē suum dexteram super mare, sinistrum autem super tærram,& clamauit uoce magna, quemadmodum cum leo rugit. Et cum clamasset, locuta sunt septem tonitrua uoces suas. Et cum locuta fuissent septem tonitrua uoces suas, ego scripturus eram:& audiui uocem de cœlo, dicentem mihi: Signa quæ locuta sunt septem tonitrua,& noli ea scribere. Et angelus quem uidi stantem super mare & super terram, leuauit manum suam ad cœlum,& iurauit per uiuentem in secula secula seculorū, qui creauit cœlū, & ea quæ in eo sūt: & terrā,& ea quę in ea sunt:& mare, & ea quę in eo sūt: Quia tēpus nō erit amplius, sed in diebus uocis septimi angeli, cū cœperit tuba canere, consūmabitur mysteriū Dei, sicut euāgelizauit per seruos suos prophetas. Et audiui uocē de cœlo, iterum loquētem mecū & dicentem: Vade, & accipe librum apertum de manu angeli stantis super mare et super terram. Et abii ad angelum, dicens ei, ut daret mihi librum. Et dixit mihi: Accipe librum, & deuora illum, & faciet amaricari uentrem tuum, sed in ore tuo erit dulce tanquam mel. Et accepi librū de manu angeli, & deuoraui illum, & erat in ore meo tanquam mel dulce: & cum deuorassem eum, amaheade, and hys face was as ẏ Sōne, and hys fete as a pyler of fyre: and he had in hys hande a lytle boke opē. And he set hys ryght foote vpō ẏ see, but the lefte vpon the earth, and he cryed wyth loude voyce, as whan a lyon roareth. And whā he had cryed, the seuē thōders spake theyr voyces. And whan ẏ seuē thonders had spotheyr voyces, I was about to wryte, & I herde a voyce frō heauen sayeng vnto me: Seale vp thynges ẏ the seuen thōders haue spokē, & wryte thē not. * And the angel whome I sawe standyng vpō the see & vpon ẏ lande lyfte vp hys hāde towarde heauen, & dyd sweare by ẏ lyuynge for euer & euer, whych dyd create heauē, & the thynges that are therein: & the earth & the thynges ẏ are in it: & the see, & the thynges ẏ are therin: That ther shalbe nomore tyme, but in ẏ dayes of the voyce of the seuenth angell, whā the trōpet shal begyn to blow, the mystery of God shalbe fynished, as he hath preached by hys seruauntes ẏ prophetes. And I herde a voice frō heauen speakyng agayne w̄ me, sayenge: Go, and take the boke that is open of the hande of the angel, stādynge vpō the see and vpon ẏ earth. And I wente vnto the angell, sayenge vnto hym, that he shulde geue me the boke. And he sayd vnto me: * Take the boke, and eate it vp, and it shall make thy belly to become bytter, but in thy mouth it shalbe swete as hony: And I toke the boke of the angels hande, and I dyd eate it vp, and it was swete in my mouth as hony: and whan I had eatē it vp,

Dauid.12.b

B

Ezech.3.a
+ Esd.14.a

my belly was become bytter, and he sayde vnto me: Thou must prophecy agayne vnto the heythen, & peoples, and tunges, & many kynges.

The.xi. Chapter.

A AND ther was geuen me a rede lyke vnto a rodde, & it was sayde vnto me:

Ezech. 40. 41. 42. 43. ⋆ Ryse, and meete the temple of God, and the altare, & them that worshipe in it: but ꝑ quere ꝑ is in the temple, cast out, & meete it not: for it is geuen vnto the heythen, and the holy cytie shal they tread vnder foot two & forty monethes. And I shall geue vnto my two wytnesses, & they shall prophecy thousande, two hundreth & three score dayes, clothed with sackes: ⋆ These are two olyue trees & two shynynge candelsticks, standynge in ꝑ presence of the God of ꝑ earth. And yf ony mã wyl hurte thẽ, fyre shall go out of theyr mouth, and shal cõsume theyr enemyes: & yf ony mã wyl hurt thẽ, so must he be kylled These haue power to shut heauen, that it do not rayne ꝑ tyme of theyr prophecy: and haue power ouer waters, to turne them into bloude, and to smyte the earth wyth euery plage as ofte as they wyll. ⋆ And whan they shall haue fynyshed theyr testimony, the beaste that dyd come vp out of the bottomlesse pit, shal make warre agaynste them, and shall ouercome them, and shall kyll them. And theyr bodyes shall lye in the stretes of the greate cytie, whyche spiritually is called Sodoma and Egypte, where theyr LORD also was crucifyed. And some of ꝑ tribes & peo

Ezech. 4. 8

B Dan. 7. d Apoc. 13. d

ples

amaricatus est uenter meus, et dixit mihi: Oportet te iterum prophetare Gẽtibus, & populis, & linguis, & regibus multis.

CAPVT XI.

ET datus est mihi calamus similis uirgæ, & dictum est mihi: Surge, & metire templũ Dei, & altate, & adorantes in eo: atrium autem quod est intra templum, eiice foras, & ne metiaris illud: quoniam datum est Gentibus, & ciuitatem sanctam calcabunt mensibus quadraginta duobus. Et dabo duobus testibus meis, & prophetabũt diebus mille ducentis sexaginta, amicti sacciis. Hi sunt duæ oliuę, & duo candelabra lucentia, in conspectu Domini terræ stantia. Et si quis uoluerit eos nocere, ignis exiet de ore eorum, & deuorabit inimicos eorum: & si quis uoluerit eos lædere, sic oportet eum occidi. Hi habent potestatem claudendi cœlum, ne pluat diebus prophetiæ ipsorum: & potestatem habent super aquas conuertendi eas in sanguinem, et percutere terram omni plaga quotiescunque uoluerint. Et cum finierint testimonium suum, bestia quæ ascendit de abysso, faciet aduersum eos bellum, & uincet illos, & occidet eos. Et corpora eorum iacebunt in plateis ciuitatis magnæ, quæ uocatur spũaliter Sodoma, & Aegyptus, ubi & Dñs eorum crucifixus est. Et uidebunt de tribubus, & populis

pulis, & linguis, & gentibus corpora eorũ per tres dies & dimidiũ, & corpora eorum nõ sinent poni in monumẽtis. Et inhabitãtes terram gaudebunt super illis, & iucundabuntur, & munera mittent inuicem: quoniam hi duo prophetę cruciauerunt eos, qui habitabant super terram. Et post dies tres & dimidium, spiritus uitæ a Deo intrauit in eos: & steterunt super pedes suos, & timor magnus cecidit super eos qui uiderunt eos. Et audierunt uocem magnam de cœlo, dicentem eis: Ascendite huc. Et ascenderunt in cœlum in nube, & uiderunt illos inimici eorum. Et in illa hora factus est terræmotus magnus, & decima pars ciuitatis cecidit, & occisa sunt in terræmotu nomina hominum septem milia, & reliqui in timorem sunt missi, & dederunt gloriã Deo cœli. Væ secundum abiit, & ecce uæ tertium ueniet cito. Et septimus angelus tuba cecinit, & factæ sũt noces magnę in cœlo, dicentes: Factum est regnum huius mundi Domini nostri & Christi eius, & regnabit in secula seculorum. Amen. Et uiginti quatuor seniores qui in cõspectu Dei sedent in sedibus suis, ceciderũt in facies suas, & adorauerũt deũ, dicẽtes: Gratias agimus tibi Dñe Deus noster oĩpotẽs, q es, & q eras, & qui uẽturus es, qa accepisti uirtutẽ tuã magnã, & regnasti. Et iratæ sunt gẽtes, & aduenit ira tua, & tempus mortuorum iudicari, & ples & tũges, & heythẽ shal se theyr bodyes thre dayes & an half, & they shal not suffre theyr bodyes to be layde in graues. And the dwellers vpõ earth shal reioyce ouer thẽ, & be glad, & shal sende presẽtes to ech other: because that these two prophetes vexed thẽ that dwelte vpon earth. ★ And after thre dayes and an halfe, dyd ẏ sprete of lyfe from God entre into them, & they stode vpõ theyr fete, & ★ a great feare fell vpon them that dyd se thẽ. And they herde a great voyce from heauen sayenge vnto them: Come vp hether. And they wente vp into heauen into a cloude, and theyr enemyes sawe them. And in that houre ther happened a great earthquake, & the thyrde parte of the cytie fell, and in the earthquake were slayne ẏ names of men seuen thousande, and ẏ remnaunte were feared, and gaue prayse vnto the God of heauẽ. The seconde wo is paste, and beholde the thyrde wo shall come shortely. And the seuenth angel dyd blowe w ẏ trõpet, & ther happened great voyces in heauẽ, sayenge: The kyngdõ of thys worlde is become oure LORDES, & hys Christes, & he shall raygne for euer & euer. Amen. And the foure & twentye elders, that syt in the syght of God in theyr seates, fell vpon theyr faces, and worshipped god sayenge: We thanke the oure LORDE God almyghty, whych arte, & which werest, and whych arte to come, for thou hast receaued thy great might, and haste raygned. And the heythẽ were angry, and thy wrath is come, & the tyme of the dead to be iudged,

C Danie. 12. b

Danie. 11. f

D

& to geue rewarde vnto thy seruaũtes ẏ prophetes, & vnto ẏ sayntes, & thẽ ẏ drede thy name great & smal, & to roote out thẽ ẏ haue corrupped ẏ earth. And ẏ tẽple of God was opened in heauẽ, & the Arke of hys testamẽt was sene in his tẽple: & ther happened lyghtenynges, & voyces, & thõdrynges, & earthquakes, and a great hayle.

The.xii.Chapter.

A And ther appeared a great tokẽ in heauen: A womã clothed w̃ the Sõne, & the Moone vnder hyr fete, & on hyr head a crowne of twelfe starres, & was w̃ chylde, & cryed trauaylynge, & is payned ẏ she may brynge forth. And ther was sene another token in heauẽ: And beholde, a greate reede draggõ, hauyng seuẽ heades, & ten hornes, & vpon hys heades seuen crownes, & w̃ his tayle drue ẏ thyrde parte of the starres of heauẽ, & caste thẽ to the earth. And ẏ draggõ stode before the womã that shulde brynge forth, ẏ whan she had brought forth. he myght deuoure hyr chylde. And she brought forth a mãchylde, which was for to rule all ẏ Heythẽ w̃ a rod of yron, & hyr sonne was takẽ vp vnto God, & vnto hys trone: * and the womã fled in ẏ wyldernesse, where she had a place prepared of god, ẏ he may fede her there thousãd & two hũdreth, and threscore dayes. And ther happened a great battayll in heauẽ: * Michael & hys angels fought with the draggon, & the draggon fought, & hys angels, & preuayled not, nother was theyr place founde ony more in heauẽ. * And thesame great draggon was

B Apoc. 12. c

Dan. 11. f

Esaie. 14. b
Luce. 10. b

& reddere mercedẽ seruis tuis prophetis, & sanctis, & timentibus nomen tuum pusillis & magnis, & exterminãdi eos qui corruperunt terrã. Et apertum est tẽplum Dei in cœlo, & uisa est arca testamenti eius in templo eius, & facta sunt fulgura, & uoces, & tonitrua, & terræmotus, & grando magna.

CAPVT XII.

ET signum magnum apparuit in cœlo: Mulier amicta sole, & luna sub pedibus eius, & in capite eius corona stellarũ duodecim, & in utero habens, & clamat parturiẽs, & cruciatur ut pariat. Et uisum est aliud signum in cœlo: & ecce draco magnus rufus, habẽs capita septẽ, & cornua decem, & in capitibus eius diademata septẽ, & cauda eius trahebat tertiã partẽ stellarũ cœli, & misit eas in terrã. Et draco stetit ante mulierẽ quæ erat paritura, ut cũ peperisset, filiũ eius deuoraret. Et peperit filiũ masculũ, qui recturus erat oẽs gẽtes in uirga ferrea, & raptus est filius eius ad deũ, & ad thronũ eius, & mulier fugit in solitudinẽ, ubi habebat locũ paratũ a deo, ut ibi pascat eã diebus mille, ducentis, sexagita. Et factũ est pręliũ magnũ in cælo: Michael & angeli eius præliabantur cũ dracone, et draco pugnabat & angeli eius, et non ualuerunt, neq; locus inuentus est eorũ amplius in cœlo. Et proiectus est draco ille magnus, serpens

serpens antiquus, qui uocatur diabolus et satanas, qui seducit uniuersum orbẽ, et proiectus est in terram, et angeli eius cum illo missi sunt. Et audiui uocem magnam in cœlo dicentem: Nunc facta est salus, et uirtus, et regnum Dei nostri, et potestas Christi eius, quia proiectus est accusator fratrum nostrorum, qui accusabat illos ante cõspectum Dei nostri die ac nocte. Et ipsi uicerunt eum propter sanguinem agni, et propter uerbum testimonii sui, et non dilexerunt animas suas usque ad mortem: propterea lætamini cœli, & qui habitatis in eis. Væ terræ et mari, quia descendit diabolus ad uos, habens iram magnam, sciens quod modicum tempus habet. Et postquam uidit draco quod proiectus esset in terram, persecutus est mulierem quæ peperit masculum: et datæ sunt mulieri alæ duæ aquilæ magnæ, ut uolaret in desertum in locum suum, ubi alitur per tempus et tempora, et dimidium temporis a facie serpentis. Et misit serpens ex ore suo post mulierem aquã tanquam flumen, ut eam faceret trahi a flumine. Et adiuuit terra mulierem, et aperuit terra os suum, et absorbuit flumen, quod miſit draco de ore suo. Et iratus est draco in mulierem, & abiit facere prælium cum reliquis de semine eius qui custodiunt mandata

was cast out, ꝑ old serpent, whych is called the deuel & Satanas, whyche deceaueth the whole worlde, and he was caste to the earth, and hys angels were sente wyth hym. And I herde a great voyce in heauen, sayenge: Now is the saluacõ, & strẽgth, & ꝑ kingdome become our Gods, & ꝑ power hys Christes: for the accuser of our brethren, whych accused them nyght & daye before ꝑ presẽce of our god is thrõwẽ downe. And they haue ouercõme hym because of the blond of ꝑ lambe, & because of the worde of hys wytnesse, and they haue not loued theyr lyues vntyl death: reioyce therfore ye heauens, & ye that dwell in them. Wo vnto the earth and see, for the deuell is come downe vnto you, hauynge a great wrath, beynge sure that he hath a lytle tyme. And after that the draggon sawe that he was caste downe to the earth, he persued the woman that had broughte forth the manchylde: and vnto ꝑ woman were geuen two greate wynges of a great Egle, * that she shulde flye into ꝑ deserte in hyr place, wher she is norysshed for * a tyme, and tymes, and halfe a tyme, from ꝑ syghte of the serpente. And the serpent cast water out of hys mouth after ꝑ woman, lyke as a ryuer, that he myght make her to be drawen of the ryuer. And the earth dyd helpe the woman & the earth opened hyr mouth, & swalowed vp ꝑ ryuer, the whych ꝑ draggon cast out of hys mouth. And the draggõ was wroth wt the woman, & wẽte to make battayll wt the residue of hyr sede, which kepe ꝑ cõmaunde-

Apocal. c

Daniel. 7. d

ment es of God, and haue the wytnesse of Jesus Christe. And he stode vpon the sonde of the see.

The.xiii. Chapter.

A Apocal.17.c And I sawe a beast rysyng *out of the see, hauyng seuen heades & ten hornes, & vpō his hornes ten crownes, & vpon his heades the names of Daniel.7.a blasphemy. * And the beaste that I dyd se was lyke vnto a cat of ẏ mountayne, and hys fete lyke the fete of a beer, & hys mouth as the mouth of a lyon. And the draggō gaue hym hys vertue & great power. And I sawe one of hys heades, as slayē to death, & the stroke of hys death was healed And all the earth wondered after ẏ beaste, & they worshipped ẏ draggon that gaue power vnto the beast, and they worshipped the beaste, sayenge: Who is lyke vnto the beaste? & who B shalbe able to stryue wyth hym? And hym was geuen a mouth speakynge greate thynges and blasphemyes: & power was geuen vnto hym to do two and forty monethes. And he opened his mouth to blasphemyes vnto God, that he shulde speake euell of hys name, and his tabernacle, and Apoc.11.b them that dwell in heauen: *and it was geuen hym to make battayll w̄ the sayntes, and to ouercome them. And power was geuen hym vpō euery kynred, and people, and tūge, and Daniel.11.f nacion, *and all they that dwelt vpō earth worshipped the same, whose names are not wrytten in the boke of lyfe of the lambe, whych was kylled from the begynnynge of the worlde. He that hath an eare, let hym heare

data Dei, et habēt testimonium IESV Christi. Et stetit supra arenam maris.

CAPVT XIII.

ET uidi de mari bestiā ascendentem, habentem capita septem, et cornua decem, & super cornua eius decem diademata, & super capita eius nomina blasphemiæ. Et bestia quam uidi, similis erat pardo, & pedes eius sicut pedes ursi, & os eius sicut os leonis. Et dedit illi draco uirtutem suā & potestatem magnam. Et uidi unum de capitibus suis, quasi occisum in mortem, & plaga mortis eius curata est. Et admirata est uniuersa terra post bestiam, & adorauerunt draconem qui dedit potestatem bestiæ, & adorauerunt bestiam, dicentes: Quis similis bestiæ? et quis poterit pugnare cum ea? Et datū est ei os loquens magna et blasphemias: & data est ei potestas facere menses quadraginta duos. Et aperuit os suum in blasphemias ad Deum, ut blasphemaret nomen eius, & tabernaculum eius, & eos qui in cœlo habitāt: & datū est illi bellum facere cum sanctis, & uincere eos. Et data est illi potestas in omnem tribum, et populum, et linguam, et gentem, et adorauerunt eam omnes qui inhabitabant terrā, quorum nō sunt scripta nomina in libro uitæ agni, qui occisus est ab origine mundi. Si quis habet aurem, audiat:

Qui in captiuitatem duxerit, in captiuitatem uadet: qui in gladio occiderit, oportet eum gladio occidi. Hic est patientia et fides sanctorum. Et uidi aliam bestiam ascendentem de terra, & habebat cornua duo similia agni, et loquebatur sicut draco. Et potestatem prioris bestiæ omnem faciebat in conspectu eius, et fecit terram et habitantes in ea adorare bestiam primam, cuius curata est plaga mortis. Et fecit signa magna, ut etiam ignem faceret de cœlo descendere in terram in conspectu hominum. Et seduxit habitantes in terra propter signa quæ data sunt illi facere in conspectu bestiæ, dicens habitantibus in terra: ut faciant imaginem bestiæ, quæ habet plagam gladii, et uixit. Et datũ est illi ut daret spiritum imagini bestiæ, et ut loquatur imago bestiæ, et faciet ut quicunque non adorauerit imaginem bestiæ, occcidatur. Et faciet omnes pusillos et magnos, et diuites, et pauperes, & liberos, & seruos, habere characterem in dextera manu sua, aut in frontibus suis, et ne quis posset emere aut uendere, nisi qui habeat characterem, aut nomen bestiæ, aut numerum nominis eius. Hic sapientia est. Qui habet intellectum, computet numerum bestiæ. Numerus enim hominis est, et numerus eius sex centi sexaginta sex.

CAPVT

*He that shall leade into captiuite, goeth into captiuite: he ẏ shall slaye wyth the swearde, muste be slayne wyth the swearde. *Here is the pacience and fayth of the sayntes. And I sawe another beaste goyng vp out of the earth, and it had two hornes, lyke as ẏ lãbes, & it spake lyke ẏ draggon. And it dyd al ẏ power of ẏ fyrste beaste in hys syght, and it caused the earth & them that dwelt in the same to worshippe the fyrst beaste, whose wounde of death was healed. And it dyd great tokens, insomuche that it caused fyre also to come downe frõ heauen on earth in the syght of men. And it myscaryed the dwellers vpon earth, by reason of the tokẽs ẏ were geuen hym to do in the syghte of the beaste, sayenge vnto them that dwel on earth, that they make an ymage vnto the beaste, whych hath ẏ woũde of the swearde, and dyd lyue. And it was geuen hym ẏ he shulde geue a sprete vnto the ymage of the beaste, and that the ymage of the beaste do speake: and it shall make, that whoso euer shall not worshippe the ymage of the beaste, maye be slayne. And he shall cause all the small, and great, & rych and poore, and fre, and bõde to haue a marke in theyr ryght hande, or in theyr foreheades, and that no man myghte bye or sell, saue he that haue the marke or name of ẏ beaste, or the nombre of hys name. Here is wysedome. He that hath vnderstandynge, let hym count the nombre of the beaste. For hys nombre is the nõbre of a mã: and hys nombre is syxe hundreth and thre score and syxe.

Genes. 9.a
Math. 26.c
Apoc. 14.c
C

The

The.xiiii.Chapter. ✠

A And I sawe, and beholde a lambe stode vpon ẏ moũte Sion, and wyth hym hundreth and foure and forty thousande, hauynge hys name, and the name of hys father wrytten in theyr foreheades. And I herde a voyce from heauen lyke the soũde of many waters, and as the voyce of a greate thonder: and the voyce that I herd was lyke as of many harpers playenge on theyr harpes. And they dyd synge as it had ben a new songe before the seate, and before the foure beastes, and elders: and nomã could learne the songe, saue those hundreth and foure and forty thousãde, which are bought from the earth. And these are they that are not defyled wyth wemen: for they are virgins. These followe the lambe where so euer he doth go. * These are boughte from men, the fyrst frutes vnto God and the lambe, and in theyr mouth is no lye foũde: for they are wythout spot

1. Cori. 6. c
Apoc. 5. b

B before ẏ trone of God. ✝ And I sawe another angell, flyenge thorowe the myddes of heauen, hauyng the euerlastynge Gospel, ẏ he myght preach vnts them that syt vpon earth, and vpon euery nacion, and kynred, and tunge, and people, sayenge w̃ loude voyce: Feare the LORD, and geue hym honoure: for the houre of hys iudgement is come, and worshippe hym * that hath made heauen and earth, the see and the fountaynes of waters. And another angell dyd followe hym, sayenge: * She is fallen, she is fallen, that greate Babilon, whych

Psal. 145. a
Act. 14. c
Esa. 21. b
Jere. 51. b
Apoca. 18. a

CAPVT XIIII.

ET uidi et agnus stabat supra montem Sion, et cum eo centum quadraginta quatuor milia, habentes nomen eius, et nomen patris eius scriptum in frontibus suis. Et audiui uocem de cœlo tanquam uocem aquarum multarum, et tanquam uocem tonitrui magni: et uocem quam audiui, sicut citharœdorum citharizantium in citharis suis. Et cantabant quasi canticum nouum ante sedem, & ante quatuor animalia, & seniores, & nemo poterat discere canticum, nisi illa centum quadraginta quatuor milia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati: uirgines enim sunt. Hi sequuntur agnũ quocunque ierit. Hi empti sunt ex hominibus primitię Deo & agno, et in ore eorum non est inuentum mendacium. Sine macula enim sunt ante thronum Dei. Et uidi alterum angelum uolantem per medium cœli, habentem euangelium æternum, ut euangelizaret sedentibus super terram, et super omnem gentem, et tribum, et linguam, et populum, dicens magna uoce: Timete Dominum, et date illi honorem, quia uenit hora iudicii eius, et adorate eum, qui fecit cœlum, et terram, mare, et fontes aquarum. Et alius angelus secutus est eum, dicens: Cecidit, cecidit Babylon illa magna, quæ

quę a uino iræ fornicationis suę, potauit omnes gentes. Et tertius angelus secutus est illos, dicens uoce magna: Si quis adorauerit bestiam et imaginem eius, et acceperit characterem in fronte sua, aut in manu sua, et hic bibet de uino iræ Dei, quod mixtum est mero in calice iræ ipsius: et cruciabitur igne & sulphure in conspectu angelorum sanctorum, et ante conspectum agni: et fumus tormentorum eorum ascendit in secula seculorum, nec habent requiem die ac nocte, qui adorauerunt bestiam, et imaginem eius: & si quis acceperit characterem nominis eius. Hic patientia sanctorum est, qui custodiunt mandata Dei & fidem IESV. Et audiui uocem de cœlo, dicentem mihi: Scribe: Beati mortui qui in Domino moriuntur. Amodo iam dicit spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos. Et uidi, & ecce nubem candidam, et super nubem sedentem similem filio hominis, habentem in capite suo coronam auream, et in manu sua falcem acutam. Et alius angelus exiuit de templo, clamans uoce magna ad sedentem super nubem: Mitte falcem tuam, et mete, quia uenit hora ut metatur, quoniam aruit messis terræ, & misit qui sedebat super nubem falcem suã in terram, & demes-

whyche hath made all nacions to drynke of the wyne of the wrath of hyr fornicacion. And the thyrde angell followed them, sayenge wyth loude voyce: Yf ony man shall worshippe the beast, & hys ymage & shall receaue the marke in hys forehead, or in hys hande, the same shall also drynke of the wyne of the wrathe of God, the whych is mengled wt pure wyne in the cuppe of his wrath: And he shalbe tormented wyth fyre and brymstone, in the syght of ỹ holy angels, and before the syght of ỹ lambe * And the smoke of theyr tormentes shal go vp for euermore, nother haue they rest nyght and day whych haue worshipped the beaste, and his ymage, and whosoeuer shall receaue the marke of hys name. * Here is the pacience of the saintes, whych kepe the commaundemẽtes of God, and the fayth of Jesus. And I herde a voyce from heauẽ sayeng vnto me: Wryte: Blessed are the deade that dye in ỹ LORDE. Hence forth nowe sayeth the spryte, that they do rest frõ theyr labours: for theyr workes do follow them. And I loked, & beholde a whyt cloude, and vpon the cloude one sytynge, lyke vnto the sonne of man, hauyng on his heade a goldẽ crowne and a sharpe syckle in hys hande. And another angel wente out of the temple, cryeng wyth loude voyce to hym that sat vpon the cloude: * Put in thy sycle, and reape, because the houre is come that it be reaped: for the harueste of the earthe is waxen rype. And he ỹ sat on the cloude put in hys syckle into the earth, and dyd reape

Apoc. 9. a and. 19. a

Apoc. 13. b

D

Joel. 3. b Math. 13. a

& reape it. And ther wente out another angell out of the temple whych is in heauen, and he also had a sharp sickle. And another angell went out from the altare, which had power ouer fyre, & he cryed wyth loude voice vnto hym that had the sharpe sickle sayenge: Put to thy sharpe sickle, & gather the clusters of the vyneparde of the earth: for hys grapes are rype And ỹ angel thrust hys sharpe sickle on the earth, and cut downe ỹ vyne parde of the earth, and cast them in to the great wynefat of the wrath of God: and the wynefat was trodden wythout the cytie, and blonde came out of the wynefat, vntyll the horse-bridles, by the space of thousãde fyre hundreth furlonges.

The. xv. Chapter.

A AND I sawe another greate and maruaylous token in heauen: Seuen angels, hauynge the seuen laste plages, * for in thẽ is the wrath of God fulfylled. And I sawe as it were a glassy see, myngled with fyre, & them that had ouercõme the beaste, & hys ymage, and the nombre of his name standynge vpon the glassye see, hauynge the harpes of God, & syngyng the new songe of Moses the seruaũt of God, and the songe of the lambe, sayenge: Great and wonderfull are thy workes LORDE God almyghty, iust and true are thy wayes thou kynge of euerlastyng tymes. * Who shall not feare the LORDE, & shall magnifye thy name? for thou only art holy, for all Gentyles shal come and worshippe in thy syghte for thy iudemessuit eam. Et alius angelus exiuit de templo, quod est in cœlo, habens et ipse falcem acutam. Et alius angelus exiuit de altari, qui habebat potestatem supra ignem, et clamauit uoce magna ad eum qui habebat falsam acutam, dicens: Mitte falsam tuam acutam, et uindemia botros uineæ terræ, quoniam maturæ sunt uuæ eius. Et misit angelus falcem suam acutam in terram, & uindemiauit uineam terræ, & misit in lacum iræ Dei magnum, & calcatus est lacus extra ciuitatem, et exiuit sanguis de lacu, usque ad frenos equorum per stadia mille sexcenta.

Dani. 11. e

CAPVT XV.

ET uidi aliud signum in cœlo magnum et mirabile, angelos septẽ, habentes plagas septem nouissimas, quoniam in illis consummata est ira Dei. Et uidi tanquam mare uitreum mixtum igne, & eos qui uicerunt bestiam, et imaginem eius, & numerum nominis eius stantes super mare uitreum, habentes citharas Dei, et cantantes canticum Mosi serui Dei, & canticum agni, dicentes: Magna et mirabilia sunt opera tua Domine Deus omnipotẽs, iustæ & ueræ sunt uiæ tuę rex seculorum. Quis nõ timebit te domine, & magnificabit nomẽ tuũ? quia solus pius es, quoniã oẽs gentes ueniẽt, & adorabunt in conspectu tuo, quoniã iudi-

Jere. 10. a

iudicia tua manifesta sunt. Et post hæc uidi, & ecce apertū est tēplū tabernaculi testimonii in cœlo, et exierūt septē angeli, habentes septē plagas de tēplo, uestiti lino mūdo & cādido, & præcincti circa pectora zonis aureis. Et unū de quatuor animalibus, dedit septem angelis septē phialas aureas, plenas iracundiæ Dei uiuentis in secula seculorum. Et impletum est templum dei fumo a maiestate Dei & uirtute eius, & nemo poterat introire in templū, donec consummarentur septem plagæ septem angelorum.

iudgementes are manifest. And after these thynges I sawe, & beholde ꝑ tabernacle of wytnesse in heauen was open, & the seuen angels wente out of the tēple hauinge the seuē plages, clothed wyth cleane and bryght lynnen, and beynge gyrded wyth golden gyrdles aboute the brestes. And one of the foure beastes gaue vnto the seuē angels seuē goldē vials, full of ꝑ wrath of the God lyuinge for euer & euer. * And ꝑ tēple of god was fylled wt̄ smoke from the maiestye of God, & of hys power: & nomā coulde entre into the tēple, vntyll ꝑ plages of the seuen angels were fulfylled. B Exo. 44. B

CAPVT XVI.

The. xvi. Chapter.

ET audiui uocem magnam de templo dicentem septem angelis: Ite, & effūdite septem phialas iræ Dei in terrā. Et abiit primus angelus, & effudit phialam suā in terram, & factum est uulnus sæuū & pessimū in homines qui habebant characterē bestiæ, & in eos qui adorauerunt bestiam & imaginem eius. Et secūdus angelus effudit phialā suam in mare, & factus est sanguis tanquā mortui, & omnis anima uiuens mortua est in mari. Et tertius angelus effudit phialam suā super flumina, & super fontes aquarū, & factus est sanguis. Et audiui angelum aquarum dicentē: Iustus es dñe, qui es, & qui eras, sanctus, qui hoc iudicasti: quia sanguinem sanctorū et prophetarum effuderunt, et sanguinem eis dedisti bibere: digni eī sunt. Et

AND I herde a great voyce A
out of the tēple sayeng vnto ꝑ seuē angels: Go, and poure forth ꝑ seuē vials of the wrath of God vpō ꝑ earth. And the fyrst angel went and poured out hys vyal vpon ꝑ earth. And ther happened a noysome & moost greuous botch on men, whych had ꝑ beastes marke, & vpon thē that dyd worshyp the beast & hys ymage. And ꝑ secōde angel poured out hys vyal vpon the see, & it became bloude as of one ꝑ is deade, and euery lyuynge soule dyd dye in the see. And the thyrde angell dyd poure out hys vyall vpon the ryuers, & vpon ꝑ foūtaynes of waters, & it became bloude. And I herde the angell of waters sayeng: Thou arte righteous LORD, which art & which wereste, ꝑ holy, whyche haste iudged thys: because they haue shed ꝑ bloud of thy saīctes & prophetes, & ꝑ haste geuen thē bloude to drynke: for they be

worthy.

B And I herde another angel sayeng: Yee LORD God almyghty, thy iud gemētes are true & ryghteous. And the fourth angell poured out his vyall agaynste the Sonne, and it was geuen hym to vexe men wyth heate and fyre. And the men dyd rage for greate heate, and blasphemed the name of god hauyng power ouer these plages, nother dyd they repente, that they shulde geue hym prayse. And ẏ fyfte angell poured out hys vyal vppon the beastes seate, and hys kyngdome became darke, & they dyd eate theyr tunges for payne, and dyd blaspheme the God of heauen for theyr paynes and woūdes, and dyd not re-
C pente of theyr workes. And the syxte angell powred out hys vyall vpon ẏ great floude of Euphrates, and he dryed hys water, that ẏ waye myght be ready vnto the kynges from the rysynge of the Sonne. And I sawe thre vncleane spretes go oute of the mouth of the draggon, and out of the mouth of the beaste, and out of the mouth of the false prophet, lyke frogges. For they are spretes of deuels, doynge tokens, and they go forth vnto the kynges of the whole earth, to gather thē to battayll vnto the great
Mat. 24. d daye of ẏ almyghty God. * Beholde
Luce. 12. e I come as a thefe. Happy is he that
1. Thess. 5. a watcheth and kepeth hys garmētes,
2. Pet. 3. b
‡ Apoc. 3. d ‡ lest he go naked, and they se his fylthynesse. And he shal gather them into a place, that in Hebrue is called Armageddō. And the seuenth angell poured oute hys vyall agaynste the ayre, and ther wente a great voyce out of the temple from the

Et audiui alterum angelū dicentem: Etiam Domine Deus omnipotens, uera et iusta iudicia tua. Et quartus angelus effudit phialam suam suam in solem, et datum est illi æstu affligere homines et igni. Et æstuauerunt homines æstu magno, & blasphemauerunt nomen Dei, habentis potestatem super has plagas, neque egerunt pœnitentiam, ut darēt illi gloriam. Et quintus angelus effudit phialam suam super sedem bestiæ, & factum est regnum eius tenebrosum, & cōmanducauerunt linguas suas prę dolore, & blasphemauerunt Deum cœli præ doloribus et uulneribus suis, & non egerunt pœnitentiam ex operibus suis. Et sextus angelus effudit phialam suam in flumen illud magnum Euphrate, & siccauit aquam eius, ut præpararetur uia regibus ab ortu solis. Et uidi de ore draconis, et de ore bestiæ, & de ore pseudoprophetæ exire spiritus tres immundos, in modum ranarum. Sunt enim spiritus dæmoniorum, facientes signa, & procedunt ad reges totius terræ, congregare illos in prælium ad diem magnum omnipotentis Dei. Ecce uenio cito sicut fur. Beatus qui uigilat, & custodit uestimenta sua, ne nudus ambulet, & uideant turpitudinem eius. Et congregabit illos in locū, q uocatur hebraice Armageddō. Et septimus āgelus effudit phialā suā in aerē, & exiuit uox magna de tēplo a

plo a throno, dicēs: Factum eſt. Et facta ſunt fulgura, & uoces, & tonitrua, & terræmotus factus eſt magnus, qualis nūquam fuit, ex quo hoies fuerūt ſuper terrā, talis terræmotus ſic magnus. Et facta eſt ciuitas magna in tres partes, & ciuitates gentium ceciderunt. Et Babylon magna uenit in memoriā ante deum, dare illi calicē uini indignationis iræ eius. Et omnis inſula fugit & mōtes non ſunt inuenti. Et grando magna ſicut talentum deſcendit de cœlo, in homines, & blaſphemauerunt Deū hoies propter plagam grandinis: quoniam magna facta eſt uehementer.

the ſeate, ſayenge: It is done. And ther happened lyghtenynges, & voyces, and thonderynges, and ther happened a greate earthquake, ſuche as neuer was ſence mē were vpō earth ſuch an earthquake ſo great. And ỳ great cytie became in thre partes, & the cyties of the nacions fel downe. And great Babilon came in remembraunce before God, to geue her the cuppe of wyne of the fearceneſſe of hys wrath. And euery Ile dyd flye, & the mountaynes were not founde. And a great hayle lyke a talēt came downe from heauen vpon men, and men blaſphemed god, becauſe of the plage of the hayle: for it became exceadynge great.

CAPVT XVII.

The. xvii. Chapter.

ET uenit unus de ſeptē angelis qui habebant ſeptem phialas, & locutus eſt mecum, dicens: Veni, & oſtēdam tibi damnationē meretricis magnæ, quæ ſedet ſuper aquas multas, cum qua fornicati ſunt reges terræ, & inebriati ſunt qui inhabitabāt terrā de uino proſtitutiōis eius. Et abſtulit me in ſpiritu in deſertum. Et uidi mulierē ſedentē ſup beſtiam coccineā plenam nominibus blaſphemiæ, habentem capita ſeptē & cornua decem. Et mulier erat circundata purpura & coccino, & inaurata auro & lapide precioſo, & margaritis, habens poculum aureum in manu ſua, plenum abominatione et immundicia fornicationis ſuæ. Et in fronte eius nomen ſcriptū, myſte-

AND one of the ſeuē angels that had the ſeuen vyales came vnto me, and ſpake wyth me, ſayenge: Come and I wyll ſhewe the ỳ dānacion of the great whore, whych ſytteth vpon many waters, wyth the whyche the kynges of the earth haue cōmytted fornicacion, and they that dyd dwell vpon earth are become dronke of the wyne of hyr whoredome. And he toke me in ſpyrete into the deſerte. And I ſawe a woman ſyttynge vpō the roſe coloured beaſt, ful of names of blaſphemy, haupnge ſeuē heades, and ten hornes. And the womā was clothed wyth purper and ſcarlet, and gylt with golde, and precious ſtone, and pearles, haupnge a goldē cuppe in hyr hande, full of the abominacīō and vnclenneſſe of hyr fornicacion. And in hyr forehead a name writtē, a myſ-

a mystery: Great Babilō ẏ mother of the fornicacions & abhominaciōs of the earth. And I sawe the woman
B dronke of the bloude of the sayntes, and of the bloude of the martyres of Jesus. And whan I sawe her, I maruayled wyth great wonder. And the angell sayd vnto me: Wherfore maruaylest thou? I shall tell the the mystery of the woman, and of the beast that beareth her, which hath seuē heades and ten hornes. The beast that thou hast sene, was, and is not, & shal come out of the bottomlesse pytte, & shall go into destruccion, & the dwel
Luce.10. b Philip.4. a. Apoc.13.b lers vpō earth shall wonder, * whose names are not wrytten in the boke of lyfe from the constitucion of the worlde, seynge the beast that was, & is not. And here is a meanynge that
C hath wysedome. The seuen heades are seuen moūtaynes, vpon ẏ whych the woman sytteth, and ther are seuen kynges. Fyue are fallen, one is, and the other is not yet come: and whan he shall come, he muste abyde a lytle season. And the beast whyche was and is not, she also is the eyght, and is of the seuē, and goeth into de-
Dan.7. b Apoc.13. a struccion. * And the ten hornes that thou hast sene are ten kynges, which haue not yet receaued the kyngdom but shal receaue power at one houre as kynges after the beaste. These haue one counsell, and they shall delyuer theyr power and strength vnto ẏ beaste. These shall fyght with ẏ lambe, and the lambe shal ouercōme
1.Tim. 6. c Apoc.19.c them: for he is * a LORDE of lordes and a kynge of kinges: and they that are wyth hym, [are] called, & chosen, and

mysterium: Babylon magna mater fornicationum & obominationum terræ. Et uidi mulierem ebriam de sanguine sanctorum, & de sanguine martyrum IESV. Et miratus sum cum uiderem illam admiratione magna. Et dixit mihi angelus: Quare miraris? Ego dicam tibi sacramentum mulieris, et bestiæ quæ portat eam, quæ habet capita septem & cornua decem. Bestia quam uidisti, fuit, et non est, et ascensura est de abysso, et in interitum ibit, et mirabuntur inhabitantes terram, quorum non sunt scripta nomina in libro uitæ a constitutione mundi, uidentes bestiam quæ erat, et non est. Et hic est sensus qui habet sapientiam. Septem capita, septem montes sunt, super quos mulier sedet, et reges septem sunt. Quinque ceciderunt, unus est, et alius nondum uenit, et cū uenerit, oportet illum breue tēpus manere. Et bestia quæ erat, et non est, ipsa octaua est, et de septem est, et in interitum uadit. Et decem cornua quæ uidisti, decem reges sunt, qui regnum nondum acceperūt, sed potestatem tanquam reges una hora accipient post bestiam. Hi unū consiliū habent, et uirtutem, et potestatem suam bestiæ tradent. Hi cum agno pugnabunt, et agnus uincet illos: quoniam Dominus dominorum est, & Rex regū: & qui cum illo sunt, uocati, et electi, & fi-

& fideles. Et dixit mihi: Aquæ quas uidisti ubi meretrix sedet, populi sunt, & Gentes, et linguę. Et decem cornua quæ uidisti in bestia, hi odient fornicariam, & desolatam facient illam, et nudam, et carnes eius manducabunt, et ipsam igni concremabunt. Deus enim dedit in corda eorum, ut faciant quod placitum est illi, ut dent regnum suum bestiæ, donec consummentur uerba Dei. Et mulier quam uidisti, est ciuitas magna, quæ habet regnum super reges terræ.

CAPVT XVIII.

ET post hæc uidi alium angelum descendentem de cœlo, habentem potestatem magnam, et terra illuminata est a gloria eius. Et exclamauit in fortitudine, dicens: Cecidit, cecidit Babylon magna, & facta est habitatio dęmoniorum, & custodia oĩs spiritus immundi, & custodia omnis uolucris immundæ & odibilis: quia de uino iræ fornicationis eius biberunt omnes Gentes, & reges terræ cum illa fornicati sunt, & mercatores terræ de uirtute deliciarum eius diuites facti sunt. Et audiui aliam uocem de cœlo, dicentem: Exite de illa populę meus, et ne participes sitis delictorum eius, & de plagis eius non accipiatis. Quoniam peruenerunt peccata eius usq; ad cœlum, & recordatus est Dominus iniquitatum eius. Reddite illi, sicut et ipsa reddidit uobis,

and faythfull. And he sayd vnto me: D
* The waters that thou haste sene, Esaie.8.b
where the whore sytteth are peoples and nacions, and tũges, and the ten hornes that thou haste sene in the beaste, they shall hate the whore, and shall make her desolate, and naked, and shall eate hyr flesh, & shall burne her wyth fyre. For God hath geuen in theyr hartes, that they do it that pleaseth hym, þ they geue hys kyngdome vnto the beaste, vntyll þ wordes of God be fulfylled. And the woman that thou hast sene is the great cytie, which hath rule ouer the kynges of the earth.

The.xviii.Chapter.

AND after these thinges sawe A
I another angel, cõmynge downe frõ heauẽ, hauyng a great power, and þ earth was lyghtened of hys glory. And he cryed out wyth strength, sayenge:
* She is fallen, she is fallen greate Babilon, and is become þ dwellyng of deuels, and the holde of euery vncleane spyrite, and a holde of euery vncleane & hatefull byrde, for of the wyne of the wrath of hyr fornicacõ haue all heythen dronke, and þ kynges of the earth haue vsed fornicacõ wyth her, & the marchauntes of the earth are become rych of þ power of hyr pleasures. And I herde another W
voyce frõ heauen, sayenge: * Go ye Gene. 19. c
out of her my people, & be not ye par- 2. Corin. 6. c
takers of hyr synnes, & that ye receaue not of hyr plages. For hyr synnes are come vntyll heauen, & the LORDE hath remẽbred hyr wyckednesse. Geue vnto her, as she also hath geuẽ

vnto you, and geue her twofolde, ac-
cordynge to hyr workes. In the cup
that she dyd mynre vnto you, mynre
vnto her duble. As much as she hath
glorifyed herselfe, & hath vsed pleasu-
res, so much payne & sorow geue her
Esaie. 47. a Because she sayeth in hyr harte: ✶ I
syt beynge a quene, & am no wedow
Dani. 8. d & 1. Thess. 2. b and I shall se no sorowe: ✶ Therfore
shall hyr plages come in one daye,
Ps. 96. 17. b death, and sorowe, and honger,
✶ and wyth fyre shall she be burnte:
for stronge is the God whyche shall
L iudge her. And the kinges of ỹ earth
shal bewepe & waple ouer her, which
haue vsed fornication wyth her, and
haue lyued in pleasures, whan they
standynge afarre of shall se ỹ smoke
of hyr burnynge, sayenge for feare of
Esaie. 21. b hyr punyshmēt: Wo, wo, that greate
Jere. 51. b cytie ✶ Babilon, that stronge cytie:
Apoc. 14. b for at one houre is thy iudgemente
come. And ỹ marchaūtes of ỹ earth
shall wepe and waple ouer her, for
noman shall bye theyr wares ony
more, the wares of golde, and syluer
and precious stone, and pearle, and
fyne lynnen, and purple, and sylke, &
scarlet, & al thynen woode, & vessels
of yuory, and al vessels of precious
stone, & of brasse, & of yron, & of mar-
ble, & cynamon, & the rose of Jericho,
& odoure, & salue, & franke insence, &
wyne, & oyle, & fyne flore, & wheate,
& cattell, & shepe and horses, & char-
rettes, and bought seruauntes, and
D soules of men. And the apples of thy
soules lust are departed from ỹ, and
all well fed & costly thynges are pe-
rysshed frō the, & the marchauntes of
these thinges shal fynde the nomore.

They

uobis, & duplicaté duplicia se-
cundum opera eius. In poculo
quo miscuit uobis, miscete illi
duplum. Quātum glorificauit se,
et in delitiis fuit, tantum date il
li tormentum et luctum. Quia in
corde suo dicit: Sedeo regina,
et uidua non sum, & luctum non
uidebo: Ideo in una die uenient
plagæ eius, mors, et luctus, & fa-
mes, & igne comburetur: quia
fortis est Deus qui iudicabit il-
lam. Et flebunt et plangent se su
per illam reges terræ, qui cum il-
la fornicati sunt, & in delitiis ui-
xerunt, cum uiderint fumum in-
cendii eius longe stantes, prop-
ter timorē tormētorū eius, dicen
tes: Væ, uæ ciuitas illa magna Ba
bylon, ciuitas illa fortis, quoni-
am una hora uenit iudicium tu-
um. Et negociatores terræ fle-
bunt, et lugebunt super illam,
quoniam merces eorum nemo
emet amplius, merces auri, & ar
genti, et lapidis precioſi, & mar-
garitæ, et byssi, et purpuræ, & seri
ci, & cocci, et, omne lignū thynū,
& omnia uasa eboris, et omnia
uasa de lapide precioso, et æra-
mento, et ferro, et marmore, &
cynomomum, & amomum, & o-
doramentorum, & unguenti, et
thuris, & uini, & olei, & similæ,
& tritici, & iumentorum, & o-
uium, & equorum, et rhedarum,
et mācipiorū, et animarū hoim.
Et poma desyderii aiæ tuæ discef
serunt a te, & oia pinguia, & præ
clara perierūt a te, et āplius illa
iā non inuenīēt mercatores horū.

Qui

Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, flentes, ac lugẽtes, et dicentes: Væ, uæ, ciuitas illa magna quæ amicta erat bysso, & purpura, & cocco, & deaurata erat auro, et lapide precioso, et margaritis: quoniam una hora destitutæ sunt tantæ diuitiæ. Et omnis gubernator et omnes qui in lacu nauigant, et nautæ, et qui in mari operantur, longe steterũt, et clamauerũt uidentes locum incendii eius, dicentes: Quæ similis ciuitati huic magnæ? Et miseruntpuluerem super capita sua, & clamauerunt, flentes et lugentes, dicentes: Vę, uę, ciuitas illa magna, in qua diuites facti sunt oẽs sunt, qui habebant naues in mari de preciis eius: quoniam una hora desolata est. Exulta super eam cœlum, & sancti Apostoli, & prophetæ: qm̃ iudicauit Deus iudicium uestrũ de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, & misit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, & ultra iam non inuenietur. Et uox citharœdorũ, & musicorũ, & tibia canentiũ: & tuba nõ audietur in te amplius, & oĩs artifex oĩsq; ars nõ inuenietur in te ãplius, & uox molæ non audietur in te amplius, & lux lucernæ non lucebit in te amplius, & uox spõsi & spõsæ nõ audietur adhuc ĩ te: q̃a mercatores tui erãt principes terrę, q̃a in ueneficiis tuis errauerũt oẽs gẽtes

Et

They that are become ryche of her shall stande afarre of, because of the feare of hyr tormentes, wepyng and waylynge, and sayenge: ⋆ Wo, wo, that great cytie, whych was clothed wyth fyne lynnen, and purple, and scarlet, and was gylte wyth golde, & precious stone, & pearles: for at one houre are so greate ryches come to nought. And euery ship gouernoure and al they that sayle in the see, and all shipmen, and they that worke in the see, dyd stande afarre of, & cryed out seynge the place of hyr burnyng sayenge: What cytie was lyke vnto thys great cytie? And they cast dust vpon theyr heades, & cryed wepynge and waylynge, sayenge: Wo, wo, that greate cytie, in the whych were become rych all they, that had shippes of hir wares in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles, and prophetes: for God hathe iudged youre iudgemente of her. And a stronge angell toke vp a stone as a great mylstone, and caste it in the see, sayenge: Wyth such violence shall ⋆ the greate cytie Babilon be throwen, and shall nomore be foũde. And ẏ voyce of harpers, & of ẏ musiciãs, & pypers, & the trõpet shall nomore be herde in the, & euery craftesmã, & euery craft shall nomore be foũde in the, & the sounde of the myll shal nomore be herde in the, and the lyght of ẏ burning light shal nomore shyne in the ⋆ & the voyce of the bryd grome & bryde shal nomore be herde in ẏ: for thy marchaũtes be prĩces of ẏ earth, for al nacions haue erred in

Jere. 51. b

Jere. 51. b

Jere. 16. c

Uv.ii. thy

thy wytchcraftes. And the bloude of the prophetes and sayntes was foūd in thesame, and of all them that are slayne on earth.

The.xix.Chapter.

A After this I herd as it had ben ẏ voyce of much people in heauē, sayēge: Alleluya. Prayse, & glory, & power be vnto our God: for hys iudgementes are true, & ryghteous, which hath iudged of ẏ great whore, whych hath corrupte the earth w̄ hir whore dome, & hath auenged the bloude of hys seruauntes of hyr handes. And they said agayne: Alleluya. * And hir smoke wente vp for euer and euer: And the foure and twenty elders, & the foure beastes fell downe, & worshipped God syttyng vpon the trone sayenge: Amen. Alleluya. And ther wente a voyce out of the trone, sayenge: Prayse ye our God, all hys sayntes, & ye that feare hym small & greate. And I herde as it were the B voyce of a great multitude, and as ẏ soūde of many waters, & as ẏ voyce of great thonders, sayenge: Alleluya for oure LORDE God almyghtye hath raygned. Let vs be glad and reioyce, and let vs geue prayse vnto hym: for the spousales of the lābe are come, and hys wyfe hath made herselfe ready. And it was geuē vnto her that she do decke herself with bryght fyne lynnen and whyte. For the fyne lynnen are the ryghteousnesses of the sayntes. And he said vnto me: Wryte: * Blessed are they ẏ are called to the supper of the lābes spousals. And he sayde vnto me:

Apoca. 9. a
and. 14. c

Mach. 22. a
Luce. 14. a

These

Et in ea sanguis prophetarum & sanctorum inuentus est, & omnium qui interfecti sunt in terra.

CAPVT XIX.

POst hæc audiui quasi uocem turbarum multarum in cœlo dicentium: Alleluia. Laus, & gloria, & uirtus Deo nostro est, quia uera & iusta iudicia sunt eius qui iudicauit de meretrice magna, quæ corrupit terram in prostitutione sua, & uindicauit sanguinem seruorum suorum de manibus eius. Et iterum dixerunt: Alleluia. Et fumus eius ascendit in secula seculorum. Et ceciderūt seniores uigintiquatuor, & quatuor animalia, & adorauerunt Deum sedentem super thronum, dicentes: Amen, Alleluia. Et uox de throno exiuit, dicens: Laudem dicite Deo nostro omnes sancti eius, & qui timetis eum pusilli & magni. Et audiui quasi uocem turbæ magnæ, & sicut uocem aquarum multarum, & sicut uocem tonitruorum magnorum, dicentium: Alleluia, quoniam regnauit Dominus Deus noster omnipotens. Gaudeamus, & exultemus, & demus gloriam ei, quia uenerunt nuptię agni, et uxor eius præparauit se. Et datum est illi ut cooperiat se byssino splendenti & candido. Byssinū enim iustificationes sunt sanctorum. Et dixit mihi: Scribe: Beati qui ad cœnā nuptiarū uocati sunt agni. Et dixit mihi:

Hæc

Hæc uerba Dei uera sunt. Et cecidi ante pedes eius, ut adorarem eum. Et dixit mihi: Vide ne feceris: Conseruus enim tuus sum, et fratrum tuorum habentium testimonium IESV. Deum adora. Testimonium enim IESV est spiritus prophetiæ. Et uidi cœlum apertum, et ecce equus albus, et qui sedebat super eum, uocabatur Fidelis et Verax, et cum iustitia iudicat & pugnat. Oculi autem eius sicut flamma ignis, et in capite eius diademata multa, habens nomē scriptum, quod nemo nouit, nisi ipse. Et uestitus erat ueste aspersa sanguine, & uocabatur nomen eius Verbum Dei. Et exercitus qui sunt in cœlo, sequebantur eum in equis albis, uestiti bysso albo et mundo. Et de ore eius procedit gladius, ex utraque parte acutus, ut in ipso percutiat Gentes, et ipse reget eas in uirga ferrea, et ipse calcat torcular uini furoris iræ Dei omnipotentis.

Et habet in uestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Et uidi unum angelum stantem in sole, et clamauit uoce magna, dicens omnibus auibus quæ uolabant per medium cœli: Venite, et congregamini ad cœnam magnam Dei, ut māducetis carnes regū, et carnes tribunorū, et carnes fortium, et carnes equorum, & se-

These wordes of god are true. And I fell before hys fete that I myghte worshippe him. And he sayd vnto me *Loke thou do it not. I am thy fellowseruaunt, and of thy brethrén, hauynge ẏ wytnesse of Jesu. Worship God. For the wytnesse of Jesu, is ẏ sprete of prophecy. And I sawe heauen open, and behold, a whyte horse, and he that sat vpon it, was called faythfull and true, and he iudgeth & fyghteth wyth ryghteousnesse. And *hys eyen[are] as a flame of fyre, & vpon hys heade many crownes, hauynge a name wrytten which nomā knoweth saue hymself. *And he was clothed wyth a garment sprenkled w̄ bloude, and hys name was called ẏ worde of God. And the hoostes that are in heauen dyd followe hym vpō whyte horses, clothed wyth a whyte fyne lynnen and pure. * And out of hys mouth doth procede a swearde, sharpe of both sydes, that wyth the same *he maye smyte the heythen, and he shall rule them wyth a rodde of yron, and he treadeth the wynefat of the fearcenesse of the wyne of the wrath of almyghty God. And on his garment and thygh he hath a name wrytten: *Kynge of kynges, & LORDE of lordes. And I sawe an angell standynge in the Sonne, & he cryed wyth loude voyce, sayenge vnto all the byrdes that dyd flye by ẏ middes of heauē: Come and be gathered vnto the greate supper of God, * that ye maye eate the fleshes of kynges, and the fleshes of the hyghe captaynes, and the fleshes of the myghtye, and the fleshes of horses,

Actu.10.c and.14.c Apoc.22.c C Apoca.1.c and.2.c Esaie.63.a Apoca.1.c Psal.2.b Danie.12.a 1.Tim.6.c Apoc.17.c D Ezech.59.a

and of them that syt on them, & the fleshes of all them ẏ be fre & bonde, & of the small & great. And I sawe the beaste, & the kynges of the earth, and theyr hoostes gathered to make battayll wyth hym that sat vpõ ẏ horse, and wyth his hoost. And ẏ beast was taken, & wyth hym the false prophete whyche wroughte myracles before hym, where wyth he deceaued them that receaued the beastes marke, & them that dyd worshippe hys ymage

Daniel. 7. b
Math. 25. d
Apoca. 20. c
Hebre. 4. c

* These two were put quycke into the poonde of burnynge fyre wyth brymstone: and the rest were slayne wyth * the swearde of the syttynge vpon the horse, whyche doth procede out of hys mouth, & all byrdes were satisfyed wyth theyr fleshes.

The. xx. Chapter.

A

And I sawe an angell commynge downe from heauen, hauynge the keye of the bottomlesse pytte, and a great cheyne in hys hãde. * And he toke ẏ draggõ ẏ olde serpente, which is the deuel & Satanas, & he bounde hym for the space of a thousande yeares, and put hym in the bottomlesse pytte, and dyd shut hym, and sealed vpon hym, that he do deceaue the Heythen nomore, vntyll the thousande yeare be fulfylled: And after that must he be lowsed a lytle-tyme.

Job. 4. b
2. Petri. 2. b

B

* And I saw seates, and they sat vpõ them, and iudgemente was geuen them: and [I sawe] the soules of thẽ that were beheaded for the wytnesse of Jesu, and for the worde of God, and that dyd not worshippe ẏ beast nor hys ymage, nother dyd receaue hys

Daniel. 7. b
Apoca. 4. a

& sedentium in ipsis, et carnes omnium liberorum et seruorum, et pusillorum, et magnorum. Et uidi bestiam, et reges terræ, & exercitus eorum congregatos ad faciendum prælium cum illo qui sedebat in equo, et cum exercitu eius. Et apprehensa est bestia, & cum ea pseudopropheta, qui fecit signa coram ipso, quibus seduxit eos, qui acceperunt characterem bestiæ, & qui adorauerunt imaginem eius. Viui missi sunt hi duo in stagnum ignis ardentis sulphure: et cæteri occisi sunt in gladio sedentis super equum qui procedit de ore ipsius, et omnes aues saturatæ sunt carnibus eorum.

CAPVT XX.

Et uidi angelum descẽdentem de cœlo, habentem clauem abyssi, et catenam magnã in manu sua. Et apprehendit draconem serpentem antiquum, qui est diabolus et satanas, et ligauit eum per annos mille, et misit eum in abyssum, et clausit, & signauit super illum, ut non seducat amplius gentes, donec consummentur mille anni, post hoc oportet illum solui modico tempore. Et uidi sedes, et sederunt super eas, et iudicium datum est illis: et animas decollatorum propter testimonium IESV, et propter uerbum Dei, et qui non adorauerunt bestiam, neq; imaginem eius, nec acceperunt chara-

characterem eius in frontibus aut in manibus suis, & uixerũt & regnauerunt cum Christo mille annis. Cæteri uero mortuorum non uixerunt, donec consummẽtur mille anni. Hæc est resurrectio prima. Beatus & sanctus qui habet partem in resurrectione prima. In his secunda mors non habet potestatem, sed erunt sacerdotes Dei & Christi, & regnabunt cum illo mille annis. Et cum consummati fuerint mille anni, soluetur satanas de carcere suo, et exibit, & seducet gentes quæ sunt super quatuor angulos terræ Gog et Magog, et congregabit eos in prælium, quorum numerus est sicut arena maris. Et ascenderunt super latitudinem terræ, & circumierunt castra sanctorum, & ciuitatem dilectam. Et descendit ignis a Deo de cœlo, & deuorauit eos, & diabolus qui seducebat eos, missus est in stagnum ignis & sulphuris, ubi & bestia & pseudoprophetæ cruciabuntur die ac nocte in secula seculorum. Et uidi thronum magnum & candidum, & sedentem super eũ, a cuius conspectu fugit terra & cœlum, & locus nõ est inuentus eis. Et uidi mortuos magnos & pusillos, stantes in cõspectu throni, & libri aperti sunt: & alius liber apertus est, qui est uitæ, & iudicati sũt mortui ex his, quæ scripta erãt in libris secundũ opera ipsorũ: & dedit mare mortuos suos q in eo erãt, & mors & infernus dederũt mortuos suos q in

hys marke in theyr foreheades or hãdes, & haue lyued and raygned wyth Christ thousande yeares. But ỹ rest of the deade dyd not lyue, vntyll the thousande yeares be fulfylled. Thys is the fyrst resurrection. Blessed & holy is he ỹ hath parte in ỹ fyrste resurrection. In these hath ỹ seconde death no power, but they shalbe the prestes of God and Christ, and shall raygne thousande yeares with hym. And whan the thousand yeares shall be fulfylled, Satanas shalbe let louse out of hys preson, & he shal go oute & deceaue the nacions ỹ are vpon the foure corners of the lande of * Gog & Magog, & he shal gather thẽ to battayll, whose nõbre is as ỹ sande of ỹ see. And they came vpõ the bredth of the earth, & they cõpassed the tentes of ỹ sayntes, & the beloued cytie. And ther came downe fyre frõ God oute of ỹ heauen, & consumed them: * and the deuel ỹ deceaued thẽ was cast in to the poole of fyre and brymstone, where both the beast & the prophete shalbe tormented daye and nyght for euer and euer. And I sawe a great and a bryght trone and one sytting vpon it, from whose syghte the heauen and earth dyd flye, and ther was no place founde vnto them. * And I sawe the deade great & smal standynge in the syght of the trone, & the bokes were opened: & another boke was opened, whych is [ỹ boke] of lyfe: and the deade were iudged of those thynges ỹ were wrytte in ỹ bokes, accordyng to theyr workes. And ỹ see gaue hyr deade ỹ were therin, & death & hell gaue theyr deade that

Esech. 38. & and. 39.

Daniel. 7. b Apoca. 19. b Math. 25. b

Daniel. 12 a

were in them: and of euery one was it iudged accordynge to theyr workes. And hell and death were cast in to the poole of fyre. Thys is the seconde death. And he that was not
Apoc. 13. b founde wrytten in *the boke of lyfe, was caste into the poole of fyre.

The. xxi. Chapter.

A
Esaie. 65. c
2. Petr. 3. b
ND I sawe *a new heaue, and newe earth. For the fyrst heauen, and the fyrst earth was gone, and the see is not nowe. † And I Ihon sawe the holy cytie newe Ierusalem, comynge downe from heauen, prepared of God, as a bryde garnyshed vnto hyr husbande. And I herde a great voyce from the trone sayeng:
Ezech. 43. a *Beholde, *the tabernacle of God is wyth men, and he shall dwell wyth them, and they shalbe hys people, & God hymselfe [beynge] wyth them,
Esaie. 25. b
Apoca. 7. c
shalbe theyr God: * and God shall wepe awaye euery teare from theyr eyen. And ther shalbe nomore death, nor wepyng, nor cryeng, nother shal ther be ony more payne: for the fyrst are gone. And he that sat in the
Esaie. 65. c
2. Cori. 5. c
2. Petri. 3. b
trone sayde: * Beholde, I make all thynges newe. † And he sayde vnto me: Wryte, for these wordes are moost faythfull and true. And he
Esai. 44. b
Apoca. 1. b
and. 22. c
sayde vnto me: It is done. * I am Alpha, and Omega: the begynnyng and ende. I wyll geue vnto hym that thyrsteth of the fountayne of lyuynge water frely. He that shall ouercomme, shal possesse these thynges, and *I shalbe a God vnto hym,
Zacha. 8. b
Hebre. 8. c
and he shalbe a sonne vnto me. But vnto the fearfull, and vnbeleuynge, and

in ipsis erant, & iudicatum est de singulis secũdum opera ipsorum. Et infernus et mors missi sunt in stagnum ignis. Hæc est mors secunda. Et qui non inuentus est in libro uitæ scriptus, missus est in stagnum ignis.

CAPVT XXI.

ET uidi cœlum nouum, et terram nouam: primum enim cœlum, et prima terra abiit, et mare iam non est. Et ego Ioannes uidi sanctam ciuitatem Hierusalem nouam, descendentem de cœlo, a Deo paratam, sicut sponsam ornatam uiro suo. Et audiui uocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis: et ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus: et absterget Deus omnem lachrymam ab oculis eorum, et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra: quia prima abierunt. Et dixit qui sedebat in throno: Ecce noua facio omnia. Et dixit mihi: Scribe, quia hæc uerba fidelissima sunt & uera. Et dixit mihi: Factum est. Ego sum alpha et ω, initium et finis. Ego sitienti dabo de fonte aquæ uiuæ gratis. Qui uicerit, possidebit hæc: et ero illi Deus, et ille erit mihi filius. Timidis autem et incredulis, et exe-

ecra-

ecratis, & homicidis, & fornicatoribus, & ueneficis, & idololatris, & omnibus mẽdacibus pars illorũ erit in ſtagno ardẽti igne et ſulphure, quod eſt mors ſecunda. Et uenit unus de ſeptẽ angelis, habẽtibus phialas plenas ſeptem plagis nouiſſimis, & locutus eſt mecũ, dicẽs: Veni, & oſtendã tibi ſponſam, uxorem agni. Et ſuſtulit me in ſpiritu in montem magnum & altum, & oſtendit mihi ciuitatem ſanctam Hieruſalem, deſcendentem de cœlo a Deo, habentem claritatem Dei, & lumen eius ſimile lapidi precioſo, tanquam lapidi Iaſpidis, ſicut Criſtallum. Et habebat murũ magnum & altum, habentẽ portas duodecim, & in portis angelos duodecim, & nomina inſcripta, quæ ſunt nomina duodecim tribuũ filiorũ Iſrael. Ab oriente portæ tres, ab aquilone portæ tres, ab auſtro portæ tres, ab occaſu portæ tres. Et murus ciuitatis habens fundamenta duodecim, & in ipſis duodecim nomina duodecim Apoſtolorũ agni. Et qui loquebatur mecum, habebat menſuram arundineã aureã, ut metiretur ciuitatem, & portas eius, & murũ. Et ciuitas in quadro poſita eſt, longitudo eius tãta eſt, quãta & latitudo: & mẽſus eſt ciuitatẽ de arundine aurea p ſtadia duodecĩ milia, longitudo, & altitudo, & latitudo eius ęqualia ſũt. Et mẽſus eſt murũ eius cẽtũ quadragita quatuor cubitotũ, mẽſura hois, q̃ eſt angeli. Et erat ſtructu-

and curſed, and mãſlayers, & whoremongers, and ſorcerers, and Idolatrers, and all lyars ſhall theyr parte be in * the poole burnynge wyth fyre and brymſtone, which is the ſeconde death. And there came one of the ſeuẽ angels that haue the vyals full of the laſt plages, and ſpake wyth me, ſayenge: Come, and I ſhall ſhewe the the bryde, the lambes wyfe. And he toke me vp in ſpryte into a greate and hygh mountayne, and ſhewed me the holy cytie Ieruſalem, commynge downe frõ heauen frõ God, haupnge the clearneſſe of God: and hyr lyght lyke vnto a pretious ſtone euẽ vnto a Jaſpar ſtone, as Cryſtal. And ſhe had a great and hygh wall, haupnge twelfe gates, and in the gates twelfe angels, and names wrytten, whyche are the names of the twelfe trybes of the chyldren of Iſrael. On the Eaſte, thre gates, and on the Northe, thre gates: and on the South, thre gates: and on the Weſte thre gates. And the wall of the cytie was haupnge twelfe fũdamẽtes, & in thẽ the twelfe names of the twelfe Apoſtles of ỹ lãbe. * And he that ſpake wt me, had a goldẽ measure of rede, that he myght meaſure the cytie, and hyr gates, & the wall. And the cytie was ſet in ſquare, and hyr length is as much as ỹ bredth. And he ỹd meete the cytie with the golden rede by twelfe thouſande furlonges: and hyr length, and bredth, & heyght are equall. And he meaſured the wall therof hundreth and foure and forty cubytes, the measure of a man, whych is the angels. And the

Apoca. 20. c

Zach. 2. a

buyldynge

buyldynge of hys wall was of Jasper stone: but the cytie it selfe was pure golde, lyke vnto cleane glasse. And the foundacions of the wall of ẏ cytie weregarnished w̄ euery preous stone. The fyrst foūdaciō [was] a Jaspar, the seconde a Saphire, the thyrd a Calcedony, ẏ fourth a Smaragde, the fyfte a Sardonix, the syxt a Sardius, the seuēth a Chrisolitus, the eyght a Beral, the nynth a Topase, the tenth a Chrisoprasus, ẏ eleuenth a Hyacinth, ẏ twelft an Amethiste. And ẏ twelfe gates are twelfe pearles seuerally, & euery gate was of one pearle: & the strete of ẏ cytie was pure gold, lyke thorow shynyng glasse. And I sawe no temple in it: For the LORDE God omnipent is the temple of it & the lambe. And the cytie nedeth not the Sonne nor the Moone, that they may shyne therin for the bryghtnesse of God shal lyghten it, & the lambe is the lyght of it. And the Heythen shall walke in hys lyght, & the kynges of the earth shall brynge theyr glorye & honoure in the same. * And hyr gates shall not be shut by daye: for ther shal no nyghte be there, and they shall brynge ẏ glory and honoure of the Heythen in the same. Ther shal not entre therin ony defyled thynge, or workynge abominaciō or makyng lye: saue they ẏ are wrytē in ẏ boke of lyfe of ẏ lābe

D

Esay. 60. b

The. xxii. Chapter.

A

Zacha. 13. a and. 14. b

AND he shewed me * the ryuer of ẏ lyuyng water, shynyng as Cristal, cōmyng out frō the seate of God, & the lābe. In ẏ myddes of hys strete and

structura muri ex lapide Iaspide: ipsa uero ciuitas aurum mūdum, simile uitro mundo. Et fundamēta muri ciuitatis omni lapide precioso ornata. Fundamentum primum Iaspis, secundum Sapphyrus, tertium Calcedonius, quartum, Smaragdus: quintum, Sardonix, sextum, Sardius, septimum, Chrysolytus, octauum, Berillus, nonum, Topazius, decimum, Chrysoprasus, undecimū, Hyacinthus, duodecimum, Amethystus. Et duocim portæ, duodecim margaritæ sunt per singulas, & singulæ portæ, erāt ex singulis margaritis: & platea ciuitatis, aurum mundum, tanquam uitrū perlucidum: & templum non uidi in ea. Dominus em̄ Deus omnipotens, templum illius est & agnus. Et ciuitas non eget sole, neque luna, ut luceant in ea: nam claritas Dei illuminabit eā, & lucerna eius est agnus. Et ambulabunt gentes in lumine eius, & reges terræ afferēt gloriā suā, & honorem in illā. Et portę eius non claudentur per diem: nox enim nō erit illic. Et afferent gloriam & honorem gentium in illam. Nō intrabit in eam aliquid coinquinatū, aut abominationē faciens & mendacium, nisi qui scripti sunt in libro uitæ agni.

CAPVT XXII.

ET ostendit mihi fluuiū aquæ uiuæ, splēdidum tanquā Cristallū, procedentem de sede Dei & agni. In medio plateæ eius, & ex

& ex utraque parte fluminis lignum uitæ, afferens fructus duo decim, per menſes ſingulos fructum ſuum, & folia ligni ad ſanitatem gentium. Et omne maledictum non erit amplius, ſed ſedes Dei & agni in illa erunt, & ſerui eius ſeruient illi, et uidebunt faciem eius, et nomen eius in frontibus eorum. Et nox ultra non erit, et non egebunt lumine lucernæ, neque lumine ſolis: quoniam Dominus Deus illuminabit illos, et regnabunt in ſecula ſeculorum. Et dixit mihi: Hæc uerba fideliſſima ſunt & uera. Et Dominus Deus ſpirituum prophetarum miſit angelum ſuum oſtendere ſeruis ſuis, quæ oportet fieri cito. Et ecce uenio uelociter. Beatus qui cuſtodit uerba prophetiæ libri huius: et ego Ioannes qui audiui, & uidi hæc. Et poſtquam audiſſem & uidiſſem, cecidi ut adorarem ante pedes angeli, qui mihi hæc oſtendebat, et dixit mihi: Vide ne feceris: conſeruus enim tuus ſum, et fratrum tuorum prophetarum, et eorum qui ſeruant uerba prophetiæ libri huius. Deum adora. Et dixit mihi: Ne ſignaueris uerba prophetiæ libri huius: tempus enim prope eſt. Qui nocet, noceat adhuc: et qui in ſordibus eſt, ſordeſcat adhuc: et qui iuſtus eſt, iuſtificetur adhuc: & ſanctus, ſanctificetur adhuc. Ecce uenio cito, & merces mea

and on ether ſyde of the ryuer was the tre of lyfe, bryngyng forth twelfe frutes, geuynge hys frute euery moneth, & the leaues of ỹ tre are for the healthe of the heithē. And ther ſhalbe nomore curſe, but the ſeate of God & the lāde ſhalbe therin, & hys ſeruaūtes ſhall ſerue hym, & they ſhall beholde hys vyſage, & hys name ſhalbe in theyr foreheades. And ther ſhalbe nomore nyght, & they ſhall haue no nede of the lyght of ỹ burnyng lyght nor the light of the Sōne: for ỹ LORD God ſhal lyghtē thē, & they ſhall raygne for euer & euer. And he ſayd vnto me: Theſe wordes are mooſt faythfull & true. And the LORD God of ỹ ſpretes of ỹ prophetes ſent hys angell to ſhewe it vnto hys ſeruaūtes the thynges ỹ muſt be done quyckely. And beholde, I come quyckely. Happy is he that kepeth ỹ ſayenges of the prophecy of this boke: And it is I Iohn that haue herde & ſene theſe thynges. And after that I had herde & ſene [them,] I fell downe, ỹ I myghte worſhippe before the fete of the angell, whyche dyd ſhewe me theſe thynges. And he ſayd vnto me: Se ỹ do it not: for I am thy fellowſeruaunt, & of thy bretherē the prophetes, & of thē ỹ kepe the wordes of the prophecye of thys boke. Worſhippe God. And he ſayeth vnto me: Seale not ỹ wordes of the prophecy of thys boke, for ỹ tyme is at hāde. He ỹ hurteth, let hym hurte ſtyll: & he ỹ is in fythyneſſes, let hym be fylthy ſtyll: & he ỹ is ryghteous, let hym be more righteous: & [he ỹ is] holy, let hym be more hallowed. Behold I come quickely,

helpe, and my rewarde is wyth me, to gene vnto euery man accordyng to hys workes. I am Alpha & Omega, the fyrst and laste, the begynnynge & ende. Blessed are they ꝑ wash theyr garmẽtes in the bloude of ꝑ lambe, that theyr power may be in ꝑ tre of lyfe, and ꝑ they maye go into ꝑ cytie thorow the gates. Wythout are dogges and sorcerers, & vncleane persõs & murthurers, & Idolatrers, & euery one ꝑ loueth & maketh lesynge. I Jesus haue sente myne angell to testifye these thynges in ꝑ cõgregacions I am the roote & kynred of Dauid, the shynynge and morynynge starre. And the spryte & the brydgrome say: Come. And he ꝑ heareth, let him say: Come. And he ꝑ doth thyrst, let hym come: & he that wyll, let hym take ꝑ water of lyfe freely. ffor I testifye vnto euery one hearynge ꝑ wordes of thys prophecy: Yf ony shall adde to these, God shall adde vpon hym the plages wrytten in thys boke. And yf ony mã diminish of ꝑ wordes of the boke of this prophecy, God shal take awaye hys parte out of the boke of lyfe, and of the holy cytie, & of those thynges ꝑ are wrytten in thys boke. He that beareth wytnesse of these thynges, sayeth: Yee I come quickly So be it. Come LORD & Jesu. The grace of our LORD & Jesus Christe be wyth you all. Amen.

¶ The ende of the Apocalipse or reuelacion of Jhon the Apostle.

¶ The ende of the new Testament.

mea mecum est reddere unicuique secundum opera sua. Ego sum alpha et ω, primus & nouissimus, principium et finis. Beati qui lauant stolas suas in sanguine agni, ut sit potestas eorum in ligno uitæ, et per portas intrent in ciuitatem. Foris canes et uenefici, & impudici, & homicidæ, & idolis seruientes, & omnis qui amat & facit mendacium. Ego IESVS misi angelum meum, testificari uobis hæc in ecclesiis: Ego sum radix & genus Dauid, stella splendida & matutina. Et spiritus & sponsus dicunt: Veni. Et qui audit, dicat: Veni. Et qui sitit, ueniat: & qui uult, accipiat aquam uitæ gratis. Contestor enim omni audienti uerba prophetiæ libri huius. Si quis apposuerit ad hæc, apponet Deus super illum plagas scriptas in libro isto. Et si quis diminuerit de uerbis libri prophetiæ huius, auferet Deus partem eius de libro uitæ, et de ciuitate sancta, et de his quæ scripta sunt in libro isto. Dicit qui testimonium perhibet istorum. Etiam uenio cito: Amẽ. Veni Domine IESV. Gratia Domini nostri IESV, Christi cum omnibus uobis. Amen.

¶ Finis apocalypsis Ioannis Apostoli.

¶ Finis noui testamenti.

¶ A table to finde the Epistles and Gospels vsually red in the church after Sarysbury vse, wherof the fyrst lyne is the Epistle, and the other the Gospell: whose begynnynge thou shalte fynde in the boke marked wyth a crosse ✠ and the ende wyth halfe a crosse, ✠ conteyned wythin the letters namely, A.B.C.D. &c.

¶ On the fyrst sondaye in aduent.

Rom.xiii B And knowynge thys
Mat.xxi A And whan he drue nye

On the wednisdaye.

Iaco.v B Be patient therfore brethrē.
Mar.i. A The begynnyng of the Gos.

On the frydaye.

Esay.li. A Herken vnto me
Math.iii A Than came Iesus from

¶ On the seconde sonday in aduent.

Rom.xv A For what thynges soeuer
Luce.xxi C And ther shalbe tokens

On the wednisdaye.

zacha.viii A Thus sayeth the LORDE,
Math.xi B Verely I saye vnto you

On the frydaye.

Esay.lxii B I wyll set watchmen
Joh.i B Jhon beareth wytnesse of

¶ On the.iii.sondaye in aduent.

i.Cor.iiii. A Let man so estyme vs
Math.xi A But whan Jhon herde in

On the wednisdaye.

Esay.ii A Thys is the worde
Luce.i. B And in the syxte moneth

On the frydaye.

Esay.xi. A Ther shall come a rodde
Luce.i. D And Mary rysynge in those

¶ On the fourth sondaye in aduent

Phill.iiii A Reioyce in the LORD
Joh.i B And thys is the recorde

On the wednisdaye.

Joel.ii.E.iii.C Be glad than
Luce.vii. B And thys sayinge of hym

On the frydaye.

zacha.ii. B Be glad and reioyce
Mar.viii. B Take hede and beware

On Chrystmasse euen.

Rom.i. A Paule the seruaunt
Math.i. C Truely the generacion of

¶ In Chrystmasse nyght at ✠.i. masse.

Tit.ii. B For the grace of God.
Luce.ii. A And it befell in those

¶ At the seconde masse.

Tit.iii. A But whan the kyndnesse
Luce.ii. C The shepherdes spake to

¶ At the thyrde masse.

Hebr.i. A God speakynge in tymes past
Joh.i. A In the begynnynge was

On saynt Steuens daye.

Actu.vi. B But Steuen full of fayth
mat.xxiii E Therfore I saye vnto you

On S. Jhon the Euangelistes day.

Eccli.xv. A He that feareth God
Joh.xxi D Followe me. Peter beynge

On Chyldermasse daye.

Apo.xiiii A And I sawe and beholde
Math.ii. C The angell of the LORDE

¶ On the sondaye after Chrystmasse.

Gal.iiii. A But I saye: as longe as
Luce.ii. E And his father and mother

¶ On newyeares daye.

Tit.ii. B For the grace of God
Luce.ii. C And whan eyght dayes

On the twelfte euen.

Tit.ii. B For the grace of God
Math.ii. D Whan Herode was deade

On the twelfte daye.

Esay.lx. A Get the vp by tymes
Math.ii. A Whan Jesus therfore was

¶ On the fyrst sonday after.xii.day

Esay.xiii A O LORDE I thanke the
Joh.i D The next daye agayne stode

¶ On the.ii.sonday after.xii.daye.

Rom.xii. A I beseche you therfore brethrē
Luce.ii. F And whan he was twelfe

¶ On the.iii.sondaye after.xii.day.

Rom.xii. A Lyke as we haue many
Joh.ii. A And vpon the thyrde daye

¶ On the.iiii.sondaye after.xii.daye

Rom.xii C Be not wyse be your
Mat.viii A Whan Jesus had come

¶ On the.v.sondaye after.xii.daye.

Rom.xiii B Owe noman ought, saue
Mat.viii C And whan he wente into

¶ On the.vi.sondaye after.xii.daye

Colo.iii B Put ye on therfore as
Mat.xiii D The kyngdome of heauēs is.

¶ On Septuagesima sondaye.

i.Cor.ix D Knowe ye not that they
Math.xx A The kyngdome of heauens

¶ On Sexagesima sondaye

ii.Cor.xi C Ye suffre fooles gladly
Luce.viii A Whan much people came

¶ On Quinquagesima sondaye.

i.Cor.xiii A Yf I shall speake

Luce.xviii. D And Jesus toke to him the
On Ashwednisdaye.
Joel.ii. C And now therfore sayeth.
Math.vi. B But whan ye faste, become.
On the frydaye.
Esa.lviii. A And therfore crye now.
Math.v. E Ye haue herde that it is.
¶On the fyrst sondaye in lent.
ii.Cor.vi. A But we helpynge erhorte.
Math.iiii. A Then was Jesus led of.
On the wednisdaye.
Exod xxiiii. C And.iii.Reg.xix.A
Math.xii. D Then answered hym cer.
On the frydaye.
Ezec.xviii. C Thus sayeth the LORD.
Joh.v. A After that ther was a.
¶On the seconde sondaye in lent.
i.Tess.iiii. A Farthermore therfore bre.
Mat.xv. C And Jesus beynge depar.
On the wednisdaye.
Hest.xiii. D But Mardocheus thought
Math.xx. B And Jesus goynge vp to.
On the frydaye.
Gen.xxxvii.A Joseph sayd vnto his bre.
Math.xxi. D Heare another parable.
¶On the.iii.sondaye in lent.
Ephe.v. A Be ye therfore the follo.
Luce.xi. B And he was castynge out.
On the wednisdaye.
Exo.xx. B Honoure thy father
Math.xv. A Then came vnto hym
On the frydaye.
Num.xx. A And the congregacion had
Joh.iiii. A He came therfore in a cytie
¶On the fourth sondaye in lent.
Gal.iiii. C For ther is wrytten that
Joh.vi. A Whan Jesus lyft vp hys
On the wednisdaye.
Esay.i. C And Eze.xxxvi.D
Joh.ix A And Jesus goynge by, he
On the frydaye,
iii.Reg.xvii C And after these actes
Joh.xi. A Ther was one sycke called
¶On the.v.sondaye in lent.
Heb.ix B But Christ commynge by
Joh.viii D Which of you can rebuke
On the wednisdaye.
Leui.xix A And the LORD talked
Joh.x C And it was the dedicacion
On the frydaye.
Jere.xvii C LORDE, al they that for
Joh.xi E Then gathered the hygh

¶On Palme sondaye.
Phi.ii A Let that mynde be in you
Math.xxvi A Ye know that after two
On the wednisdaye.
Esay.liii A LORDE, who geueth
Luce.xxii. A The feast daye of swete
On good frydaye.
Exod.xii A The LORD sayd vnto
Joh.xviii A Whan Jesus had spoken
On Easter euen.
Col.iii A Ye are therfore rysen
Mat.xxviii. A Upon the euenynge of the
¶On Easterdaye.
i.Cor.v B Pourge therfore the olde
Math.xvi A And whan the sabbat was
On the Mondaye.
Actu.x D But Peter openynge hys
Luce.xxiiii B And beholde two of them
On the tewsdaye.
Actu.xiii. C Ye men brethren, ye chyl.
Luce.xxiiii. C Jesus stode in ỹ myddest
On the wednisdaye.
Actu.iii B Ye men of Israell, why
Joh.xxi A Afterwarde dyd Jesus
On the thursdaye.
Actu.viii. C The angel of the LORD
Joh.xx. B Mary stode without at ỹ
On the frydaye.
i.Pet.ii. C Christ also suffred for vs
Mat.xxviii. C Then the eleuen disciples
On the saterdaye
i.Pet.ii. A Layenge awaye therfore.
Joh.xx. A On the fyrst daye of ỹ sab.
¶On the fyrst sonday after Easter
i.Joh.v. A For all that is borne of.
Joh.xx. C Whan it was now late.
¶On ỹ secõde sonday after Easter
i.Pet.ii. C Christ also suffred for vs.
Joh.x B I am a good shepherde
¶On the.iii.sondaye after Easter.
i.Pet.ii. B Ye moost beloued, I be.
Joh.xvi. B It is yet a lytle whyle, and
¶On the.iiii.sondaye after Easter.
Jaco.i. B Euery best gyfte
Joh.xvi. A And now I go vnto hym.
¶On the.v.sonday in the crosse.
Jaco.i. C And be ye doers of the.
Joh.xvi C Verely.&c. Yf ye shall aske
On the mondaye.
Jaco.v. C Knowlege youre synnes
Luce.xi. A Which of you shall haue
On the tewsdaye.

i.Tim.ii. A I desyre therfore instantly.
Marc,xii. D And Jesus sittynge ouer ag.

On the Wednisdaye.

Actu.iiii. D Of the multitude of the
Joh.xiiii. A Thys sayd Jesus,and

On the ascension daye.

Actu.i. A The fyrst treatyse verely o.
Marc.xvi. B But at the laste he appea.

¶ On the sondaye after Ascen.

i.Pet.iiii. B Be ye therfore wyse & wa.
Joh.xv. C But whan the comforter

On whytsonenen.

Actu.xix. A But it fortuned whā Apol
Joh.xiiii. B Yf ye loue me, kepe my cō.

¶ On whytsondaye.

Actu.ii A And whan the dayes of
Joh xiiii C Yf ony man loueth me,

On the Mondaye.

Actu.x. E And he commaunded vs to.
Johā.iii. C For God dyd so loue the.

On the Tewsdaye.

Actu.viii. B Whā the Apostles ỹ were.
Johā.x. A Verely verely, &c. He that

On the Wednysdaye.

Actu.ii. B Than dyd Peter lyfte.
Johā.vi E No man can come vnto me.

On the Thursdaye.

Actu.viii. A And Philippe goyng down
Luce.ix A The.xii.Apostles beyng cal.

On the Frydaye.

Actu,ii. C Ye men of Israel, heare
Luce.v. C And it befell vpon a daye.

On the Saterdaye.

Actu.xiii. E But on the nexte Sabbat.
Luce.iiii E And Jesus rysynge oute of

¶ On the trinite Sondaye.

Apoc.iiii. A After thys I loked, & behold
Joh.iii. A Ther was a man of the Pha

On Corpus Christi daye.

i,Cor.xi. C For I haue receaued of the.
Johā.vi. F For my flesh is meate in dede

¶ On the.i.sondaye after Trinite.

i.Joh.iiii. C God is loue, and he that.
Luce.xvi. C Ther was a certayne ryche

¶ On the.ii.Sondaye after trinite

i.Joh.iii. B Maruayle not brethren.
Luce,xiiii.B A certayne mā made a great

¶ On the.iii. Sondaye after Tri

i.Petr.v. A Become ye therfore.
Luce.xv. A Ther were resortynge.

¶ On the.iiii.Sondaye after Tri

Rom,viii.C For I suppose that the.
Luce.vi. D Be ye therfore mercyfull.

¶ On the.v. Sondaye after Tri.

i.Pet.iii. B But in conclusion be ye.
Luce,v. A It came to passe whan the.

¶ On the.vi. Sondaye after Tri.

Rom.vi B Knowe ye not, that to.
Math,v. B I saye vnto you:that excepte.

¶ On the.vii. Sondaye after Tri.

Rom.vi C I speake after the maner of.
Mar.viii.A In those dayes whan.

¶ On the viii. Sondaye after Tri.

Rom.viii.B Therfore brethren we be
Mat.vii. B Beware of false prophetes

¶ On the .ix. Sondaye after Tri.

i.Cor.x. A We shuld not be lustynge.
Luce.xvi. A And he sayde also vnto hys

¶ On the.x.Sondaye.

i,Cor.xii. A Ye knowe that whan ye were
Luce.xix. D And as he was come

¶ On the.xi.Sondaye.

i.Cor.xv. A I do you wyte brethren
Luc.xviii.B And vnto certayne whiche

¶ On the.xii.Sondaye.

ii,Cor.iii. A We haue suche trust
Mar.vii. D And goyng forth agayne

¶ On the.xiii.Sondaye.

Gala.iii C Unto Abrahām and hys sede.
Luce.x. C Blessed are the eyen that do

¶ On the.xiiii.Sondaye.

Gala.v. C I saye in Christ:Walke in
Luce.xvii C And it fortuned as he wente

¶ On the.xv. Sondaye.

Gala.v. C Yf we lyue in the spyrete, let
Math.vi. C No mā may serue two may.

¶ On the.xvi.sondaye

Ephe.iii. B Wherfore I desyre that ye
Luce.vii. B And it fortuned afterwarde

¶ On the.xvii sondaye.

Ephe.iiii. A I therfore a presoner in the.
Luce.xiiii. A And it happened whā Jesus

¶ On the.xviii. Sonday.

i.Cor.i. A I thanke my God alwaye
Mat.xxii. D The Pharises herde that he

¶ On the.xix. Sondaye.

Ephe.iiii: C But be ye renewed in spyrete
Math ix. A And Jesus goynge vp into

¶ On the.xx.Sondaye.

Ephe.v. B Take hede therfore brethren,
Mat.xxii. A And Jesus answeryng spake

¶ On the.xxi.Sondaye.

Ephe.vi. B Finally brethren,be ye strong
Joh.iiii. F And ther was a certayne

¶On the.xxii.sondaye.
Phil.i. A I thanke my God in euery.
Mat.xviii C Therfore is ꝑ kyngdome of

¶On the.xxiii. sondaye.
Phili.iii B Be ye my followers brethre
Mat.xxii B Then goynge the Pharises

¶On the xxiiii.sonday.
Colo.i. A Therfore we also cease the
Mat.ix. C He speakynge these wordes

¶On the last sonday after trinite c5.
Jere.xxiii A Beholde, the tyme commeth
Joh.vi. A Whan Jesus than had lyfted

On the wednisday in the Ember weke afore Mychaelmasse.
Amos.ix. C Beholde, the tyme commeth
Marc.ix. B And one of the people answe

¶On the frydaye.
Ose.xiiii A Turne the now (O Israel)
Luce.vii D And one of the Pharises de.

¶On the satyrday.
Heb.ix A For that fyrst Tabernacle
Luce.xiii A A certayne mā had a fygge tre

¶In the dedication of the church.
Apoca.xxi A And I Jhon saw the holy
Luce.xix A And beynge gone in, he wal.

¶Here endeth the table of the Epistles & Gospels of the sondayes.

Here follow=

eth ꝑ table of ꝑ Epistels & Gospels which are vsed to be red on diuerse sayntes dayes in the yeare.

¶On sayne Andrewes daye.
Roma.x. B For w̄ the harte is it beleued
Mat.iiii. C Jesus walkynge by ꝑ see of

¶On the concepcyon of our lady.
Eccl.xxiiii C As the vyne haue I
Mat.i. A The boke of the generacīō of

¶On S. Thomas the Apostle daye.
Ephe.ii. C Therfore are ye not now
Joh.xx. C But Thomas one of ꝑ twol.

¶On candelmasse daye.
Mal.iii A Beholde, I wyll sēde my mes.
Luce.ii D And whan the dayes of theyr

¶On S. Mathias the Apostle daye
Actu.i. C And in those dayes Peter ry.
Mat.xi E In that tyme Jesus answe.

¶On the day of the Annunciation or gretynge of oure lady.
Esa.vii. B God speake vnto Achas
Luce.i. B And in the syxte moneth

¶On S. Georges daye.
Jaco.i. A Counte it full ioye my bre.
Joh.xv. A I am the true vyne

¶On S. Marke ꝑ euangelistes daye
Ephe.iiii A But vnto euery one of vs is
Joh.xv A I am the true vyne, and my fa

¶On S. Phylippe and Jacobs day
Bap.v A Then shall the ryghteous
Joh.xiiii A And he sayde vnto his discip.

¶On the natiuite of S. Jhon baptist
Esa.xlix. A Herken vnto me ye Iles
Luce.i E And Elizabethe tyme to bry.

¶On S. Peter and Pauls daye
Act.xii. A And at the same tyme layed
Mat.xvi B Jesus came in to the coastes

¶On S. James the Apostles daye
Ephe.ii. C Therfore are ye not nowe
Mat xx. C Then came vnto hym ꝑ mo.

¶On the assumpcion of our lady.
Eccli.xxiiii B In al these thynges also
Luce.x D It fortuned as they wente

¶On S. Bartholomeus daye.
Ephe.ii C Therfore are ye not
Luce.xxii B But ther rose a stryfe amōge

¶On the natiuite of our lady.
Eccli.xxiiii C As the vyne haue I
Math.i A The boke of the generacion

¶On S. Mathew the Apostles daye
Eze.i. B The similitude of the foure
Math.ix. B And whan Jesus wente

¶On S. Michaels daye.
Apoca.i. A And he shewed it sendynge it
Mat.xviii A In that houre came the

¶On S. Luke the Euangelistes day
Ezech.i. B The similitude of the foure
Luce.x. A After thys appoynted he

¶On Simon and Judas daye
Rom.viii D But we knowe that
Joh.xv. B This is my cōmaundement

¶On Allhalowe daye
Apoc.vii A And I sawe another angell
Math.v. A Jesus seynge the people,

¶On Allsoule daye.
i. Tes.iiii B But we wyll not haue you
Joh.xi. C Then sayde Martha vnto

¶The ende of the table.

The Epistle of Paul to the Laodiceans.

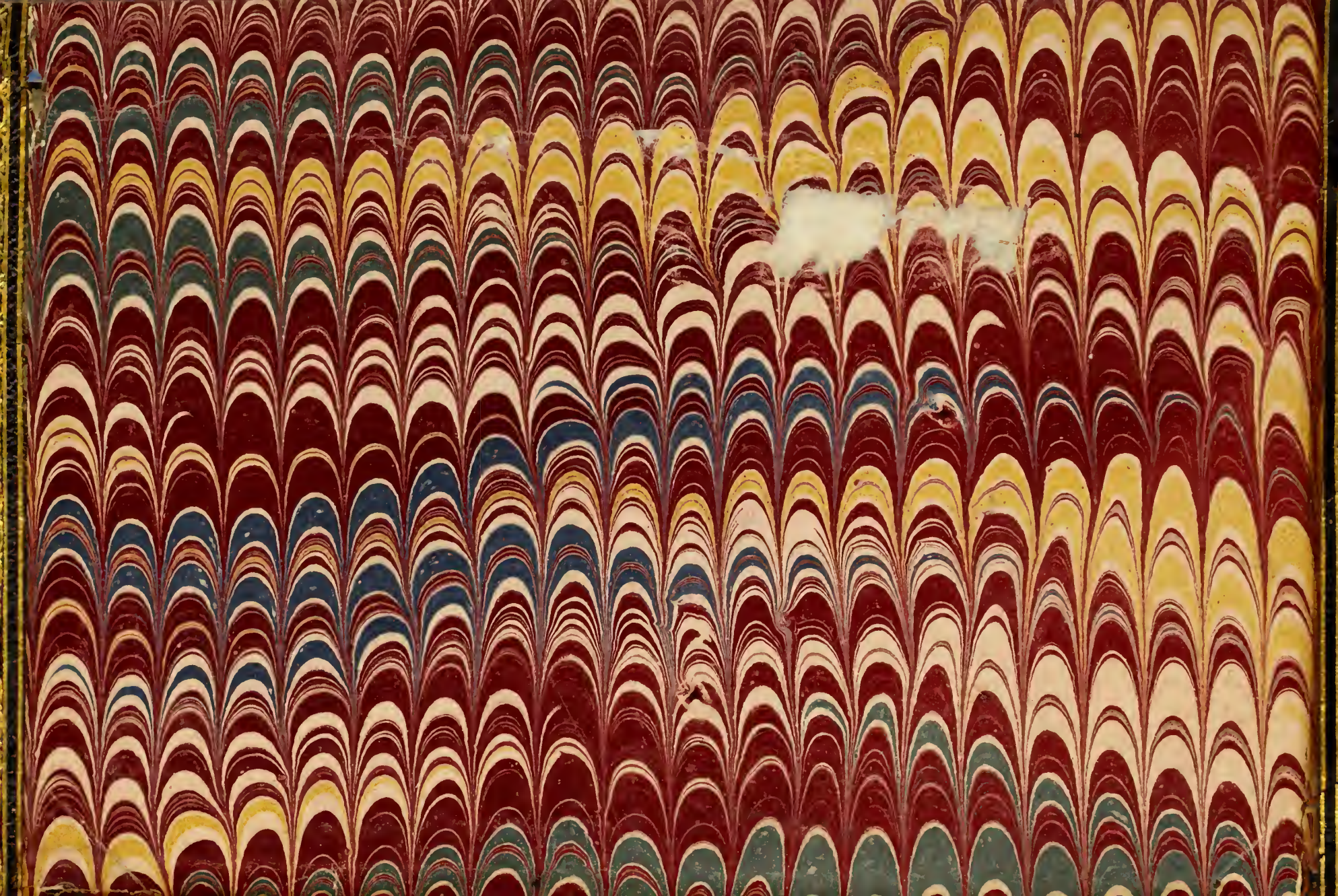
Paul an Apostle not of man nor by man but by Iesuschrist.
2 To the brethren which are at Laodicea grace and peace be with yov from God the Father and the Lord Iesuschrist.
3 I thanke my God in all my prayers that you remayne stedfast in him and in all his workes waiteing upon his promises vnto the day of Iudgment.
4 And be not seduced by some unprofitable talkers who goe about to cause yov to fall from the Gospel which was preached vnto you by mee.
5 Oh that they that were instructed by mee might serue to the profitt of the Gospell of trueth and become diligent in good workes of eternal life.
6 And henceforth are my bonds manifest which I suffer for Christs sake whereof I reioyce in heart and account it eternall Saluation that such is done through your prayers by the workmg of the holy ghost.
7 Whether by life or death for I haue a wil and ioy to dye in Christ who will through the same mercy giue you to haue the same loue and to bee of one mynde.
8 Therefore Beloued brethern as you haue heard in my presence that keepe and finish in the feare of God so shall you haue Eternall life for God will work it and perfect it in you without delay.
9 My beloued reioyce in the lord and take heed of them yt are desireous after filthy lucre.
10 Let your prayers be manifest vnto God and remayne firme in the knowledge of Christ and do that which is meet convenient iust and reasonable.
11 And what you haue heard and receaued that keep in your hearts so shall you have peace.
12 The Saints salute you
The grace of God and our lord Iesvs christ be with your Spirits
Amen
Cause this Epistle to be read vnto the Collossians
And read you that which is written to the Collossians.

This Epistle of Paul to the Laodiceans was found in the oldest Bible that was Printed att Wormes.

These scauerall Bookes are wanting out of the Bible vizt
The Book of Nathan the Prophet
The Book of Ahauah
The Book of Iddo. 2 Chron: 9. 29.
The Book of Shemaia. 2 Chr: 12. 15
The Book of Iehu 2 Chr: 20. 34.
The Book of Gad 1. Chr: 29. 29
The Book of Jasher 2. Sam: 1. 18
The Prophesie of Enoch Jude 4.
One Epistle of Cornits. 1 Cor: 5. 9.
One Epistle to ye Ephesians. Eph: 3. 3
One Epistle to the Laodiceans Collossians. 4.

and ye book of ye acts of Salomon. 1 Kings. 11. 41.

next ye 5^t v.

Also in the sixt of St Luke, it followeth
as in the Greek Copyes thus
on the same day

Iesvs seeing a certain man working on the
Sabboth day, Said vnto him, O man if thou
wotest what thou doest, thou were
happie, but if thou knowest not, thou art
accursed, and a transgressour of the Law.